

WINTER 1965

# THE ICELANDIC CANADIAN



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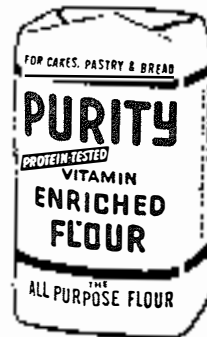
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# The Icelandic Canadian

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Winnipeg, Canada

Winter 1965

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## NEW YEAR'S HYMN

by Matthías Jochumsson

Translated by KEMP MALONE

What message bears the New Year sun?  
He heralds nature's Christmastide:  
He brings us life, and hope new won,  
And grace of God, that shall abide.

As Jesus went about of old,  
So goes the sun his yearly round,  
And cloaks his children from the cold  
And comforts them for every wound.

O look upon his pathway bright,  
Thou child that wouldst from winter flee,  
And wheresoever the sun gives light  
Lo! 'tis thy father seeking thee.

Fear not, though here be cold today  
And worldly joys a feast fordone  
And all thy strength as driven spray,  
For God is Lord of earth and sun.

He hears the tempest's minstrelsy,  
He hears the sleeping babe draw breath,  
He hears the very heart of thee  
And knows each throb from birth to death.

Ay, God is Lord in every age:  
He speaks, His creatures but give ear.  
His words excite, His words assuage  
The mighty deep, the secret tear.

Within the hollow of His hand  
Lie cradle, home, life's pathway, grave,  
The weal, the woe of this our land  
From topmost peak to utmost wave.

O may Thy succor be our sun  
And hallow us for this new year.  
O Lord most high, O Holy One,  
O living God, we pray Thee, hear.

### EDITORIAL

## Centenary Recognition to Leif Eriksson

In the wake of the impact of recent scholarly accounts relating to the authenticity of the early Norse or Viking voyages to North America, the Icelandic element of the Canadian Nation should feel obliged to move in to take advantage of the surge of publicity that reinforces the truth that everyone of Icelandic descent has inwardly always believed. Undoubtedly one of the most timely undertakings relative to this acceptance of early Norse explorations would be a mustering of talent, effort, eagerness and anxiety in order to get under way a project related to the discovery of America by Leif Eriksson. Such an effort could well result in one of the projects to commemorate Canada's Centenary.

However, a project fitting for the occasion must not be chosen, planned, engineered nor consummated in too great haste or the end result will surely not do justice to the high esteem in which Icelandic talent is held in general by those who have occasion to come in contact with it.

The harvest of such a project would be twofold. First it would commemorate the hundredth birthday of the chosen land of our forebears and secondly would serve to perpetuate a consciousness of the great feats of our early Norse ancestors.

It is probably not out of order to suggest that key personnel in existing executives of clubs, leagues, associations, institutions, organizations or other groups functioning as units because of a common Icelandic-Canadian element and common aims and desires to perpetuate the cultural gems inherited from their forefathers, be selected as a centennial project committee.

Such key personnel must of necessity be those that are in a position to give generously of their time and energies towards making such a commemorative project worthy of permanent recognition.

Any marked delay in setting up the necessary coordinating council to deal with the choice of an undertaking could result in eventual over-haste and resulting confusion which would in turn defeat our purpose.

Whatever the project — inscribed monument, statue, museum or library — we have an obligation to insure that it shall be worthy of the good faith and confidence shown to the Icelandic element by those in high places.

Here is an opportunity to use our past to dedicate ourselves for the future. The time will never be more expedient.

Arilius Isfeld

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## In the Editor's Confidence

It was encouraging to get the many hand plows are fast becoming mere letters and messages on the three pictures of threshing outfits which appeared in the last issue of the magazine. The threshing machines and memories and the younger generations are interested in records of days of the pioneer. One subscriber asked us to send him the original three photo-

graphs so that he could take pictures of them for his private museum.

We should not only let our minds go back to pioneers but also to our fellow Canadians. It was most encouraging to hear the report from the private meeting which Hon. Jean Lesage, Prime Minister of Quebec, had with representatives of the Ukrainian Committee here in Winnipeg. The Ukrainians conceded the claim of the French, on constitutional grounds, that their language be used as a language of instruction in areas and pockets of French population outside of Quebec. The Ukrainians, on the other hand, very properly, and justly, asked that, in areas and pockets of Ukrainian concentrations of population, children in high schools and public schools be given an opportunity to be taught Ukrainian. This was gracefully conceded by Mr. Lesage, even in the case of the Province of Quebec. It can be said, on convincing evidence, that the overwhelming majority of Canadians agree.

In our Canadian nation-building we should go further than encourage fair concessions to French Canadians and to the ethnic groups. Following the reference to the Ukrainians, (and the argument applies equally to other ethnic groups) we should not limit ourselves to a passing acquaintance with Taras Shevchenko and his writings. The Ukraine has produced other high level writers including at least one, if not more, of international recognition. There are for instance: Ivan Franko, (1864-1916) poet, writer of prose, novelist, and scholar who was a Nobel Prize candidate but died before the award

was made that year; Lena Ukrainko (1872-1913), dramatic author, regarded by some as the Ukrainian Shakespeare; Oswald Burghardt who died in 1947 and Maxim Kyslyj who died in 1964.

In Canada there is Ulas Samchuk, of Toronto, a prosaist; Dr. M. I. Mandryka of Winnipeg, a poet; Dr. J. B. Rudnycky, a linguist and man of letters; the historian Hon. Paul Yucyk; and Mrs. O. Woycenko, a critic, historian and travelogue writer.

In the future reference will be made to other ethnic writers.

It is equally important that we acquire knowledge of contemporary literature in Iceland. We all have heard of Halldór Kiljan Laxness, the Nobel prize winner for literature and most of us have probably read his book "Independent People". But very few have any knowledge of Gunnar Gunnarsson, very seriously considered for a Nobel Prize in Literature. We are pleased to reprint an article by Dr. Richard Beck, on Gunnar Gunnarsson, which appeared in "Scandinavian Studies", edited by Carl F. Bayer-schmidt and Erik J. Friis and published for the American-Scandinavian Foundation by the University of Washington Press, 1965. Mr. Erik J. Friis is Editor of the American-Scandinavian Review. Steps are being taken to have a translation in English of at least one of Gunnarsson's outstanding books placed in the library of the Icelandic Canadian Club. Copies in the Icelandic language are available in the Icelandic section of the library of the University of Manitoba. Gunnarsson wrote most of his best books in Danish.

## Some Notes On Leifr Eiriksson's National Origin and the Sources on Greenland and Vinland

### I

**Landnámabók** (The Book of Settlements) which is the chief historical source concerning the settlers of Iceland (874-930) has this to say about Leifr Eiriksson's forebears:

"Þorvaldr Ásvaldsson, the son of Úlfr Yxna-Þórisson, and Eiríkr the Red, his son, left Jaðar (in Norway) because they had become involved in the slaying of a man (or men); they settled at Hornstrandir (in Iceland) and took up residence at Drangar, where Þorvaldr died. Eiríkr married Þjóðhildr the daughter of Jörundr Atlason and Þorbjörg the Ship-bosom." <sup>1)</sup>

The preceding account is in agreement with several other Icelandic sources about Leifr Eiriksson's parents. Among these are the sagas about Vinland and Greenland, namely **The Saga of Eiríkr the Red** (now called **Eiríks Saga**) and **The Saga of the Greenlanders** (now called **Grænlandingasaga**). <sup>2)</sup> There is no reason to suspect the genealogies of these accounts, but if we compare their information with some other sources chronological problems arise as will now be explained briefly.

In addition to the already quoted paragraph from **Landnámabók** (The Book of Settlements) there is another entry elsewhere in the same book which informs us that Þorvaldr Ásvaldsson, the father of Eiríkr the Red,

was among settlers in Iceland and that he "settled Drangland and Drangavík as far as Engines and lived at Drangar for the remainder of his days." <sup>3)</sup> This reference makes no mention of Eiríkr the Red. From this it must be assumed that he was either too young to be mentioned or not even born when his father left Norway for Iceland. The latter assumption might be nearer to the facts, since it is obvious that if Eiríkr the Red came to Iceland with his father before the close of the Age of Settlements (**Landnámöld**) in 930 and was then old enough to have been subjected to a lawsuit, he must have been at least seventy years old when he settled in Greenland in 985 or 986. <sup>4)</sup> Seventy years or more is indeed an advanced age for a man who is about to undertake a hazardous voyage and settle in a country as uninviting as Greenland must have been.

It is now necessary to say a few words about the historical source already mentioned, i.e. **Landnámabók**. The original of this book, which was probably written by Ari fróði (Ari the Learned), about 1140, is lost. However, some of the six versions of it have survived. What complicates the matter is that some of the editors of these versions of **Landnámabók** did not slavishly adhere to the original manuscript but yielded to the temptation of adding new material. Thus, it has been assumed that





LEIFR EIRÍKSSON

On the occasion of the millennium of the Icelandic Alþing in 1930 the United States Government formally recognized the nationality of Leifr Eiríksson by presenting the people of Iceland with a statue of this illustrious "son of Iceland"

the entry which lists both Þorvaldr Ásvaldsson and his son Eiríkr the Red as natives of Norway is a late 13th century addendum, first included in a version of *Landnámabók* which is called *Sturlubók* (the book is named after its editor (redactor) Sturla Þórðarson d. 1284). On the other hand the account which mentions Þorvaldr alone was probably in the original (Ari the Learned's book) and therefore more reliable than the other.<sup>5)</sup> Before explaining these inconsistencies further, it is necessary to point out that the passages in the Vinland sagas which refer to Þorvaldr and Eiríkr as natives of Norway likely have been ultimately derived from *Sturlubók* <sup>6)</sup>. *Eiríks saga*, which is a late 13th century work, may indeed have been directly influenced by *Sturlubók*. In accordance with this, the original *Grænlandingasaga* (from ca. 1200) would not have contained this account. It may rather be explained as a later interpolation.

The oldest and no doubt the most reliable source about Eiríkr the Red is Ari the Learned's succinct statement in his *Íslendingabók* (The Book of the Icelanders from about 1122) which says merely that "Eiríkr the Red was the name of a man from Breiðafjörðr (in Western Iceland) who went from here (Iceland) thither (to Greenland)." <sup>7)</sup> It is of significance in this connection that Ari the Learned repeatedly uses the term *norðmenn* (Norwegian or Norse) about those who came from Norway to Iceland as is borne out by the following excerpts from *Íslendingabók*: "A Norwegian called Ingólfr, it is told for certain, first went from there (from Norway) to Iceland . . ." <sup>8)</sup> "Ketilbjörn Ketilsson, a Norwegian, settled in the south at Upper Mosfell;" and "Helgi the Lean, a Norwegian, son of Eyvindr the Eastman settled in the north in Eyjafjörðr." <sup>9)</sup> Ari refers to

the first Speaker (Lawspeaker) of the Old Icelandic Parliament (Alþing) as "a Norwegian called Úlfjóttr." In *Sturlunga Saga* which is a contemporary history of 12th and 13th century events there is one chapter which was obviously borrowed from the now lost original of Ari the Learned's *Landnámabók*. In this chapter the above custom of indicating the national origin of settlers in Iceland is observed<sup>10)</sup>.

From the foregoing excerpts we are justified in drawing the conclusion that Ari the Learned would have told us, if Eiríkr the Red had been born in Norway and come from there to Iceland. His reference to Eiríkr as "a man from Breiðafjörðr" no doubt implies that Eiríkr was a native of Iceland. Ari was in a good position to obtain reliable accounts about the settlement of Greenland. He was born in 1048, and his uncle, Þorkell Gellisson, was acquainted with a man who had been with Eiríkr the Red in Greenland. <sup>11)</sup>

To sum up one can say that there is little doubt that both parents of Leifr Eiríksson were natives of Iceland. His mother Þjóðhildr was certainly of the third generation of Icelanders. <sup>12)</sup> His father, Eiríkr the Red, was the son of a Norwegian settler and was probably born in Iceland about the year 930.<sup>13)</sup>

## II.

The name *Grænlandingasaga* was coined just recently for three separate episodes in *Flateyjarbók*, (a manuscript from about 1390) which, put together, form a continuous whole<sup>14)</sup>. *Eiríks saga (rauða)* (The Saga of Eiríkr the Red) is also a fairly recent title. An older name of the saga is *Saga Þorfinns karlsefnis og Snorra Þorbrandssonar* or simply *Þorfinns saga karlsefnis*. These two sagas deal with the settlement of Greenland and the discovery of North Amer-

ica. Both of them have the main theme in common, but as to details they often disagree. *Grænlingasaga* tells about six different voyages from Iceland and Greenland to the North American continent. *Eiríks saga* only tells of three voyages, one from Norway, and two from Greenland. <sup>15)</sup>

According to *Grænlingasaga* **Bjarni Herjólfsson** (from the south of Iceland) discovered the North American continent when driven off course on a voyage from Eyrarbakki in Iceland to Greenland. On the other hand this saga gives Leifr Eiríksson the role of North America's first explorer. It is implied in the saga that Bjarni Herjólfsson's discovery (in 986) engendered interest among Icelanders in Greenland, and that Leifr Eiríksson's famous exploratory expedition to Vinland (North America) originated there.

*Eiríks saga* does not mention the name of Bjarni Herjólfsson. Instead it states that Leifr Eiríksson, after having been commissioned by King Ólafr Tryggvason of Norway to bring Christianity to his father Eiríkr the Red's new settlement, left Norway for Greenland in the year 1000. On his voyage, we are told, Leifr was blown off course and to the shores of a land of which he had no previous knowledge. This land is not referred to by a specific name, but it appears to have been **Vinland**. <sup>16)</sup>

It is well to recall that the Icelandic sagas of the 12th and the 13th centuries are in varying degrees based upon a historical foundation. All of them contain what might be called an 'element of fact' <sup>17)</sup>. How great then is the relative strength of the elements of fact in the two Vinland sagas? Which of them contains a stronger core of historical truth? These questions have been asked by many, but until recently concepts

of the relative historicity of the two sagas were extremely vague. Some scholars tended to give preference to *Eiríks saga* <sup>18)</sup>, which was sometimes believed to be the older of the two; others accepted accounts from *Grænlingasaga* as authentic. Allowing such conflicts in the words of the late Professor Jón Jóhannesson at the University of Iceland is "an unacceptable method". <sup>19)</sup> It is impossible to accept two sources which contravene each other. One either has to reject the story about Bjarni Herjólfsson's discovery and accept the source about Leifr Eiríksson's voyage from Norway in the year 1000, or accept the first alternative and reject the latter.

Two Icelandic scholars have lately explained some of the most puzzling discrepancies between the two Vinland sagas. Their findings, briefly summarized below, will be of the greatest importance for future research in a field which has for long provided ample room for controversy.

In a recent survey of Icelandic sagas Dr. Sigurður Nordal maintains that there does not seem to be any reason to treat "*Grænlingasaga* as much younger (and less trustworthy) than *Eiríks saga*". Furthermore, Dr. Nordal points out the distinct possibility that an Icelandic monk, Gunnlaugr Leifsson (d. 1219), was responsible for creating the story which claims that Leifr Eiríksson accidentally came upon the shores of North America while on a Christian mission from Norway to Greenland. This godfearing monk, who was a member of the holy brotherhood at Þingeyrar in the north of Iceland, wrote this story as a part of a saga which glorifies the somewhat notorious Christian champion King Ólafr Tryggvason of Norway who, during his reign of five years (995-1000), was reputed to have christianized five coun-

tries. The oldest source available lists these countries as having been **The Orkney Islands, The Faroe Islands, Shetland, Iceland, and Norway**. <sup>20)</sup> This source was probably not available to Gunnlaugr Leifsson so that he followed another which wrongly substituted **Greenland for The Faroe Islands in its list of countries which are supposed to have accepted Christianity as a result of King Ólafr Tryggvason's missionary efforts**.

It should be mentioned here that there is strong evidence that Christianity was brought to Greenland from Iceland. <sup>21)</sup>

Professor Jón Jóhannesson in some ways expanded on Nordal's theory in an epoch-making study on "The Date of The Composition of the Saga of the Greenlanders" <sup>22)</sup>. Professor Jóhannesson expressed the opinion that the sagas in question are too similar in structure to be independent of each other. There are two possible ways of explaining these similarities: 1) Both sagas are based on an older saga or 2) One of the sagas has influenced the other. Of the two alternatives the latter is more plausible. Thus, it is likely that the author who wrote *Eiríks saga* some time during the period 1264-1284 <sup>23)</sup> used *Grænlingasaga* as a basic source. However, having accepted Gunnlaugr Leifsson's story about Leifr Eiríksson's missionary work in Greenland, the author of *Eiríks saga* had no other alternative but to reject *Grænlingasaga's* account of Bjarni Herjólfsson's voyage.

From the genealogies at the end of *Grænlingasaga* it can be seen that the saga was first written (it now exists only as a part of the late 14th century manuscript *Flateyjarbók*) about or before 1200 <sup>24)</sup>. This early dating makes *Grænlingasaga* a more important historical document than *Eiríks saga* and

for two reasons. First, it is at least about three quarters of a century closer to the events which it describes. Secondly, the 12th century authors of Icelandic family sagas were much more concerned with the historical trustworthiness of their works than were their colleagues and successors in the late 13th century <sup>25)</sup>. As a digression one might mention that if the written information on the newly discovered Yale map (see the front cover of this magazine) is dated correctly, it lends support to *Grænlingasaga's* account of Bjarni Herjólfsson.

### III

In medieval sources outside Iceland there is only one instance where mention is made of Vinland. This reference, which happens to be the oldest written source on Vinland, is in a late 11th century history of archbishops of Hamburg and Bremen (*Gesta Hammaburgensis ecclesiae pontificum*), written by a teacher and a member of a holy brotherhood, Adam from Bremen. In his work the author draws on information, obtained from Sveinn Úlfsson, King of Denmark, (this information was possibly obtained in 1068 or 1069) about whom the author has this to say: "He told me too of yet another island, discovered by many in that ocean, which is called Wineland from the circumstance that vines grow there of their own accord, and produce the most excellent wine. While that there is abundance of unsown corn there we have learned not from fabulous conjecture but from the trustworthy report of the Danes." <sup>26)</sup>

Even though Adam from Bremen was not a man of scholarly precision, his mention of Vinland may indicate that the accomplishments of Icelandic explorers became known in Europe at

an early date. This explains in part why there has been reluctance among writers to regard the Vinland voyages as a historically isolated incident. Some scholars have even gone so far as to express the opinion that Columbus himself may have been fully aware of the navigational exploits of the Icelanders <sup>27</sup>). Then it has been suggested that knowledge about Greenland and the North American continent was obtained from Iceland by English merchants from Bristol who as early as 1412 "had included Iceland within the sphere of their operations" <sup>28</sup>). We also know for certain that the phrase "by way of Iceland" was used by a 15th century historian Francesco Lopez Gomara when he was describing a voyage to the North American continent <sup>29</sup>). To this should be added that competent historians have vigorously maintained that Greenland was in fact the gateway between Europe and North America in the Middle Ages <sup>30</sup>).

An entry in Icelandic Annals for the year 1347 reads thus: "There came also a ship from Greenland, smaller in size than small Icelandic boats; she came into the outer Straumfjörður (near Búðir on Snæfellsness), and had no anchor. There were seventeen men on board. They had made a voyage to Markland, but were afterwards storm-driven here (to Snæfellsnes in Iceland). <sup>31</sup>). Markland is here spoken of as a well known and well defined region. In the words of Dr. Vilhjálmur Stefánsson "the scribe would have entered something about this voyage having been extraordinary had it been extraordinary." <sup>32</sup>). It is noteworthy that some of the names by which Leifr Eiríksson identified certain regions in North America such as Helluland and Markland <sup>33</sup>) appear to have had fixed geographic locations. On the other hand the reverse seems to have been

true about Vinland, which may in fact have derived its name from an ancient legend. <sup>34</sup>)

The recent archæological research carried out at L'Anse-aux-Meadows in Newfoundland by Dr. Helge Ingstad and a team of specialists lends strong support to the historical core of the Vinland sagas <sup>35</sup>). Nevertheless scholars have for long been unable to produce irrefutable evidence showing that the early Icelandic explorations led to the much celebrated voyages of the late 15th century. If both the geographical map, discussed elsewhere in this magazine, and the explanatory notes written on it are correctly dated as pre-Columbian, a much needed connecting link between Leifr Eiríksson and Christopher Columbus has perhaps been produced. A confirmation of this would give Bjarni Herjólfsson and Leifr Eiríksson a pioneer role in the greatest adventure in the history of explorations.

#### IV

The establishment of the Old Icelandic Republic in 930 was an ingenious response to new social circumstances and the challenges of environment. The social order of this Republic gave rise to the Old Icelandic literature, the highest spiritual achievement attained by the northern peoples of Medieval Europe. However, Medieval Iceland, not only challenged the spiritual powers of her inhabitants; the islands off the shores of Breiðafjörður (in Western Iceland) provided the settlers in that area with a splendid opportunity of maintaining the highly developed naval skill of the Vikings. According to the Icelandic historian Lúðvík Kristjánsson the people of Breiðafjörður perpetuated the old tradition of ship building and seafaring

so faithfully (they built their ships of driftwood) that the fleet which Eiríkr the Red took with him to Greenland in 985 or 986 consisted to a large extent of ships which had been built in Iceland <sup>36</sup>). In Greenland preparations were made for the Vinland voyages. These voyages provided indeed a fitting climax for the naval exploits of the Viking Age.

#### V

To conclude, one can truthfully say that both Bjarni Herjólfsson and Leifr Eiríksson were the sons of the Old Icelandic Republic. It does not escape attention, however, that Ari the Learned refers to the Icelanders who sailed to Vinland as Greenlanders <sup>37</sup>). Furthermore, Dr. Vilhjálmur Stefánsson has this to say: "It was through the Icelandic republic of Greenland that a man born in Iceland, but then a citizen of Greenland, discovered the mainland

of North America" <sup>38</sup>). *Grænlandingsaga* (a part of *Flateyjarbók*) is undoubtedly a more reliable historical source than *Eiríks saga*. Therefore, the date of the discovery of North America has to be moved back from the year 1000 (a date fixed by Gunnlaugr Leifsson) to the year 986 (the date of Bjarni Herjólfsson's voyage). It is now the opinion of historians that Leifr Eiríksson carried out his explorations in North America about 990<sup>39</sup>). Archæological discoveries in Newfoundland have corroborated the historical core of the Vinland sagas. Finally, it is to be hoped that the pre-Columbian map at the Yale University will prove that the beacons lit by three natives of Iceland, i.e. Eiríkr the Red Þorvaldsson, Bjarni Herjólfsson, and Leifr Eiríksson were bright enough to cast their light across the span of some five hundred years to the generations of the late 15th century—the Age of Columbus and Cabot.

—Haraldur Bessason

#### FOOTNOTES

- 1) *Landnámabók*, edited by Guðni Jónsson. Reykjavík 1946, Ch. 14, p. 78.
- 2) *Íslenzk fornrit IV*. Reykjavík MCMXXXV p. 197 and 242.
- 3) *Landnámabók*, Ch. 31, p. 117.
- 4) *Íslendingabók*, edited by Halldór Hermannsson, *Islandica XX*, Cornell University Press 1930, p. 52.
- 5) Jón Jóhannesson: *Gerðir landnámabókar*. Reykjavík 1941, p. 95-96 and p. 222.
- 6) *Op. cit.*, p. 98 and 149.
- 7) *Íslendingabók* (*Islandica XX*), p. 51.
- 8) *Op. cit.*, p. 48.
- 9) *Op. cit.*, p. 49.
- 10) *Op. cit.*, p. 49 and p. 216-217.
- 11) *Íslendingabók* (*Islandica XX*) p. 52.
- 12) *Íslenzk fornrit IV* (see the appended genealogical tables).

- 13) T. J. Oleson: *Early Voyages and Northern Approaches*. McClelland and Stewart 1963 p. 179-180.
- 14) *Íslenzk fornrit IV*, p. LXXXV-LXXXVI.
- 15) *Early Voyages and Northern Approaches*, p. 20-28.
- 16) *Íslenzk fornrit IV*, p. 211.
- 17) *Early Voyages and Northern Approaches*, p. 15-30.
- 18) *Íslenzk fornrit IV*, p. LXXXIX-XC.
- 19) Jón Jóhannesson: *Íslendinga saga*. Reykjavík 1956, p. 125.
- 20) *Sagalitteraturen* (p. 180-288), see especially p. 248-249, published in *Nordisk kultur VIII: B* 1953; see also *Catalogus regum Norvegiæ*, published in *Monumenta historica Norvegiæ* 1880, p. 183.
- 21) Jón Jóhannesson: *Íslendinga saga*, p. 124.
- 22) Jón Jóhannesson: *Aldur Grænlandingasögu*, published in *Nordæla*, afmælistveðja til Sigurðar Nordals 14. september, 1956 Reykjavík p. 149-158. This article was later translated into English by Dr. T. J. Oleson under the title *The Date of the Composition of the Saga of the Greenlanders* and published in *Saga-Book* Vol. XVI Part I, Viking Society for Northern Research, London 1963. Quotations in the present article are from Dr. Oleson's translation.
- 23) Op. cit. (*Nordæla*), p. 149 and 152.
- 24) Op. cit. (*Nordæla*), p. 154.
- 25) Sigurður Nordal: *Snorri Sturluson* Reykjavík 1920, see especially Ch. V, *Íslenzk sagnaritun*.
- 26) *Grönlands historiske Mindesmærker III*, p. 404; in the original the reference to Vinland is as follows: "Præterea unam adhuc insulam recitavit, a multis repertam in illo oceano, quæ dicitur Vinland, eo quod ibi vites sponte nascantur, vinum optimum ferentes. Nam et fruges ibi, non seminatas, abundare, non fabulosa opinione, sed certa Danorum comperimus relatione." The translation of Prof. Gwyn Jones is used here, see *The Norse Atlantic Saga*, Oxford University Press 1964, p. 85.
- 27) Vilhjálmur Stefánsson: *Iceland*. New York 1939, p. XV-XVI.
- 28) T. J. Oleson: *Early Voyages and Northern Approaches*, p. 115-116.
- 29) Op. cit., p. 134-135.
- 30) Jón Dúason: *Landkönnun og landnám Íslendinga í Vesturheimi*. Reykjavík 1941-1947. and T. J. Oleson (see footnote no. 28.)
- 31) Gwyn Jones: *The Norse Atlantic Saga*, p. 96.
- 32) Vilhjálmur Stefánsson: *Iceland*, p. XXXVII.
- 33) Björn Þorsteinsson: *Frá Eyrarbakka fannst Ameríka in Þjóðviljinn*. Reykjavík Oct. 9 1965.
- 34) Op. cit.
- 35) One of the latest articles dealing with Helge Ingstad's findings and the locations of places mentioned in the Vinland sagas, is Prof. Þórhallur Villmundarson's *The Vinland Voyages A Historical Survey*, publ. in *Iceland Review* Vol. 3-No. 1. Reykjavík 1965.
- 36) Lúðvík Kristjánsson: *Grænlenzki landnemaflotinn og breiðfirzki báturinn*, published in *Árbók hins íslenzka fornleifafélags*, Reykjavík 1964, p. 20-68.
- 37) Björn Þorsteinsson: *Frá Eyrarbakka fannst Ameríka* (see no. 33.)

## LEIFR EIRIKSSON DISCOVERED AMERICA

The unearthing and analysis by Yale University and British Museum scholars of early evidence that Leifr Eiríksson discovered North America about five hundred years before Christopher Columbus is described in an article in the Oct. 11, 1965 edition of the Washington Post, published in Washington, D.C.

Washington Post staff writer **Howard Simons** says the scholars, on the basis of evidence before them conclude that Eiríksson and lesser known Viking explorer Bjarni Herjólfsson between 1000 and 1004 voyaged to Greenland, and then chanced upon America and called it Vinland. (The spelling of the name of the discoverer will probably never be agreed upon. The "Old Icelandic" spelling is followed in the heading—T.O.S.T.)

Text of Mr. Simons' article follows:

An unknown 15th century monk who could not afford top-grade parchment charted a historical whodunit that has all but wiped Columbus off the map as America's discoverer.

In a fascinating now-it-can-be-told story, Yale University and British Museum scholars yesterday disclosed the existence of the first pre-Columbus map showing the Western Hemisphere. It is based on the travels of the intrepid Leif Ericson.

Ingredients for the incredible tale of the map's existence and discovery include two 11th Century Viking explorers; a Papal emissary to the Tartars of Ghengis Khan; an unknown 15th century scribe; three ancient manuscripts;

worm holes; and a book dealer in New Haven, Conn. A dash of absurd coincidence completes the recipe.

It was in October eight years ago that the map's existence came to light. New Haven bookseller Laurence Witten dropped by the Yale University Library to show scholars Alexander O. Viotor and Thomas E. Marston a new acquisition from "a private collection in Europe."

A slim volume, bound in recent calf, the book contained a hitherto unknown account called the "Tartar Relation," of John de Plano Caprini's mission to the Mongols in 1245-47, and a world map including Iceland, Greenland and Vinland.

Map and seemingly unrelated text appeared authentic. Yale scholars judged that both were written by the same hand somewhere in the Rhineland about 1440-50 years before Columbus set sail.

Still, there were puzzling features about the volume. Why didn't the worm holes on the map and the "Tartar Relation" match? More disconcerting, how could the scholars account for the statement on the first leaf of the second part (and) the third part of the *Speculum*?

"Mr. Viotor and I believed," relates Marston, "that until these two factors could be satisfactorily explained, the map would remain suspect, no matter how convinced we were of its genuineness."

Six months later Viotor and Marston got their answer in a bizarre act of chance.

In April, 1958, Marston received a catalogue of manuscripts for sale by a London bookseller. To add to a collection, he went off to cable an order for Bruni's translation of Plutarch's lives of Cicero and Demosthenes.

On his way to place his order, Marston leafed through the catalogue again. He spotted a copy of a portion of Vincent of Beavais' *Speculum Historiale*, an encyclopedia of world history first published in the early 13th Century.

As an afterthought, Marston ordered the Vincent.

Three weeks later two manuscripts arrived in New Haven. Marston invited Witten to examine them. Witten asked if he could borrow the Vincent and Marston readily agreed.

"That evening", says Marston, "I did not return home until after ten o'clock. I had hardly entered my house when the telephone rang. It was Mr. Witten, very excited. The Vincent manuscript was the key to the puzzle of the map and the Tartar Relation. The hand was the same, the watermarks of the paper were the same; and the worm holes showed that the map had been at the front of the volume and the Tartar Relation at the back."

#### Relationship Shown

Obvious now was the physical relationship of the three documents. Once they had been bound together; the Vincent *Speculum* between the map and the account of Carpin's mission to the Mongols. Sometime later, the manuscripts were separated and rebound into two volumes now in Yale's possession.

The story and the detailed account of seven years of painstaking research to authenticate and determine the

origin of the map are told in a handsome, 291-page book entitled: "The Vinland Map and The Tartar Relation". The book is being put on sale today by Yale University Press—two days after Leif Ericson Day and on the day before Columbus Day.

The account of scholars Vietor, Marston, R. A. Skelton and George D. Painter about the map's genesis and its relation to the text—much of it based on educated assumption amounts to this:

Between the years 1000 and 1004, Leif Ericson and the lesser known Viking explorer Bjarni Herjolfsson voyaged from Norway to Greenland and then chanced upon America which they called Vinland. The discovery was recorded in Norse sagas. And though no Norse map charting the discovery ever has been found, it is conceivable that such a map or maps do exist.

#### Carpini Mission

More than 200 years later, in 1245, Pope Innocent IV sent Franciscan Friar Carpin on a diplomatic mission to the Mongols in Asia. On Carpin's return journey, he and other members of the mission lectured extensively on their experiences. One of these lectures, by a Friar Benedict, was copied and edited by a C. de Bridia. De Bridia's transcript thus became the original Tartar Relation.

Two hundred years after that a church council was held in Basel, Switzerland. This important meeting stretched from 1431 to 1449. Church dignitaries from throughout Europe gathered to spread their ideas of intellectual history.

Sometime during the meeting an unheralded monk was assigned the task of copying a world history. He bought some parchment, "definitely second quality, perhaps the best he could af-

ford," and began his task. At times, it was tedious and frustrating. The monk ran into a rough hair that bothered his writing and tried a finer pen. From time to time he used different inks.

His was not an original history. Rather, the monk copied a portion of Vincent's *Speculum* and the Tartar Relation that had been put together by someone else, perhaps in the 13th century, with the map added in the early 15th century.

#### Relevance Noted

How had the three documents originally come together? The most plausible explanation, according to the scholars, is that an early historian saw the relevance between the Tartar Relation and that portion of the *Speculum* that dealt with Carpin's mission and bound them together.

Then, much later, came the map as a product of a cartographer asked to illustrate the twin accounts of Carpin's mission. What this cartographer did, presumably, was to stretch the mid-15th Century knowledge and view of the world across his map—from the Asia of Carpin to the America of Leif Ericson.

What happened to the original text and map is not known. The scholars hold forth the prospect that it or even more revealing maps still exist; hidden away in someone's bookshelf as was the Vinland map and Tartar Relation.

#### Map of "Vinland"

The map, itself, which will be exhibited at Yale University Library, is done in brown ink on a piece of parchment measuring 11 by 16 inches. Europe is easily recognizable. Africa and Asia are much less so. But it is the upper left-hand area of the map that is most significant.

Here is Iceland, an uncannily accurate representation of Greenland and a large island labeled "Vinland." This is the America discovered by Leif Ericson and Bjarni Herjolfsson, according to the legend on the map. Scholars suggest that the two large river inlets cut into "Vinland" are the Hudson Straits and the Gulf of St. Lawrence.

Together, the Yale and British Museum researchers tried every imaginable way to authenticate the map and text short of subjecting them to modern scientific tests, which would destroy parts of the manuscripts.

#### Backs Viking Theory.

Nonetheless, the scholars are convinced that map and accompanying text are genuine; products of a hand that flourished at least 50 years before Columbus "rediscovered" America. Accordingly, the scholars take the view that the map proves claims of America's discovery by the Vikings.

Moreover, speculation by the scholars raises these possibilities:

- That the hypothesis of a 12th Century Norse settlement in Vinland now deserves serious consideration and further search.
- That Columbus and other early explorers either heard about or saw copies of the Vinland map or similar maps of America based on Norse accounts before embarking for the New World.

Columbus Day may never be the same.

(The Icelandic Canadian is grateful to Miss Anna Marteinson, librarian in the University of Ottawa, for supplying the copy of The Washington Post.)

## Discoveries in Wineland

(from *Vísir*, an Icelandic Daily in Reykjavík, Nov. 12th, 1965)

A book by the explorer Helge Ingstad, dealing with his various trips to America in his search for the Wineland of Leif Eirikson, was made public in Norway today. It is called "Vesterveg til Vinlands"—Westward to Wineland. The workmanship is excellent, the reader's interest enhanced by numerous photographs in color. This popular edition will be followed by a later book dealing with the scientific and archeological aspects of the investigations conducted by Mr. Ingstad and his wife, the archeologist Anna Stina Ingstad. This later book will give measurements and drawings of the ruins which they have examined.

On his third trip Mr. Ingstad was accompanied by Dr. Kristjan Eldjarn and Gísli Gestsson—both archeologists—and then began a determined effort to investigate ruins which had been found. They discovered an old Norse smithy with showings of iron which had been smelted there.

Ingstad undertook a fourth trip—this time with the American archeologist Birgitta Wallace from Pittsburg and the Canadian Tony Beardsley. On this trip the Canadian made a find which has been considered very important. He found the head of a spindle (distaff) which was undoubtedly of Norse origin. These articles have been found wherever old ruins have been investi-

gated—in Scandinavia, Iceland and Greenland. The article is undoubtedly of Norse origin. In the closing chapters of the book the author makes a number of deductions based on observations made at the spot investigated. He is satisfied that it was here that Leif Eirikson settled and built his home. The description of the place where Leif settled and built his home corresponds with these surroundings. The extensive ruins indicate that here was at one time a number of buildings, large and small. All this corresponds with what we learn from the Greenland Saga. Here was built a large hall with smaller buildings in the vicinity.

Mr. Ingstad draws some interesting conclusions from papers and journals left by explorers such as the Portuguese, John Cabot and others who explored in Newfoundland and Labrador. These explorers agree that the people they encountered in these places were not red skins but white men. These white people spoke a language which the Europeans could not understand. This suggests that they may have been descendants of the people who first colonized Wineland, namely the Norse.

Freely translated by

J. G. Johannsson

## Gunnar Gunnarsson — some observations

by Dr. Richard Beck

Gunnar Gunnarsson, the internationally renowned Icelandic novelist, reached the seventy-five year mark on May 18, 1964. As he has for half a century been a leading figure in Icelandic and Scandinavian literature and, through extensive translations of his works, won fame far beyond the Northern countries, this notable anniversary of his naturally was an occasion for widespread tribute to him on the part of his fellow-Icelanders and others, not least in Denmark, which was his adopted country for three decades and where he achieved his literary fame. During those thirty years he wrote in Danish, of which he became an acknowledged master, and at the same time gained for himself a large place in the hearts of the Danish people. The popularity and esteem which he still enjoys in Denmark are attested by the fact that his books continue to appear in Danish editions. Since his return to his native Iceland in 1939 he has written numerous books in Icelandic, and it is also gratifying to note that his novels have recently appeared in excellent collected editions in Iceland. It is hardly necessary to add that his mastery of the Icelandic language is both powerful and brilliant.

Both the Icelandic and the Danish Broadcasting Systems devoted special anniversary programs to Gunnarsson and his works. Leading papers in both countries published long articles about him and his writings. The anniversary thus served as an occasion for a new evaluation of his rich literary produc-

tion, his philosophy of life as expressed in his works, and of his place in the realm of Icelandic and Danish letters. The most noteworthy publication in connection with Gunnarsson's seventy-fifth anniversary was, however, a book dealing with a basic aspect of his great autobiographical cycle of novels **Fjallkirkjan** (The Church on the Mountain), written by Sigurjón Björnsson, a young Icelandic psychologist. This is the first study in book form in Icelandic dealing specially with Gunnarsson's development as a writer, and it throws much light both on the man and the poet. Previously several Scandinavian authors had published books about Gunnarsson, among them the Swedish writer Stellan Arvidson, whose book appears in an Icelandic translation by Jón Magnússon fil. cand. in connection with Gunnarsson's seventieth anniversary. It is a very informative work, containing a good deal of biographical material, but in an even greater degree an evaluation and interpretation of Gunnarsson's works, closely linking these to his life and literary career.

So much by way of a general introduction, which serves to indicate, at least in a measure, the prominent place which Gunnarsson occupies in Icelandic and Scandinavian literature in particular, and the high esteem which he enjoys there and elsewhere in the world of letters through the translations of his works, not only into all the Germanic languages but into many others.

This article is, however, specially intended to call attention to those of Gunnarsson's books which have been translated into English. No attempt will, therefore, be made here to recount in any detail the fascinating and in many ways dramatic story of his life and literary career, how this farmer's son from eastern Iceland, emulating in a sense the Icelandic court poets, the skalds of old, became one of the trailblazers among modern Icelandic writers by going abroad to seek a larger and an international audience by writing in the Danish language; how in a relatively short time he mastered that foreign language in a brilliant manner and wrote in that medium masterful works which were destined to carry his name and fame to all the Scandinavian countries, and soon in translations, far beyond these, thereby also adding luster to his native Iceland and the Icelandic people. But, of course, there is no royal road to literary fame, and Gunnarsson's path to lasting achievement and recognition in that realm was far from one of roses. In fact, he waged a hard and bitter struggle against poverty and sometimes near starvation before he won his place of honor in the literary world.

Primarily a novelist, Gunnarsson has dealt with various themes and problems in his books, but their scene is uniformly laid in Iceland, for though living in Denmark for several decades, he has deep roots in the Icelandic soil and is steeped in the literary tradition of his historic country, "the land of song and saga." It has rightly been observed that although he has written most of his major works originally in Danish, their spirit is always Icelandic. It is highly indicative of his strong attachment to his native land that in 1939, at the height of his literary fame, he returned to Iceland to live, and bought a

farm in the eastern part of the country, where he was born and grew to manhood and where his forebears had lived for generations. Here he made his home for a ten-year period. In more recent years he has, however, resided in Reykjavik, the capital.

Gunnarsson has been a productive writer and unusually versatile as well. The collected Icelandic edition of his novels alone consists of some twenty volumes. Besides these he has written poems in both Icelandic and Danish, dramas, essays, and a large number of short stories. He is a highly successful writer of short stories, both in terms of plot-construction and style. He is also a lecturer of note.

Six of his novels have been translated into English. Fortunately, they are representative of the four major groups of his novels: the more or less Romantic family saga, the historical novels, the problem novels, and the five-volume autobiographical novel cycle.

His first literary success, *Af Borgslægtens Historie* (The Story of the Borg Family), appeared in Copenhagen in four volumes, 1912-14. It immediately established his fame in Scandinavia, and before long was to carry his name to many other lands. An abridged English version of it was published in 1920 under the title of *Guest the One-Eyed*.

In his series the author traces the story of an Icelandic family through several generations. The third volume of the group is artistically the most effective, as well as the most impressive. It is the story of the wanderer Guest, who, until death, does penance for his former sinful ways. Although somewhat overdrawn, the series as a whole is remarkable for its strong, simple characterization and the graphic picture of the Icelandic scene. As a background for the story, the somber beauty of the country, which has

moulded and influenced the characters, is sketched with richness and sensitive awareness.

The second significant work of Gunnarsson's to appear in English, also in 1920, was his historical novel *Edbrödre* (Sworn Brothers). The story harks back to the days of the settlement of Iceland. It is the account of Ingolf and Leif, the first Norwegian settlers of the country, their boyhood in Norway, their coming to the new land, and of the untimely death of Leif. His is a tragic fate, for he suffers cruel death at the hands of his slaves. The story has both historical and romantic interest. All told, it is an excellent piece of historic fiction. Gunnarsson reproduces Old Norse life and culture faithfully; the characterization is also well done, especially the contrast between the "Sworn Brothers", Ingolf and Leif.

It should be noted that "Sworn Brothers" is only the first one of a projected series of no less than twelve novels dealing with the history of Iceland from the time of its settlement to the present, the general purpose of which was the link "the discovery of the island, as well as the thousand year long existence of the nation in the country, by inseparable bonds to the present, and even the future." Seven of these novels have been completed and published, but only *Sworn Brothers* has been translated into English. This is to be regretted, as they are, generally speaking, notable works, not least *Svartfugl* (*Black Gull*, 1929), a story of crime and punishment from eighteenth century Iceland, a grim but powerful tragedy, where penetrating character-portrayal and memorable story-telling go hand in hand.

Commenting on the central idea of Gunnarsson's historical novels as a whole, Stellan Arvidson observes: "Gunnar Gunnarsson expands this

concept in three directions: He lets the settlement encompass all the thousand year history of Iceland, he lets it become the story of spiritual development, and he makes the struggle of the Icelandic nation become a symbol of the struggle of humanity at large." Thus the idea of *Landnám* (Landtaking—Settlement) is, for Gunnarsson, at the very heart of the destiny of the Icelandic nation, revealing its strength, its ability to face victoriously the greatest odds, which at the same time makes the story of that small nation strikingly symbolic of the struggle for cultural attainment anywhere.

Further, I think that Stefán Einarsson is quite right when he says of Gunnarsson (in *History of Icelandic Prose Writers 1800-1940*): "I believe he has a new meaning in life through his belief in the continued life of the race. Individuals die but the race lives forever. That presumably is the fundamental meaning of Gunnarsson's books about the past. He loves his people and has faith in their future as guardians of the old Nordic spirit among the nations."

Gunnarsson's third important work translated into English is *Seven Days' Darkness* (1930), a problem novel on a contemporary theme, and one of his most original and provocative books, first published in Danish in 1920. The title of the Danish original is *Saligere de Enfoldige* (*Blessed are the Simple*) from the well-known words in the Sermon on the Mount. This writer, for one, deeply regrets that it was found necessary to change the name. The English title, striking as it is, calls undue attention to the mere framework of the story, the volcanic eruption with its ensuing darkness, impressive though it undeniably is. The poignant name of the original strikes, on the other hand, at the very heart of

the story and its central philosophy of life.

Gunnarsson is endowed with deep insight and excels in revealing the innermost soul-life of his characters. Of this quality his *Seven Days' Darkness* is a splendid illustration; it is a profound psychological study. Its theme is akin to Shakespeare's *Othello*—"the destruction of a good man's reason by consummate villainy."

Two men of the opposite mold—two antagonistic views of life—are here pitted against each other. Dr. Grimur Ellidagrimur is an idealist, a firm believer in the inherent goodness of human kind; in short, a man who holds a charitable view of life. Pall Einarsson, a man of keen intellect, is as thoroughgoing a cynic as his friend and former schoolmate is a devout idealist. Pall may even be called the principle of evil incarnate, for his sole aim is to destroy.

Dr. Ellidagrimur deeply loves his wife, Vigdis, and trusts her implicitly. Pall determines to ruin his friend by destroying the latter's faith in his wife. Iago-like he pours the poison of suspicion, drop by drop, into Ellidagrimur's soul. Fate, it seems, plays into Pall's hands. Ironically enough, the very ship which brings him back to his native land also carries the first cases of influenza which soon becomes an epidemic. In full accordance with his character and his outlook upon life, Dr. Ellidagrimur throws himself completely into relieving the suffering all about him. He is worn out physically and mentally by hard toil, long vigils, and the constant sight of the dead and the dying. In addition he is harassed by the doubts which Pall has incessantly sown in his mind. Exhausted as he is, Ellidagrimur is naturally more than ever responsive to suggestions. Pall makes full use of this fact, and succeeds

in making Ellidagrimur believe that his wife is unfaithful to him. Pall's ultimate goal is soon reached. Ellidagrimur's wife had been the anchor of his idealism, the very embodiment of goodness. Now even she is not to be trusted; the doctor's faith in humanity and in goodness generally is also shaken. The blow is too severe; like *Othello*, Ellidagrimur is crushed; his agony drives him insane.

Let no one think, however, that the struggle between Dr. Ellidagrimur and Pall is as simple as it appears in this brief summary of the story, nor as superficially treated. Gunnarsson prepares Ellidagrimur's downfall with great care, showing with penetrating understanding the cumulative psychological effects of Pall's subtle machinations, as well as the impact of external circumstances on the victim. Gunnarsson's power of characterization is, in fact, seen here to an excellent advantage. Dr. Ellidagrimur and Pall are drawn by a master hand; although personifying a philosophy of life, they are far from being colorless types; they are of flesh and blood, they live and breathe. The less important characters of the book are equally real, graphically portrayed against the abnormal circumstances in which they find themselves, for the curse of a plague is upon them.

Here is indeed a powerful tragedy enacted. And the frame fits the picture. The conflict between the two main characters is portrayed against a background which is at the same time unique and effective, highly symbolic. Not only does the deep shadow of the raging epidemic hover like a dark cloud over Reykjavík, the scene of the story. Through its duration of seven days, a somber curtain of volcanic ash hangs above the stricken city, and "far off on the southeastern horizon" glows

a column of fire "like the flaming sword over Eden."

Gunnarsson's outlook upon life, as expressed in *Seven Days' Darkness*, may appear gloomy and negative. This writer cannot, however, agree with those who maintain that the principle of evil is really victorious in this challenging novel. To be sure, the scoundrel is apparently the victor. But what a hollow victory his is, recalling that of Judas of old. The last we see of Pall Einarsson is this: "As he walked off, his thin stooping shoulders appeared expressive of flight. It was as if he feared he was being pursued, as if he was somehow afraid of a stab in the back." Ultimately, the message of *Seven Days' Darkness* is a constructive one: "Be ye kindly affectioned one to another."

All things considered, Gunnarsson's greatest work is probably his monumental series of autobiographical novels, *The Church on the Mountain*, which appeared originally in Danish in 1923-28. It has been well characterized as follows: "A broad re-action of the poet's experiences from infancy to manhood, short stories strung on the line of his memory. The point of view is always double: that of the growing boy, and that of the mature man watching himself in the person of Uggi Greipsson with a humorous glint in the eye" (Stefán Einarsson, in *History of Icelandic Prose Writers*).

The two first volumes of this remarkable cycle of novels appeared in an English translation in 1938 under the title of *Ships in the Sky*. Gunnarsson's readers here enter an entirely different world from that of most of his earlier works, and American critics were generally lavish in their praise of his autobiographical novels in their excellent English garb.

These volumes contain the earliest reminiscences of the author's boyhood and the reactions to the new environment and people in Vopnafjörður on the east coast of Iceland, where the family moved when the future poet was seven years old. Here is a large gallery of vividly portrayed persons. Here are also graphic pictures of Icelandic rural life of the period, drawn with penetrating understanding and unflinching sympathy.

The tragic climax of this part of Gunnarsson's story is his mother's untimely death, which had a profound influence upon him. Stanley Young concluded the review of the book (in the *New York Times Book Review*) with the following words: "Gunnarsson has written a beautiful book, and in it one chapter about the death of the boy's mother that is unsurpassed in such world literature as is known to me."

The third volume of Gunnarsson's autobiographical novel-cycle also appeared in an English translation in 1938, as *The Night and the Dream*. Here we follow the future poet's life and development during the next ten years—generally speaking, the troubled adolescence period. The story is told tenderly, against the striking Icelandic background, and numerous lifelike characters crowd the stage; many of them are already familiar from the earlier volumes of the series, while others meet the reader here for the first time.

The reviewer for the *American-Scandinavian Review* thus evaluated this significant book:

*The Night and the Dream* presents a fascinating picture of life on a farm in Iceland thirty years ago. It was no place for a weakling, and although always a dreamer, Uggi acquitted himself like a man. His rides to the mountains to take the sheep out to pas-



ture in the spring and the much more difficult task of rounding them up in the autumn provides us with adventure and excitement and at the same time with the reflection in a sensitive mind of the grandeur and beauty of the country. Even more impressive, however, is the subtle revelation of the gradual emergence in this robust environment of a poetic soul.

Touching is the description of the young poet's leave-taking of his family: in all its simplicity it takes on truly tragic grandeur. Also magnificent are the closing lines of the book, recreating a memory which burned itself deep into the writer's soul as he lay tossing in the ship's cabin after leaving his native land, but those memorable lines must be read in their context to be fully appreciated.

Finally, there is the English translation, published in 1940, of Gunnarsson's short novel, *The Good Shepherd*, unquestionably one of his greatest masterpieces. It is the unforgettable story of Benedikt, the shepherd, who at the beginning of every Advent season went up into the mountains of Iceland to bring back any stray sheep which might have been left behind during the regular fall roundup, and thus saved them from becoming the victims of the severe winter. Let it be noted that Benedikt is not looking for his sheep, but those belonging to others, a circumstance which adds both to the appeal and the striking symbol-

ism of this moving story. Deservedly, its English translation received uniformly lavish praise.

M. L. Becker had this to say about it in *Books*: "When Loti left the world he left a pearl to literature, the story of an Iceland fisherman. We have another pearl now, this story of an Icelandic shepherd. Its beauty is as great and its value is higher."

No less laudatory was J. S. Southron's comment in the *New York Times*: "This beautiful story with its inspirational message is too spontaneously human, too universal in its truth, to be capable of being dated. Yet, though it is for all or any time, it has, in this spring of 1941, a significance peculiar to the moment."

Throughout his major works Gunnar Gunnarsson is deeply concerned with the basic questions in life—man's destiny on this earth, his search for happiness, justice, and peace—and he is in particular concerned with the place of his native and beloved Iceland in the world, and the historical mission of the Icelandic people. These questions recur in his works, and the most notable of these bear the hallmark of all truly great literature. While profoundly Icelandic, they are universal in appeal, probing the depths of the human heart in sorrow and joy, its hopes and dreams.

Credit and appreciation is given to Richard Beck and Scandinavian Studies, edited by Carl F. Bayerschmidt and Erik J. Friis, and published for the American-Scandinavian Foundation by the University of Washington Press, 1965.

## Lausavisur

eftir Steingrím Þorsteinsson

### ÞREK OG VIÐKVÆMNI

Hjarta mitt stælist við stríð,  
þó stenz á hvað vinnst  
og hvað tapast:  
það, sem mitt þrek hefir grætt,  
það hefir viðkvæmnin misst.

### VIRÐING OG ÁST

Virðing þú segist mér veita,  
svo veittu mér ást þína líka,  
ilmlaust ei bjóð þú mér blóm,  
bragðfritt þó sé það að lit.

### GÓÐVERK

Ef góðverk þú vinnur, þá ger það  
af dyggð.  
hreint "gratis", og heimtaðu' ei þökk  
eða tryggð:  
einn gullhringur sé það í græðisdjúp  
þeyttur  
ei glófagur öngull af sjálfselsku beittur.

### LJÓNIÐ og SVÍNIÐ

Svöng eru ljónin, svínin mett,  
samt skal þar á minna,  
að ofar ljóna auðn er sett  
en alistía hinna.

## Epigrams

by Steingrímur Thorsteinsson  
translated by Vilhjálmur Stefánsson

### LOSS AND GAIN

My heart is strengthened by strife,  
yet are matched my winnings  
and losses,  
For that which in power I gain,  
that I in tenderness lose.

### ESTEEM AND LOVE

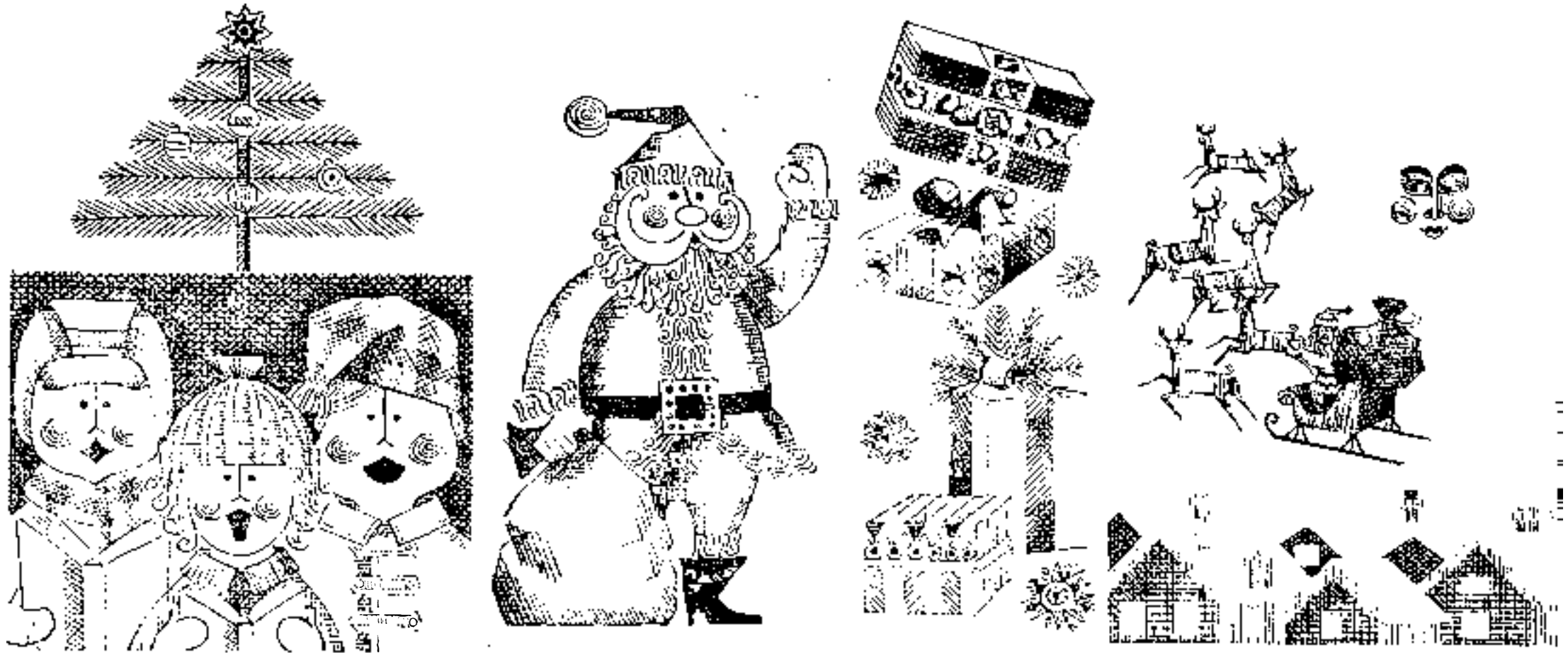
I have your regard, as you say,  
but if your love be not given  
'Tis a flower whose fragrance is fled,  
fair though the color may be.

### GENEROSITY

If you would do good, then do it  
today,  
Do it gratis, nor linger around  
for your pay;  
Let the deed be a gem that you  
cast overboard,  
Not a hook that is baited to fish  
for reward.

### LIONS and SWINE

The lion oft hungers, and yet,  
Though the swine are well fed,  
and all that,  
Higher the desert is set  
Than the sty where the others grow fat.



# 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**

## Þó þú langförull legðir

eftir Stephan G. Stephansson

Þó þú lang-förull legðir  
sérhvert land undir fót,  
bera hugur og hjarta  
samt þíns heima-lands mót,  
frændka eldfjalls og íshafs!  
sifji árfoss og hvers!  
dóttir langholts og lyngmós!  
sonur land-vers og skers!

Yfir heim eða himin  
hvort sem hugar þín önd,  
skreyta fossar og fjalls-hlíð  
öll þín framtíðar lönd!  
Fjarst í eilífðar útsæ  
vakir eylandan þín:  
nóttlaus vor-aldar veröld  
þar sem víðsýnið skín.

Það er óska-land íslenzkt,  
sem að yfir þú býr —  
aðeins blómgróin björgin,  
sérhver bald-jökull hlýr,  
frændka eldfjalls of íshafs!  
sifji árfoss og hvers!  
dóttir langholts og lyngmós!  
sonur land-vers og skers!

## Though in Travels Far Distant

by Stephan G. Stephansson  
translated by W. J. Lindal

Though in travels far distant  
Many lands you may roam,  
Your thoughts and your feelings  
Bear the stamp of your home.  
The mountains, the geysers,  
The clear ocean blue,  
The falls and the valleys  
Are all cousins to you.

O'er the earth and the heavens  
In your thoughts you may roam  
Still the falls and green fell-slopes  
Tint your dreamlands and home.  
Your isle-land eternal  
On watch, and serene,  
Nightless world of the springtime,  
In the distance is seen.

It's an Icelandic dreamland  
Where your fondest hopes dwell,  
There's warmth from the glaciers,  
Clad in blossoms each dell.  
The mountains, the geysers,  
The clear ocean blue,  
The falls and the valleys  
Are all cousins to you.



## Helgi Olsen and some of his carvings



It was with a feeling both of gladness and of loss that we put on the record that Mr. and Mrs. Helgi Olsen were moving to the west Coast. We are glad knowing that their sunset years will be with their close relatives, but sad because The Icelandic Canadian Club, and this magazine have lost two loyal and hard working supporters. Helgi was treasurer of the Club for 11 years and Mrs. Olsen has been a tireless worker on the Social Committee and on the executive for many years back.

In the drive for increased membership in the Club last year Helgi did yeoman service in the collection of membership fees.

When Helgi retired in 1961 he began wood carving as a hobby and now has a large collection of figures, especially notable being a bison and a covered wagon. He has been interviewed on television in Winnipeg and his collection has been on display at the Handicraft Display at the Icelandic Celebration and at an exhibition in Vancouver. His hobby has been the subject of an article in the Winnipeg Tribune.

In a farewell note to the writer Helgi expressed his sincere thanks for the "wonderful fellowship" during the years he was a member and asked that his best wishes be conveyed to the members of the Club. —W. J. L.

## Distinguished Icelandic Canadian Passes



Thorbergur Thorvaldson

Thorbergur Thorvaldson, who passed away at Saskatoon, Saskatchewan, on October 4, 1965, was North America's most distinguished scientist of Icelandic origin. In his chosen field of cement chemistry he was Canada's foremost research worker and was recognized as one of the world leaders.

He was born in Iceland in 1883 and came to Canada at the age of four with his parents who homesteaded at Arnes, Manitoba in 1887. After elementary education at Arnes he attended the University of Manitoba from which he received the B.A. degree with high honors in 1906. After two years as instructor in chemistry at the University of Manitoba he attended Harvard University from which he received the A.M. degree in 1909 and Ph.D. in 1911.

Then followed two years of post-doctorate studies in Europe: 1911-12 at the Technische Hochschule, Dresden, Germany, and 1912-13 at the University of Liverpool, England.

After this distinguished academic record, achieved through winning one scholarship after another, Thorbergur returned to Harvard University where he spent a year in chemical research before he was appointed assistant professor of chemistry at the University of Saskatchewan in 1914. There he was appointed professor in 1917 and head of the department in 1919, a post he held until his retirement in 1946.

Under his leadership the Department of Chemistry grew rapidly in size and importance. The student enrollment increased so greatly that in a few years' time it was necessary to construct a separate building to house it. The building, as far as internal arrangements were concerned, was largely planned by himself. But Thorbergur insisted that the importance of a department of chemistry or any other branch of science, was based not so much on the number of students it contained as on the quality of original research performed by it; and on this basis his department came to be recognized as one of the foremost chemistry departments in the country, and not least through his own research in his chosen field of cement chemistry. To this research he had been attracted by the necessity of discovering the reasons for the rapid decay of concrete structures in many parts of the Prairie Provinces. While this research was mainly fundamental, and can only be understood by other chemists, it had never-

theless the practical result of developing a type of cement resistant to sulphates and other disintegrating chemicals present in prairie soils.

In 1946, Thorbergur gave up the leadership of the chemistry department to become the first dean of the newly established School of Graduate Studies of the university, a position he relinquished in 1949. But even then the university was reluctant to part with his services and persuaded him to occupy for several years the position of assistant to the President. As a further service to the university he acted on the Board of Governors from 1952-58. In these later years he continued his own researches and moreover undertook responsible and time-consuming projects such as acting as co-ordinator of research for the Saskatchewan Research Council, and as consultant for the South Saskatchewan River Dam project. In addition to all this work he served for many years as a member of the National Research Council of Canada.

As was natural, many honors came to him though he never sought them. He was a member of the Chemical Institute of Canada and its president in 1941, and received its highest honor (the Chemical Institute of Canada Medal) in 1951. He was a fellow of the Royal Society of Canada and was awarded its Henry Marshall Tory Medal in 1951. He was awarded an honorary LLD by the University of Saskatchewan and a DSc. by the University of Manitoba, and was made a Knight of the Royal Order of the Falcon by

the Government of Iceland. Finally, in the last year of his life, the university with which he was so long connected honored him by giving his name to the now greatly enlarged chemistry building. Posthumously, a symposium will be held in his honor at the meeting of the Engineering Institute of Canada in 1966.

Thorbergur's achievements resulted from innate ability and hard work. His philosophy in his younger years was expressed in a stanza from Longfellow which he inscribed in a small album given to me when I was a child:

The heights by great men reached  
and kept  
Were not attained by sudden flight:  
But they while their companions slept  
Went toiling upwards in the night.

But considering his drive and fixity of purpose the man himself was a surprisingly gentle and kindly being who through his equanimity of temper, kindness and hospitality acquired numerous friends and no enemies. He was fortunate, too, in acquiring by his marriage to Margaret Paulson, daughter of Wilhelm H. Paulson, a wife who helped to make his home the haven of hospitality it was to so many friends, and especially to those of Icelandic origin, for Thorbergur never forgot his Icelandic descent, and their home and their kindness will be remembered by all students of Icelandic lineage who attended the university at Saskatoon.

Thorvaldur Johnson

## GUDNY S. THORWALDSON

The following are extracts from an article on the late Gudny M. Thorwaldson of Los Angeles in California. The article was written by **Johannes S. Newton of North Hollywood, Cal.** and appeared in Icelandic, in the October issue of **Félagsblaðið**, officially published by the Icelandic-American Club of Southern California. **Félagsblaðið** is usually entirely in English but this article was written in Icelandic—and in unusually good Icelandic. The extracts, in translation, are re-published in this magazine, not only because a well merited tribute is paid to the late Gudny Thorwaldson, but also because they throw some light on two organizations in California, namely, **The Leif Erikson Association, Inc.**, and the **Icelandic-American Club of S. California**. The author refers to the latter as “**Íslendingafélagið**”. The extracts follow. —Editor.

Even though other friends and I would have preferred to continue enjoying much longer the friendship of Gudny Thorwaldson and to marvel at her energy and enthusiasm, still it is more realistic to rejoice in the privilege of having known her for a long time. We must also rejoice in the sense of relief that she died suddenly and not after a long illness, indeed, shortly after she had witnessed the fruits of her favourite activities during the last fifteen years. It was her privilege and happiness, in spite of the many hardships during the depression years, when her children were in their youth, and in the sacrifices of the World War, 1941-1945, finally to watch six of the twelve children to which she gave birth, develop into unusually able and worthy citizens.

Gudny had many friends in the United States, in Canada, and in Iceland, but it may be that people knew all too little about her career because she was modest of mind and virtually inundated herself in her work and in solving difficult problems for those who sought her help. People may want to know more about her so I pen these lines.

Gudny was born November 16, 1884, in Gardar, North Dakota, U.S.A., and died on July 31, 1965, in the home of her daughter, Ruth Hannula, in Huntington Park, California. Her parents had migrated from Iceland. Besides Gudny they had two children, both still living . . . .

Gudny resided in North Dakota until 1942 when she moved with her family to Los Angeles. She was a charming and talented woman. She started teaching school at an early age in the district where she grew up. In 1910 she married Bjorn Thorwaldson. Five of their children died in infancy and a sixth made the supreme sacrifice in the World War. The six, still living, are all married and she was blessed with 21 grandchildren and 2 great-grandchildren.

Gudny was a public spirited woman, and with zest and ability she served her community and her friends, particularly all the Icelanders. This in spite of her onerous duties to her large family.

I became acquainted with Mrs. Thorwaldson in Los Angeles in the year 1950 when I was President of the Icelandic Society. She and I joined a com-

mittee of Norwegians, Swedes and Finns, formed for the purpose of staging a Leif Eiriksson celebration in Los Angeles. The following year I succeeded in having the committee incorporated into an organization entitled “The Leif Erikson Association, Inc. Mrs. Thorwaldson was one of the ten who signed the charter and drew up regulations for the future work of the Society. Later she held many responsible positions in the society. In addition, she at one time was President of **Íslendingafélagið** (the Icelandic-American Club of S. California). She became the publisher of **Félagsblaðið**, the only Icelandic paper, I know of, published in the United States. Incidentally, the paper was established by Clayton Nash, whose only attachment to Icelandic is that he married an Icelandic girl, **Sigríður**. Later the paper was published jointly by Mrs. Gudny Thorwaldson and Mr. Skuli Bjarnason, who now is the sole publisher . . .

In the year 1955 we commenced an undertaking to have the ninth of October legally recognized in the United

States as “Leif Eiriksson Day”. Gudny was a member of the Committee and the chairman was a Norwegian, Alf Dahl by name, a school teacher in Hollywood. He deserves great credit for his work.

In the year 1963 the University of California, in Los Angeles, had provided for the teaching of Icelandic for 25 years. I asked Mrs. Thorwaldson to select an appropriate gift to the University from the **Íslendingafélag** here. She selected an artistic scroll, sketched by Halldor Petursson, an artist in Iceland. It was presented to the University in the presence of the President and Dr. Erik Wahlgren, head of the Department of Norse Studies, which has provided courses in Icelandic from the time it was established. . . .

That our Mother Earth may become a more worthy place for us all, it is my hope that the Creator will bless us with more people such as Gudny.

**Johannes S. Newton,**  
1035 Riverside Drive  
N. Hollywood, Calif.

## ICELAND REVIEW

Number 2 of Volume 3 of Iceland Review has reached the editor's desk. During the two years Iceland Review has been in publication it has doubled in size, from 32 to 64 pages. Undoubted progress has also been made in the quality and variety of the contents—and this is said without detracting from the quality of the first and following numbers.

In the present issue there is a very special feature—three famous paintings by Johannes Kjarval. They are “The Fair Maidens”, “Joy of Living” and “Two Worlds”, all in color. In a “Let-

ter from the Editors” appears the following:

“The art historian Björn Th. Björnsson writes in this issue on one of the greatest living Icelandic painters—‘a whole nation's saga’, as he calls him—Jóhannes Kjarval. Our thanks go to Mr. Ragnar Jónsson of Helgafell publishing house for his co-operation in printing some famous Kjarval paintings in colour.”

The paintings appear on the two middle pages of the magazine and can easily be torn out and put in a frame to be hung on a wall.

The Icelandic Canadian extends its congratulations. —W.J.L.

BEST WISHES FOR A

## Joyous Christmas & Happy New Year!

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from

Mayor Einarson and the Council of the Town of Gimli

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TO THE PEOPLE OF SELKIRK, MANITOBA

Best Wishes for a

## JOYOUS CHRISTMAS and a HAPPY NEW YEAR!

from

Mayor Ben Massey and the Town Council of Selkirk

# WINDS OF WRATH

by G. BERTHA JOHNSON

Guy Fortune, of the scientific team of Fortune and Waldo, arrived late at his home base. The plane from the testing site at Bombia had been delayed by strange atmospheric disturbances, and mist that spread its tentacles like a sinister sea-monster beneath them. Now, as they descended, the island of Tropihaven resolved itself out of the fog, in all the perfection of which Guy had dreamed in his brief intervals of leisure the last months of gruelling efforts afforded.

His spirits lifted. This visit home would be a joyful interlude, thrusting aside the disturbing uneasiness that had burdened his soul of late.

Hailing a cab, Guy sped swiftly to Greenwold. At its impressive gates he paid the fare, and strode down the cobbled path through the luxurious lawns. His haste did not diminish the keen appreciation of this estate which would be his on successful completion of Operation Bombia; nor did it blind him to the loveliness of Joyce, rushing up to greet him. Never before had she looked more exciting than today in this setting of tropical bloom.

"She's like a goddess in the flesh,—Venus," Guy thought, his pulse quickening.

The warmth of her embrace smothered him.

"You're late, Guy," she exclaimed. "I've been so worried."

"So you're not enjoying this new home," Guy teased. "All this and time out to worry for me? But where's my son and heir? Is he not on hand to welcome his wandering father?"

"Martin went fishing. He is becom-

ing like the natives, always in a boat. Ah, here he comes now."

"Hi, dad," the boy called gaily, holding up his catch. "See my fish."

"Hi, son. You've stretched out some," Guy remarked. "And tanned."

"Mother tells me I look like a native," the boy laughed. "I'll see you later, when I've tended my fish."

"He's the picture of health," Guy approved, observing the sturdy body, naked above and below the red trunks.

"What a lucky son, Joyce," he boasted. "I'll give him lands; prestige; power."

"Such ego, darling," Joyce smiled contentedly.

"Come, my sweet," Guy laughed. "We must dress for the banquet; there is little time. Tonight we celebrate; tomorrow we return to Bombia, and when our operation is completed, Tropihaven will suddenly become the focal point of the world."

"But, darling, if something should go wrong?" Joyce whispered in sudden fear.

"Nothing can go wrong, my sweet. Nothing at all."

At the festive hall, all the high brass were assembled in stately array, their ladies resplendent in creations from Paris and New York. Seated at the head table beside General and Gloria Powers, Guy felt he and Joyce were highly honored.

The general's wife leaned forward with a dazzling smile.

"They tell me," she murmured softly, "that you are the most valued scientist of Operation Bombia—the

Season's Greetings . . .

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cleverest man of this age —"

"You're kind, indeed," Guy beamed at her extravagant praise, adding in feigned modesty. "I'm only one of a team."

As if to confirm this statement, Pat Waldo entered to take his designated place beside Joyce.

"My apologies," he said affably. "The tardiness was unavoidable. Our transport was involved in a slight mishap."

"Really? That's regrettable, but all is well since you have arrived safely," assured General Powers pompously; and Guy, recalling a recent flare-up between the two, felt a momentary twinge of doubt, quickly dismissed amid the smiles and laughter.

The feast was delicious; the conversation sparkling with wit, which seemed to Guy to wax in brilliance and volume with each successive draught from the crystal goblets. The only discordant notes were Pat Waldo's dim views and his concentrated frown.

"Pat is always the gloomy prophet; he can't relax— He needs a wife like Joyce, a son like Martin," Guy thought, taking another satisfying sip of the amber liquid. "That's what's been nagging at me lately—his gloomy gospel."

Presently, he saw General Powers rise.

"A toast," the general proposed. "Mr. President of Tropihaven, ladies and gentlemen: To Operation Bombia and tomorrow's mission of the X00.—May it be an overwhelming success! And may Tropihaven flourish forever!"

Guy rose with the company as they raised their glasses, and he became aware that in all this gay throng, only one man failed to drain his goblet. His co-worker, Pat Waldo, stood rigid and glum.

As Pat squared his massive shoulders, dark disapproval clouding his rugged

features, Guy sensed that he was about to reply, to say things better left unsaid.

Exuding confidence and pride, Guy beat him to the draw, his words gushing forth like a mighty torrent.

"Mr. President of Tropihaven, General Powers, ladies and gentlemen: — We'll succeed. We've worked out every minute detail. An army of Tropihaven's best technicians have all in readiness. Tomorrow, at the touch of a remote-control button, we'll blast off the X00. All hell will break loose in fury that will reduce all previous productions to toys for small boys.

"Our island is safe. We aim toward the uninhabited Antarctic, where only penguins will hide from the deadly effects. Our blast will reverberate east and west, till all nations will tremble and bow before our destructive superiority. The world will be ours for the asking —"

Guy paused before the thunderous applause. Helpless to prevent it, he saw Pat Waldo rise, heedless of Joyce's restraining hand.

"I can no longer remain silent," Waldo warned hoarsely. "It is madness! This thirst for power is insanity. The X00 means destruction and doom. We'll all perish! No one will escape!"

"Not so loud, Waldo," Guy whispered. "Not so loud. Already groundless fear grips you to be transmitted to others; and to speak against might is high treason."

Guy turned to the assembly.

"My colleague is laboring under the strain of our past toil," he said, resuming his confident air, then sitting down as President Albright of Tropihaven spoke into the ominous silence that had crept like death into the banquet hall.

"That is understandable," the president was smiling magnanimously.

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Only Guy's keen ear heard Pat Waldo's soft comment:

"Ah, yes. That was before their Waterloo."

Back at Greenwold, Guy quickly dismissed Pat Waldo's ominous warnings. Above him a full moon drifted, casting enchantment over the mansion. A gentle sea-breeze swayed the palms, wafting a multi-scented perfume on the air, and cooling it.

From the path where he walked with Joyce, arms entwined like young lovers, he could hear the gentle lapping of waves on the beach. The footpath led upward through a tangle of grape-arbors, and meandered to the summit of a great volcanic cone, crumbled into soil in the passing of a billion years. On this peak, Joyce and Guy halted, turning from the yawning crater, dimly visible in the distance, to view much of the inhabited portion of the island.

Marble turrents of government buildings; lush gardens; fields of rice and cotton, sugar-cane and fruits. In the moonlight it was as a dream-world of semi-illusions, its reality evidenced only by the thatched homes of the villagers, and the unmistakable forms of small fishing boats, rocking by their moorings.

A sudden puff of air fanned Guy's cheek, and fluttered Joyce's formal. His gaze returned to Greenwold.

"You like it, Joyce?" he asked. "It will be ours —"

"It's beautiful," Joyce murmured.

Here, together in the night, Guy felt they had their own Eden. He lived for the moment, a man with his love.

"I've been gone so long," he whispered.

"Yes, darling, so long," Joyce returned, "and it seems that out of all eternity, we have only tonight."

Guy was at the airport at dawn. In the first light of day, three Tropihaven planes roared above the southern seas to Bombia, their passengers tense in silent anticipation. For Guy there was only the thrill of achievement and excitement that the long awaited moment was fast approaching. As they approached the base, he felt renewed satisfaction at sight of the massive structure. Its steel and concrete dominated the pyroclastic cone of the volcanic ridge thrust up from the seas in the earth's upheavals. This launching site for the mighty X00 stood symbolic of man's scientific exploits.

On alighting, Guy passed the score of armed guards and secret police posted for this last inspection, where they stood smartly while the presidential party filed by. But only he and Pat Waldo, enshrouded in anti-radiation garb, entered the control room. There they stood face to face in privacy and the moment of final decision.

"There's still time," Waldo wheezed through his cumbersome mask. "Ten minutes can alter the fate of this island; perhaps of the whole world. Ten minutes can knock out this deadly demon; just a fusing of wires —"

"You speak of sabotage?" Guy hissed angrily.

"Not sabotage: safety," Waldo insisted. "I have calculated the cost; To blast off this X00 is insanity. Worse; it's suicide."

"Hell, no! Nothing can go wrong. Success will prove an island, small as Tropihaven, can rule the world. We have the mightiest destructive power — nations must bow to our will," Guy exploded.



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"If you won't wreck it, I will," Pat Waldo shouted, and as he lunged forward Guy felt the cold grasp of his gauntleted hand on his throat.

Like giant prehistoric lizards they fought, stiff and awkward. Pat's fists pummelled his chest. But Guy regained his uncertain balance, ripping at his opponent in a fierce attack that tore through his mask and sent him sprawling in a motionless heap.

Triumphantly, Guy opened the secret latch and heaved his partner's inert body out upon the crag below.

"Overcome," he shouted to the waiting assistant outside.

His heart beating with excitement, Guy adjusted the timer.

"There," he exulted, "no one can stop it now."

Guy emerged.

"She's set, with minutes to go," he shouted into the feverish activity of the departing men.

In seconds planes had carried them to the safety of Mount Lava's crater at the farthest end of the reef. There they waited, silently straining as their watches ticked off the seconds. When it came, like an earthquake beneath them, the explosion rocked the reef.

Instinctively, they fell on their faces, only to rise and gaze in awe and horror at the death-cloud that belched upward in a column of smoke and hell-fire. They beheld it gush southward across the doldrums, towards the far Antarctic; and into the silence burst out the excited babble of photographers, newsmen, broadcasters, and TV experts.

The colossal spectacle left Guy speechless. Presently, his hand was grasped fervently by Tropihaven's president.

"We've done it! Congratulations, Guy Fortune! This proves our superior

strength; there's enough hell there to intimidate the world. You shall indeed share the rewards."

Guy hadn't a word in reply. He stood entranced, his eyes fixed on the fearsome inferno he had touched off.

The X00 blast-off had been an undeniable success. Back in Tropihaven, life became a round of feverish expectations. To Guy, it was a round of thrilling publicity, as radio, television, and press released their story.

Guy felt that the menacing magnitude of the X00 left the peoples of the world gasping. They seemed in agreement that the tiny island republic of Tropihaven had produced a weapon so staggering that no other could match its destructive powers.

In hours, diplomats were suing for safety, and the nations mustered their most sinister spies to ferret out the secret formula.

"Ban the X00, the hellish X00!" demanded the world, while every scientist strove to determine its lethal effects.

In Tropihaven's hour of triumph President Albright and his staff of scientists were immediately invited to a summit conference. For Guy Fortune this was a time of rejoicing.

"Pat Waldo and I go along", he explained to Joyce. "And of course my wife goes for the ride. You will see the sparkle of diplomatic circles, — and, Beautiful, you'll outshine them all."

The time for their departure was heralded by heavy black smog, and ceiling hung low in unspent precipitation. Visibility was zero, and planes and jets alike were grounded.

From remote weather-stations, storm-warnings crackled, fading before the mounting winds, to die in eerie static. The gloom thickened to blackout, and torrents of rain lashed the island, its

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furious onslaught rent by scarlet flares of chain lightning.

Tropihaven lay in a belt of calms, above which the cyclic nature of stratospheric currents was yet unknown, even to weathermen. It was certain that such drifts girdled the earth, miles aloft. Now it appeared there had been a direct reversal of direction, and a shift downward, bringing this hurricane that tore through the sinister darkness.

An uneasiness crept into Guy's mind, at first vague and undefined, then shaping into frightening possibilities that developed into terrifying conclusions. The night, enveloping the island, was a pestilent menace of fall-out and pollution, boomeranging on the terrific gales, and casting its curse upon the earth.

With sinking heart, Guy witnessed the blight, like autumn frost of northern winters, turn vegetation and trees a crisp brown, sere and dead. The island that had been a lush paradise, became a stark and desolate ruin where not even the twittering of a bird broke the deathlike silence between the intermittent gusts of the storm.

President Albright sent an urgent summons to Guy and Pat Waldo. In cumbersome plastic suits, they struggled into a car and sped through the smog and the now lessening gales, to the presidential mansion.

The president met them, tense and worried.

"Have you heard that General Powers is dead?" he asked in rasping unnatural tones.

"How?" Guy whispered.

"Dropped in his tracks," the dismayed president continued, "and a score of his men are in agonies."

"It's the water," Pat Waldo declared. "Polluted rains from the south have

killed all growth, and poisoned every drop of water in Tropihaven and its surrounding seas. Without pure water, how long will life endure in this hot hell?"

Waldo paused, then as there was no comments, he continued.

"The whole population is doomed, as I warned it might be. It's retribution — a curse we have brought upon this island and ourselves."

"There were no annihilating effects with other tests," the president rasped.

"This was the first X00 test; the deadliest," Waldo replied grimly.

"You are scientists," the president whispered huskily through blue, swelling lips. "Find a way out — before we all perish —," he broke off, gasping, and falling in agonized convulsions.

Guy hastened to his aid.

"All Tropihaven's wealth at your disposal — use to save —" the president struggled to finish, then as if speech had been too much for his waning strength, he lay in a lifeless heap on the crimson carpet.

"Good heavens! He's dead!" Guy exclaimed. "What is to be done? Pat, you foresaw the possibility of this tragic outcome. Did you also, discover a controlling anti-X00?"

"Nothing; there was no time. Always it was the pressure to perfect the X00, which would bring us power. — We will not survive to find a way out," Waldo said gloomily. "It is as I prophesied; destruction and doom. But better that it should strike Tropihaven and its surrounding islands than that the whole world should be damned. Our destruction may yet teach the lesson."

That was it. Guy felt the impact of the awful truth. In sick terror, he thought of Joyce and Martin.

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"Joyce and Martin," he agonized. "I must go to them — — to Greenwold."

The plague was speedily taking its toll. On leaving the president's death-chamber, Guy passed other victims, dying or dead. He hustled out to the waiting car, and Pat Waldo slumped silently in beside him.

Tramping on the accelerator, he sped through the surrounding devastation. It was like advancing through a field of battle. Corpses lay where they had fallen: on the lawns, by the roadside, at the beaches. There was no thought of burial; the few half-crazed human creatures left alive, wandered about in a frenzy, in search of escape.

Presently, Guy became aware of Pat Waldo's body sagging in the seat.

"Pat!" he shouted.

But there was no reply. Pat's head lolled limply, and his lifeless body jolted from side to side.

"Joyce and Martin!" Guy shouted aloud in renewed terror. "I must reach them — — get them out of here."

At the door, Joyce met him. White and agitated, she clung to him.

"You've come! Thank heaven, you've come," she sobbed. "The native servants have all disappeared, and Martin is ill."

Guy followed her upstairs, where the boy lay in a semi-conscious stupor.

"Water!" he begged, his parched lips scarcely moving. "Water!"

"Oh, God!" Guy prayed.

Aloud he said, "Wrap him up. There's a spring in the shelter. We'll go there."

Back in the car with Joyce and the unconscious boy, Guy sped to the shelter, but already it was occupied and barred.

"The plane, then," he whispered

desperately, speeding madly over the pavement.

The airport was strewn with dead, through which surging madmen sought some means of escape.

At the government plane, which had been prepared for the presidential party, two armed guards still held the mob at bay. They followed Guy and his family inside, where they found a half-paralyzed pilot at the controls.

"Help me move him," Guy commanded.

"Take off!" the pilot gasped. "Take off!"

As they moved him, his palsied hands touched off the motors, and Guy found himself and his passengers shooting forward, then rising above the havoc of human misery of the island.

"Coralia," he heard the pilot whisper. "No curse — — there."

Sweat poured over Guy's face; his fingers froze to the controls. Time turned to eternity as he hurtled on an uncertain course.

Presently, he became conscious of Joyce's hysterical shouts.

"He's dead," she screamed. "Martin's dead."

"Visiting the iniquities of the fathers unto the children," the Biblical phrase flashed through his tortured mind.

On, on through interminable time and distance they roared.

"You're off course," the pilot whispered, in a last supreme effort at command.

"Which way?" Guy demanded. "Which way?"

There was no response.

"He's dead," thought Guy. "I'm alone."

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A sudden explosive shock shivered through the craft.

"Joyce!" Guy shouted. "Joyce!"

In that instant, the woman's body was hurled against the panels. Like a flaming meteor, the plane shot down

into the sea in a flaming inferno, and halfway across the world a receiving station caught Guy's last transmitted words: "A curse — —on ourselves, and on our children."

## ICELANDIC CANADIAN CLUB ACTIVITIES

The Icelandic Canadian Club has been successfully active this year up to the present time and has in prospect some interesting events for the winter and spring meetings.

In the Fall number of the magazine a report was made of that splendid Art and Handicraft display at Gimli last summer. In that same number a report was given of the meeting held on September 28, which was addressed by Joseph E. Martin, Executive Director of the Manitoba Centennial Commission.

The title to the programme of the meeting held on October 28, was "The Most Interesting Aspect of My Visit to Iceland". Three of the large group which visited Iceland last June were asked to report their impressions. They were Mrs. Maude McCreery, Rev. Philip M. Petursson and Mr. Neal O. Bardal. The meeting filled the Parish Hall of the First Lutheran Church, close to 200 in number. Unfortunately Mr. Bardal was ill and could not attend.

Rev. Petursson reported on his impressions of present Iceland and remarked on the spectacular progress

since he was there a number of years ago. Mrs. McCreery found the visit to Iceland exceedingly interesting — one of the best vacations she had ever taken. She felt quite at home with the people even though some could not speak much English. The scenery, she said, was wonderful, and everything was done to make the trip pleasant for her.

After the addresses Mr. Petursson showed slides in colour.

The meeting on November 26, was in the Unitarian Church—the annual square dance and card playing.

Refreshments were served after each meeting.

This year the Club will again be hosts to our Senior Citizens, an event that was inaugurated last year and proved to be such a decided success. Mrs. Ninna Fridfinnson and Mrs. Axel Vopnfjord are in charge and the event will take place on December 20th. Elderly people wishing to join in the bus trip to see the Christmas Lights and attend the concert in the Parish Hall of the First Lutheran Church are asked to communicate with them or the President, Mr. John J. Arnason.



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**IN THE NEWS**



His Excellency Pétur Þorsteinsson



David S. Brewer

The Icelandic Canadian is glad to welcome the new Icelandic Ambassador to the United States and Canada, His Excellency Pétur Þorsteinsson.

At the time of his appointment he was Ambassador to France, Belgium and Luxembourg. He had formerly been Iceland's Ambassador to the Soviet Union, Germany, Hungary, Roumania, Greece, Switzerland and Jugoslavia.

It is to be hoped that the new Ambassador will find it possible to visit Winnipeg and other Icelandic centres in the west, in the not distant future.

★

On completing grade 12 at Hamady High School at Flint, Michigan, David S. Brewer won a scholarship of \$2,800, at the Michigan State University in

East Lansing, Mich., but he chose to take a five year course in Engineering at the University of Michigan at Ann Arbor, where he was awarded the Regent Alumni scholarship of \$1,200. He was also awarded a National Defense loan of \$800.00.

In his first year at High School, he was president of the senior class, and also vice president of the Hamady Chapter of the National Honor Society. He was finalist in the Michigan mathematics award and won the Danforth Leadership award given by his High School.

David is the son of Richard and his wife Stephanie (Athelstan) Brewer, and grandson of Mr. and Mrs. Tryggvi Athelstan of Minneapolis, Minn.

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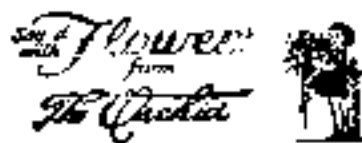
H. Saunderson, president of the University of Manitoba, the sum of \$10,000 to establish a fund in memory of her late husband, Thorsteinn J. Gislason, for many years a Morden district farmer who died in the summer of 1958.

The gift is to be known as the Thorsteinn J. Gislason Memorial Fund and interest accruing is to be used annually to assist the student deemed to excel most in Icelandic studies at the university. Specified is that those students who elect to proceed with studies in Icelandic language or literature leading to a master's degree shall be given preference.

★

### FURTHER POST-GRADUATE STUDIES BY MRS. FINNBOGI GUÐMUNDSSON

Kristjana Helgadóttir Ólafssonar, (Mrs. Finn. Guðmundsson) last summer completed further postgraduate work at the Childrens Hospital in Winnipeg, under a special grant for studies



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abroad from the Medical Research Fund of Reykjavik.

After graduating from the Department of Medicine in the University of Iceland Miss Kristjana Ólafsson, as she was known here before her marriage, was awarded a grant from the Canada

Fund—a fund created by the Government of Canada in 1930—and proceeded to Winnipeg to study children's diseases at the Winnipeg General Hospital. The grant was repeated in 1951. She went back to Iceland in 1952 but returned in 1954 to take postgraduate work in women's diseases.

On October 1st, 1955 Kristjana married Finnboogi Guðmundsson, the first professor appointed to the Department of Icelandic in the University of Manitoba. He has obtained his doctorate and is now Chief Librarian of the National Library of Iceland in Reykjavik.

Dr. and Mrs. Guðmundsson have one daughter, Helga Laufey, two years old.



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### NORDIC FESTIVAL WEEK IN SEATTLE, WASH.

Nordic Festival Week in August at Seattle, Wash., began with the appearance before Seattle city council by five young ladies attired in national costumes of the lands of their origin. The five were Miss Iceland, Miss Denmark, Miss Norway, Miss Sweden and Miss Finland, and photographed with Seattle's mayor their picture was prominently featured in the city's daily newspapers.

Miss Iceland was Laura Lee Parris, Linnea Edling was Miss Sweden, Marie Elverum Miss Norway, Carol Heino Miss Finland and Birte Portier Miss Denmark.

The week's activities took place in Seattle's Civic Centre and one day was given over to each of the five nationalities. Friday was Icelandic Day over which Miss Parris presided. Featured each day were displays of handicrafts and art of various kinds, demonstrations and films from the five countries represented.

Chairman of the Icelandic exhibition committee was Harold Leo Johnson, and of the Icelandic handicrafts committee Mrs. Stella Miller. Drawing special attention from the crowds was Gudlaug Sigmundsdóttir in authentic Icelandic costume, with wool and all, working at the traditional foot-operated Icelandic spinning wheel.

It was estimated that some 125,000 persons attended the festivities during the week. ★

Henry M. Einarson, son of Mr. and Mrs. W. Jas. Einarson, of Toronto, formerly of Winnipeg, was the winner of the A. Herbert Adams award at Parkdale Senior Public school in an essay contest based on the life of Sir John A. Macdonald. Henry's father was quite active in Minor Sports Circles in Winnipeg for many years.

### W. H. VOPNI RE-ELECTED PRESIDENT MAN. TRAVEL AND CONVENTION ASS'N

At the annual meeting of the Manitoba Travel and Convention Association, attended by over 800 people from all parts of Manitoba W. H. Vopni, publisher of The Daily Graphic of Portage la Prairie was re-elected president. The total membership of the Association is about 3,000.

At the annual meeting of the Association twelve Manitobans are presented with good citizenship awards for "exemplifying a way of life that helps make Manitoba a better place for all in which to live". One of the twelve selected this year was Connie Johannesson, one of the famous Falcon Hockey Team which won the first World Olympic hockey championship at Antwerp in 1920.



Connie Johannesson

Connie Johannesson served with distinction as a fighter pilot in the First World War. During the second World War he instructed pilots training for the R.C.A.F. and also gave instruction to civilian pilot trainees, including a number who came from Iceland. The head of Loftleiðir in Iceland, Alfred Eliasson received his training with Connie Johannesson. Since 1954 he has operated the Rivercrest Airport at Middlechurch, Man.

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Mr. and Mrs. Sam Sigurdson

On Sunday, November 21, Mr. and Mrs. Sam Sigurdson, of Winnipeg, celebrated their golden wedding anniversary at the home of their daughter Elsie, Mrs. Ed. Gallagher, 822 Downing Street. Sam (Sigurthor), a plasterer by trade, is one of the Sigurdson Brothers who have taken such an active part in Winnipeg building construction. Randver died a few years ago and Halldor is still active, a partner with his son Melvin, operating under the name Halldor Sigurdson & Son Ltd.

Maria, Mrs. Sam Sigurdson, has at all times been active in west end community affairs, especially in the Ladies'

Aid of the Unitarian Church. One of their eight children, Johann, was killed in the second World War. The others are: Thor, who works for the Workmen's Compensation Board; Elsie, Mrs. Edward Gallagher of Winnipeg; Gudni, with Air Canada in Toronto; Thordur, who works for the West End Credit Union; Ragnheidur, Mrs. William Suffka of Winnipeg; Eirika, Mrs. J. Jameson of Winnipeg; and Barbara, Mrs. Clyde Sinitsin of Vancouver. There are 21 grandchildren and 3 great-grandchildren.

A large number of people attended the golden wedding anniversary.

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Mrs. E. W. Perry was elected Worthy High Priestess of The Order of The White Shrine of Jerusalem. The Installation took place in April of this year and she will fill that very important office for one year. It takes five years to work up to the office of The High Priestess.

The Icelandic Canadian congratulates Mrs. E. W. Perry on attaining this high position. She will serve in that capacity with distinction and zeal.

Mrs. Perry's maiden name was Margaret M. Jones. Her parents, both Icelandic, settled on Hecla Island and adopted the surname Jones.

★

Sverrir Thorhallsson, grandson of the president of Iceland. Asgeir Asgeirsson, in September, began studies in chemical engineering at the University of Minnesota in Minneapolis. He had completed preparatory college studies in Reykjavik.

★

Vigfus Jakobson was re-elected president of the Icelandic Association of Northern California at the annual meeting in October in the Harding Boat House in San Francisco. Jack Rawley was named vice-president, Margret Tomasson and Didda Hunt

secretaries, Ralph Johnson treasurer and Gunnhildur Sn. Lorensen press reporter.

Ingibjorg Mabel Sigvaldason of Arborg, Man., graduated as a registered psychiatric nurse in September at the Selkirk Hospital for Mental diseases and was awarded the plaque and bronze medal, given annually for highest standing in clinical practice. She is the daughter of Mr. and Mrs. Ingvar Sigvaldason of Arborg.

★

Visitors from Gimli and district, Selkirk, Lundar, Winnipeg and other points gathered Sunday, Sept. 26, at Betel, Icelandic home for the elderly at Gimli, Man. to mark the 50th anniversary of the institution.

The visitors were welcomed by Miss S. Hjartarson, matron, and W. K. Johannson, chairman of the board of directors who gave an outline of the history of Betel. He introduced other directors present, and A. R. Swanson, vice-chairman, in an address told of plans to build another Betel home in Selkirk at a cost of \$450,000.

Warm greetings were brought by Gimli mayor, Mrs. Violet Einarson, and Grettir Eggertson, past board chairman, speaking in Icelandic, told of the establishment and the early years of Betel.

Victor Jonason, board secretary, brought greetings from Dr. P. H. T. Thorlakson who was unable to be present, and read to the gathering from a collection of clippings from Logberg and the Winnipeg Free Press concerning the beginnings and opening of Betel, which had been assembled by Dr. Thorlakson.

Enjoyed was a social hour and a press lunch for which a large birthday cake had been prepared by the ladies of Gimli Lutheran Church.

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