

AUTUMN 1976

THE ICELANDIC CANADIAN



MEMORIAL TO SIGTRYGURR JONASSON,
CHIEF FOUNDER OF THE NEW ICELAND COLONY, 1875
MONUMENT DEDICATED AT THE RIVERTON CENTENNIAL, AUGUST 7, 1976.

Timothy E. Outdoorsman.



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Offices are in the Gimli Medical Centre, 62-3rd Avenue, between the hours of 9:30 a.m. and
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The Icelandic Canadian

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Guest Editorial

RIVERTON CENTENNIAL

Riverton, the center of the Icelandic River settlement, celebrates its centennial this year.

The "Icelandic Reserve", chosen by Jonasson and Taylor in 1875, began at the boundary line of Manitoba (Boundary Creek) and comprised "the lands along the west coast of Lake Winnipeg northward to the north end of big Island. The distance is about fifty miles in length and the width of two townships into the country behind." (Taylor.) The government surveyors in 1875 marked out two townships north of Gimli, one at Sandy Bar and the other called Lundi on the Icelandic River.

Some twelve hundred immigrants from Iceland arrived in the new settlement in 1876, followed by two hundred and twenty in the following year. It was these Icelandic settlers of a century ago who laid the foundation for the present community of Riverton and the surrounding area.

The group arrived at the Icelandic River (Lundi) in late August. Jonasson stayed with them for the first two weeks, then left for the east. He returned on October 28th, 1876, accompanied by his bride. He had then been appointed assistant agent, and made his home at Modruvellir.

The first task was the allotment of 160 acres of land to each family. The river lots, fifteen on the west side and sixteen on the east side, were the most desirable. They measured ¼ mile in width and one mile in depth. The lands behind these lots were meted out in ¼ sections. The settlers named their farms according to

old country custom and these names are still in use today. Seven river lots and a ¼ section had been pre-empted by men who came by boat to the Icelandic River from Gimli in June.

Jonasson encouraged his people in several other projects. A road was cleared in the early winter from Gimli to the Lundi townsite. This gave work to many men. To further improve communications, the newspaper *Framfari* was promoted and in circulation by September 10, 1877. The Lutheran *Braedra* congregation was organized at a meeting held August 27, 1877. The Reverend Jon Bjarnason came from his comfortable home in Minneapolis and served as pastor in the colony until 1880. On his arrival he established Sunday schools and these became day schools the following year, with an attendance at Lundi of 27. Instruction in the English language was given by Jonasson, and the other teachers were his wife, Rannveig, her companion, Torfhildur Holm, and Halldor Briem, theology student. This day school continued at the River until the Lundi S.D.587 was formed in May, 1889. The school building, when completed, became the center of community activities, such as drama productions (Skuggasveinn, Esmeralda, etc.) and choral concerts.

The settlers drew up a constitution for local government, similar to the system Jonasson had come to know in Ontario, with provisions for the care of the aged and destitute, as in Iceland. In 1887, after the province was enlarged, the municipality of Gimli was formed, with Johann Briem as reeve. When this was

found to be too unwieldy, the north part became Bifrost, with S. Thorvaldson as reeve, in 1907.

Through Jonasson's efforts, a sawmill was set up at Icelandic River in 1881, at a time when people in other parts of the colony were leaving because of dissension and flood waters, and only fifty-five families remained. Thirty-five of these were at "the River", and the mill gave employment and much needed supplies to all able to work. The tug, Victoria, and its two barges, transported the lumber to Selkirk, where Jonasson now had his office as manager. This mill was the first of several ventures into the lumbering industry, and was followed by Kristjon Finsson's, Farmer's Co-Op., Thorvaldson's and lastly Capt. Howard's mill, which was destroyed by fire in 1930.

By 1891 the vacated lands had been re-occupied and the population had reached the high point of earlier years. The settlers were becoming successful fishermen as well as farmers. In 1898 immigration from Iceland had almost ceased, and the reserve was opened to other nationalities.

The completion of the railroad extension from Gimli to Riverton in 1914, meant the transfer of the business section to the west side of the river, where parts of R.L.6W. (Modruvellir) and R.L.7W. (Grund) had been subdivided.

Riverton was incorporated as a village in 1952, with the late S. V. Sigurdson serving as mayor for the first fourteen years. The present mayor is B. Olafson.

The foundation laid in 1876 still forms a good basis for this active community. The church, now called the Riverton-Hnausa, is open to all and serves the whole community. The school, a part of the Evergreen Division, comprises the elementary building with 20 teachers and 350 pupils, and the collegiate with 11 teachers and an enrolment of 142 stu-

dents. The Riverton Senior Citizen's Lodge consisting of 24 units was built in 1975 and officially opened in June of this centennial year. Healthwise, Riverton is well served by its Medical Center, built in 1969, and staffed in the morning hours by doctors from the Gimli Hospital. There is also a dentist in attendance.

On the east side of the river is located the Riverton Boat Works, a reliable and successful enterprise specializing in steel fishing and patrol boats, but the "old town" is mainly residential, and several new homes have been built there in the past year.

Riverton is no longer predominantly Icelandic, but is a typical Manitoba town where people of varying backgrounds work together for the common interest. With its neighboring communities of Hnausa, Ledwyn, Shorncliffe and Menville, it is still mainly dependent on fishing and mixed farming for its economy. To this has now been added tourism, and Riverton is known as the "gateway to Hecla Island", which is a provincial park, together with Black and Deer Islands. Across the channel, on Grindstone Point, thirty or forty lots have been leased at a cottage site. The many projects at Hecla give employment to men, women and young people from Riverton, and capacity business to the Sandy Bar hotel and motel, the Motor Inn and the new cafe.

Highway No. 8 from Winnipeg is paved as far as the Hecla causeway, and to the north, provincial road 234 connects the communities of Pine Dock, Matheson Island and Beaver Creek to Riverton. An airport situated one mile south, will be completed this summer, and the seaplanes of Northway Aviation land on the river north of the town.

Riverton celebrated its centennial during the week-end of August 7, with a parade and many local festivities. It was

homecoming time for many former residents, and their sentiments are well expressed by Riverton-born poet, the late G. J. Guttormson, who wrote:

Bygdin ertu mesta, hin bezta og staersta,
Bygdin ertu helsta, hin elsta og kaersta,
Fegurst attu kvaedi og fraedi og hljoma,
Fuglasöngvabolid og skjolid thins bloma."

Thordis Thompson.

The following is a literal translation of Guttormson's Stanza:

The settlement, the greatest, the best,
and the largest;
The settlement the foremost, the oldest,
the dearest.
Yours is the most beautiful of poetry,
and lore, and music —
A nest of songbirds and a shelter for
your flowering.

— Editor.

AT THE EDITORS DESK

Viking Printers of Winnipeg have printed the *Icelandic Canadian* since the magazine was founded, in 1942. For business reasons, they are no longer able to undertake this work. The Icelandic Canadian is appreciative of this 34 years of association.

Fortunately, Wallingford Press, our new printer, has had a previous association with the Icelandic community, having at one time printed the Icelandic language weekly, *Logberg-Heimskringla*.

★ ★ ★

Mr. Jonas Th. Jonasson, of Betel Home, Gimli, a longtime reader of *The Icelandic Canadian*, has donated \$100.00 to the magazine. This is appreciated.

★ ★ ★



Framfari Cairn

THE LARGE GROUP COMES TO NEW ICELAND, 1876

Anna Marteinsson

The following is an account of how 1000 or more Icelandic immigrants were conveyed from Winnipeg to New Iceland in the summer of 1876. It is based on excerpts from letter-reports written at the time by Sigtryggur Jonasson, Immigration Agent, and John Taylor, Icelandic Agent, to the Department of Agriculture (and Immigration) in Ottawa.¹ The journey from Iceland to Winnipeg has been described in detail by Thorsteinsson,² and Kristjanson.³

The conveyance of people inland from the Port of Quebec to Winnipeg presented no difficulties in so far as transportation facilities were concerned. Conveying them from Winnipeg to New Iceland was another matter. There was neither road nor rail line to the settlement, and no public conveyances on the only route open — the Red River and Lake Winnipeg.

This problem faced William Hespeler, Immigration Agent at Winnipeg, and John Taylor when notified early in June that one party of 750 was on its way from Iceland, to be followed by another. They were asked to report on the cost and the best means of conveying both parties to Gimli.

One plan discussed among local officials and with the Department was to hire barges and steamers to tow them on the River and Lake. This was not acceptable for a number of reasons: the cost would be too high, the two barges offered, built for river traffic, were not con-

sidered safe on the Lake, and the Lake steamer, unable to put in to shore at any point on the Lake, would carry people and cargo to only one location.

An alternate plan was proposed by Taylor and Hespeler: to procure locally a number of flat boats, and to build a fleet of rowboats sufficient in number to accommodate people and cargo. Each rowboat would carry 8 to 10 persons with their baggage, or an estimated 15 to 20 hundred pounds. Hespeler listed the advantages: the people could leave Winnipeg without delay, there would be no risk of lives, they could settle at whatever point upon the Reserve they chose, and the lumber of which the boats were built would be suitable for their fishing boats and houses. The Department formally approved the plan and authorized the estimated cost of \$1200 by telegram on July 28th.

On August 5th Taylor reported the boats were being built rapidly and that 40 or 50 Icelanders were working on them. The work was still in progress when the first party of 715, in charge of Jonasson, arrived on August 8th. They were people from the Northern districts of Iceland, who had sailed from Akureyri on July 2nd aboard the steamer *Verona* bound for Scotland. After some delay, they sailed from Glasgow on the Allan Line S.S. *Austrian*, arriving at Quebec on July 22nd. There seven of their number went to Nova Scotia, and four families had to remain at Quebec due to sickness.

Jonasson: "At Winnipeg Mr. Hespeler and Mr. Taylor provided shelter for the people at the Emigrant sheds and in some flat boats that were to be used for conveying the people and their baggage down to the mouth of the Red River. Medical attendance was also obtained . . . many children being very sick . . . due to the crowded condition on the River . . . during the warmest days of the season."

On the 12th the boats were ready. Those who could obtain work in Winnipeg stayed, but over 600 people were ready to leave with their baggage, supplies of farm implements and other wares purchased for their use in the settlement by Agent J. A. Donaldson at Toronto, and a month's supply of provisions purchased in Winnipeg by Taylor and Hespeler.

Jonasson: "The people stayed at Winnipeg till the 14th during which time they were preparing for going down to the Icelandic Reserve, but were delayed by a north wind. Those that had means bought some 70 cows, many of which had spring calves, and sent them down to the Reserve. They also bought some implements and provisions for the winter, which they took with them on the flat boats."

Taylor: "I had organized them into 12 companies and an overseer to each for the better transportation of their supplies, etc., and for the better management while journeying . . . The Icelanders had placed a stove in some of the rowboats with an awning or shelter over one end for the family. They presented a singular appearance as they moved down the River, with their cooking arrangements in full force, pouring out volumes of smoke like tiny steamboats."

Jonasson: "We did not reach the mouth of the River with our fleet of nine

flat boats and 74 rowboats till on the 17th. Here we had to wait another day, the wind blowing hard from the north and the Lake being too rough to venture on with the small boats loaded with women and children, but on the 19th we got favourable weather and took most all the women and children through to Gimli that day without any accident. Most of the luggage was left for another trip."

Meanwhile the second party, 405, had reached Winnipeg on the 16th in charge of Halldor Briem. Of this number 391 came from Eastern Iceland, including the areas which had suffered most from the consequences of volcanic action the year before. They left Seydisfjordur July 12th on the *Verona*, and sailed from Glasgow on the Allan Line S.S. *Phoenician*, arriving at Quebec July 31st. There they were joined by most of those who had remained there before. Hespeler, who met this party at Winnipeg, remarked 'the extent of sick was extraordinary, the greater portion of which were children'; and when they were moving north, '42 Icelanders remained in the sheds, the sick and those nursing them'. Some of these were from the first party.

For the record, the few left at Quebec joined a third party of 26 who arrived from Iceland August 25th and reached Gimli September 12th.

Having accompanied the first party to the mouth of the Red River, Taylor returned to Winnipeg on the 19th to conduct the second party north. Halldor Briem went with him and also the Rev. Pall Thorlaksson, who had just arrived from Wisconsin.

Taylor: "The second party numbering about 380 had been provided with 34 rowboats and 3 flat boats. An additional flat boat was necessary to relieve the crowd. This I purchased at my own ex-

pense. Many boats were built at Winnipeg by the Icelanders on their own account which joined the company. A tug steamer took the boats in tow and left them at the mouth of the Red River on the following day. A second drove of about 40 cows was purchased by this company.

"The large flat boats were of the greatest use for sheltering the majority of the people from the rains and heavy night dews, until they could proceed northward from the mouth of the River to the inhabited portion of their Reserve.

"The small boats . . . have more than fulfilled all that was expected of them. The Icelanders have subjected them to severe tests, having not only greatly crowded and overloaded them, but also venturing rashly out on the Lake in heavy weather, but truth is, without any disaster".

Jonasson: "After having got the people a temporary shelter, some in the huts built last year in the village, most of which leak badly and are deserted (the people that built them having moved to their farms) and some with the people living in and around the village. I returned to the mouth of the River on the 22nd with most of the men to move the luggage and provisions to Gimli.

"The second party . . . was towed by a steamship and had therefore a much quicker passage down the River . . . so I met them on the Lake on my way south. They got most of the women and children out to the Reserve after only one day's delay, the Lake being quite smooth on the 22nd, but they had to leave the luggage and provisions for another trip. On the 23rd and 24th the weather was very trying . . . a raw north wind with heavy showers of rain . . . making the Lake too rough to travel on with the

small boats, so we could not get any of the luggage and provisions down till on the 25th, when we succeeded in getting most everything to Willow Harbour and Gimli in safety.

"On the 27th I started with a party of men to look at land north of Drunken River,⁴ at Sandy Bar, around Icclander's River and on Big Island. After we examined the land in these places they expressed themselves well satisfied with it, and returned to Gimli for their families. Over seventy families decided to settle on the main land north of Drunken River, and some selected back lots between that point and Gimli. I returned to Gimli on the 31st with Mr. Taylor who had also gone out to Sandy Bar and Big Island, with an Icelandic Minister who came from Wisconsin to make himself acquainted with the Reserve and the condition of the people, and the Interpreter of the party that came in the *Phoenician*.

"When the people first came to Gimli most of them seemed to be rather discouraged by the unfavourable weather they met with while moving, the wet condition of the ground round there, and the partly spoiled crops, but as the fine weather returned and after having looked at the land in the different places and seen some fine specimens of crops, their courage rose, so now they seem in good spirit and are busy building their houses, cutting hay for their cows, and making nets. They have also caught some fish since they arrived here".

Taylor: "The land in the north has given great satisfaction being superior to that in the south. As the fishing is also better there, it is confidently expected that this will be the most thickly settled region. The necessary surveys for the chief town in New Iceland, to be located

here, have already been authorized by the Department of the Interior, and are to be made at once. This town will be situated 28 miles north of Gimli at a good harbour now called Sandy Bar".

1. All information in this article is from documents in the Public Archives of Canada.
2. Thorsteinnsson, *Saga Islendinga i Vesturheimi*, 1945, vol. 3, pp. 28-35.
3. Kristjansson, *Icelandic People in Manitoba*, 1965, pp. 43-45.
4. Where Arnes now stands.



FLUGUMYRI, ICELANDIC RIVER

The first home of Thorvaldur and Helga Thorarinson, built 1883. The picture taken, August 1894.

In the doorway, left to right: Steinunn, Helga, Thorvaldur, and Jakob Briem. The man with the mower is Guttormur J. Guttormsson.

The building was constructed with upright heavy logs at the corners into which other logs were mortised. This was the only building so constructed at Icelandic River, except for the Hudson's Bay building "Bola".



UNALANDI, ICELANDIC RIVER

Original log construction with siding 1886-1907. Photo. 1907. Homesteaded in 1876 by Gunnsteinn Eyjolfsson and still farmed by sons.

HONORABLE WALTER J. LINDAL, Q.C., LL.D.

Walter Jacobson Lindal died in the Col. Beecher Military Hospital in Calgary, Alberta, on July 28, in his 90th year. He gave many years of dedicated service in his long lifetime in his own local community and in the wider provincial and national fields. He had the esteem and regard of a wide circle of acquaintances.

He was born April 22, 1887, in Vatnsdal, Iceland. In July of that year the family emigrated to Canada, first to Manitoba, then in 1890, to the Logberg district near Calder, Saskatchewan.

Through money saved from working in a sawmill and at fishing and later through advances on the security of his homestead, he financed his way through college. He attended Wesley College, now the University of Winnipeg, where he distinguished himself as a scholar and was editor of the student paper, "Vox Wesleyana". He then studied law, graduating from the University of Saskatchewan in 1914 and from the University of Manitoba, after War service, in 1919.

He served in the First World War, enlisting in 1915 as an officer in the 223rd and 27th Battalions. He was gassed at Passchendale in the fall of 1917 and suffered permanent ill effects.

He had begun to practise law in Saskatchewan before his war service and he continued his practice in Winnipeg from 1919 to 1941, first in partnership with his wife Jorunn then with the firm of Lindal, Buhr, and Stefansson.

In 1942 he was appointed judge in the Northern District of Manitoba. He served with distinction.

"A judge of the Manitoba district court for 20 years, he was recognized as a



distinguished ornament to the bench, possessing a sense of justice, a knowledge of and experience with people at all levels, a sound knowledge of the law." (*The Winnipeg Free Press*)

Walter Lindal served on various federal commissions and committees. The most important and of national significance was his contribution as a member of the 3-man Woods Committee, virtually a Royal Commission, that produced in 1968, the monumental Woods Report on war disability pensions in Canada. The Report, which took several years to prepare, consisted of 1300 pages covering 418 recommendations on a wide range of pension matters. Of the Report Donald M. Thompson, Dominion Secretary of the Royal Canadian Legion, said: "There

has been only one other report of comparable importance in the whole history of Canadian Veterans legislation. This was the monumental document issued by the Ralston Commission in 1924".

Walter Lindal was politically minded and was a staunch supporter of the Liberal party, whose fortunes he helped to build in Manitoba. He was President of the Liberal Association of Manitoba for five years and Association Secretary for eight years.

In community work Walter Lindal was tireless in giving of his time and energy. He was a promoter and an organizer, with continuing participation. A list of the organizations which he founded or of which he was president, or which gave him special recognition illustrates this. He was founder and first president of the Canada Press Club of Winnipeg, founder and first president of the Canada Ethnic Press Federation, a promoter and President of the Citizenship Council of Manitoba, co-founder and first president of the Canada-Iceland Foundation, President of the Icelandic Canadian Club of Winnipeg and of the Viking Club of Manitoba, and Honourary Life member of the Royal Canadian Legion.

Walter Lindal was keenly interested in the ideal of a multicultural society in Canada and was the author of numerous writings on the subject. Speaking of the Icelandic heritage he said, "Our future greatness will rest upon the measure of success we attain in blending that which is of the Canadian constitution with that which is of the people. Only in so doing will unity be established without sacrifice of variety; only then will variety be preserved without sacrifice of essential unity". The objective of the Canada Press Club of Winnipeg, which he founded, is to emphasize the adjustment of ethnic groups to fit their own cultures into the all Canada culture being moulded.

He was a strong supporter of the Canadian government policy of Bilingualism and Biculturalism. He was the chairman of an Ethnic Press Federation delegation that appeared before the Royal Commission on that subject in Ottawa in February 1966, and he advocated the cause in numerous writings.

Preservation of the Icelandic heritage in North America was extremely close to his heart, as the following quotations from his writings indicate.

"The great literature of Iceland which is far and away the greatest legacy which has been left us by the Northern nations . . ."

"The destiny of Iceland has been to preserve and improve something of inherent value. Canadians of Icelandic descent seek to fuse this into the Canadian scene . . ."

He was, in 1957, co-founder with Dr. P. H. T. Thorlakson and with the support of Stefan Hansen, Grettir Eggertson, and others, of the Canada-Iceland Foundation, an organization of outstanding importance in the preservation of the Icelandic heritage in North America. He was a member of the Editorial Board of *The Icelandic Canadian* in its first years of publication and Editor-in-Chief for a total of 17 years. He was prominent as one of the members of the Founders' Committee in the establishment of the chair of Icelandic Language and Literature at the University of Manitoba in 1951, with its endowment of \$200,000, raised by public subscriptions in Canada and the United States.

He received many decorations and distinctions. He was made Knight of the Order of the Falcon by the Government of Iceland and presented with the Coronation Medal in 1937 and again in 1953, and presented with the Manitoba Historical Society medal in 1970 and the Manitoba Law Society medal in 1970. He

was Honourary Life Member of the Royal Canadian Legion and of the Ethnic Federation of Canada and Life member of Ionic Lodge No. 25, A.F. and A.M. and the Khartum Shrine Temple of Winnipeg. He was awarded an Honorary Degree of Doctor of Laws (LL.D.) by the University of Winnipeg, in 1971.

Walter Lindal had deep appreciation and love of literature, poetry and prose, and he illustrates an Icelandic trait: the writing of books. He is the author of *Two Ways of Life: Freedom or Tyranny* (1940); *Canadian Citizenship and Our Wider Loyalties* (1946), the only book

then exclusively on Canadian citizenship; *The Saskatchewan Icelanders, A Strand of the Canadian Fabric* (1955) 358 pp., and *Icelanders in Canada (1967)* 502 pp., in the Canada Ethnica series.

It will be seen from the record that Judge Walter J. Lindal, Q.C., LL.D., was a pioneer, a trail breaker. He possessed vision and initiative and was an organizer. He had great determination and persistence and his was unremitting industry. He took pride in his Icelandic descent and heritage and he took pride in being a Canadian.

W. Kristjanson

PAUL AND DORA BJARNASON

The late Paul Bjarnason, of Vancouver, B.C., is well-known to many of the Icelandic Canadian reading public and others for his poetry and prose writings. *Odes and Echoes* contains original poems in English and translations from the Icelandic; *Flisar* contains original poems and translations in Icelandic. Paul Bjarnason passed away in 1967.

Paul's widow, Gudrun Halldora (Dora), died February 13, 1976 at the age of 83. Her parents arrived in Canada in 1887 and she was born in a log cabin near Lundar, Manitoba. She and Paul were married in 1912. They resided in Wynyard, Saskatchewan, till 1933, at which time they moved to British Columbia.

DONALD K. JOHNSON A Director of Burns Fry Limited

Donald K. Johnson, formerly of Lundar, Manitoba, and Winnipeg, is one of 37 Directors of Burns Fry Limited, and the head of its Institutional Equity Services.

Burns Fry Limited, of Toronto, was formed in 1976 by the merger of Burns Bros. and Denton, Limited, and Fry Mills Spence, Limited, two firms with nearly fifty years of history in the financial world and active on all major Canadian and United States stock exchanges. The firm offers a wide range of services, including in market analysis, invest-

ment, and research. The annual budget is \$1,000,000.

Donald was born in Lundar, Manitoba, the son of the late Paul Johnson and Mrs. Johnson (Fjola). He graduated B.Sc., E.E., from the University of Manitoba, in 1957. He served with General Electric for two years and for Federal Electric on the DEW line for two years.

He then took a Business Administration course at the University of Western Ontario, graduating with a gold medal in 1963. Immediately following graduation he joined Burns Bros. Denton.

THE ICELANDIC HERITAGE IN A MULTICULTURAL SOCIETY AND THE CANADA ICELAND FOUNDATION

(Est. 1957 — Reorganized 1973)

People of Icelandic descent in North America, generally speaking, cherish their Icelandic cultural heritage. What is this valued heritage?

Briefly stated, the following ideals have been traditional with the Icelandic people: the importance and the freedom of the individual; a parliamentary, democratic system of government; the importance of law and order; a love of learning and literature.

The Icelandic people have been noted for their love of literature, prose and poetry, and Icelandic literature is noted for its riches. The late Lord Tweedsmuir, former Governor General of Canada, himself a keen and interested student of Icelandic language and literature, said in his address to the people of Gimli in 1936: "Sixty years ago* Lord Dufferin visited New Iceland. Lord Dufferin remarked on the devotion which you retained for your Icelandic culture. It is a very great culture and it contains some of the noblest literature ever produced by mortal men . . . For myself, I put the Icelandic Sagas as among the chief works of the human genius."

Much has been done to preserve the Icelandic heritage in Canada and in the United States. A Chair of Icelandic Language and Literature was founded at the University of Manitoba in 1951, endowed by the Icelandic communities in Canada and the United States and by

Iceland. Icelandic has been taught at Wesley College (now the University of Winnipeg), 1901 - 1926, and the University of Manitoba, 1951—, a combined period of over fifty years. Courses in Icelandic are taught in several public schools in Manitoba. Suitable texts (6 illustrated books) have been prepared and are available to schools and all interested individuals and groups. Additional texts (5 books) dealing with Icelandic grammar, fairy tales, legends and songs are now being printed.** Tapes are being prepared to use with the texts.

In the other provinces, instruction in Icelandic is available at some universities and is promoted by local societies. In the United States interest in ancestral languages is definitely on the increase.

Several organizations offer scholarships to students of Icelandic descent.

A comprehensive Icelandic library at the University of Manitoba is the second largest on the continent, second only to the Fiske Library at Cornell University.

There is a wealth of literature written in Canada and the United States in Icelandic and a considerable amount writ-

**The authors of these 11 books are Mr. Guðbjartur Gunnarsson, Miss Steinunn Bessason and Mrs. Guðrun Jónsdóttir Benediktsson. Professor Haraldur Bessason is the coordinator working with the Multicultural Program of the Department of the Secretary of State and with the Department of Education of the Province of Manitoba. The series has been prepared and published by the Manitoba Education Department and supplied to the schools of Manitoba. The texts may be obtained from the Secretary of the Icelandic National League of North America, 869 Garfield Street, Winnipeg R3G 2M6.

*In 1877, Lord Dufferin visited New Iceland.

ten in English, or translated into English. In the field of journalism there have been many newspapers and periodicals, and there is a wealth of historical material. The University of Manitoba Press, with the help of liberal grants, has published two books, admirably translated from the Icelandic, *THE BOOK OF SETTLEMENTS (LANDNAMABOK)* and *A HISTORY OF THE OLD ICELANDIC COMMONWEALTH*; a third, a translation of *GRAGAS*, is on the way. A fourth project is a collection of essays on *THE ELDER EDDA*, to which publication 25 scholars from several countries are contributing. The Chair of Icelandic Language and Literature is the focal point in this literary work.

Museums have been established at many points.

Group tours between Canada and Iceland are an established feature.

The year 1975 — marking the centennial of the first permanent Icelandic settlement in Canada and the Icelandic settlement in Minnesota, Minnesota, United States — was a banner year for the people of Icelandic descent in the two countries, including the matter of relations with Iceland.

The Prime Minister of Iceland, the Honorable Geir Hallgrímsson, and his wife, Fru Erna Finnsdóttir, were guests of honor at the annual convention of the Icelandic National League of North America in Winnipeg in January and they visited New Iceland, and Ottawa on invitation of the Prime Minister of Canada.

In August, the President of Iceland, His Excellency Kristján Eldjárn, and his wife, Fru Halldóra Ingólfssdóttir, were guests of honor at the Icelandic Festival of Manitoba at Gimli. The Minister of Foreign Affairs, the Honorable Einar Agústsson, and his wife, Fru Þorunn Sigurðardóttir, were members of the offi-

cial party. The President and his party were officially received in Ottawa, and after the Festival they travelled to the west coast. They were accompanied from Vancouver to Victoria by the Icelandic Consul, Mr. Harold S. Sigurdson, and several members of the Icelandic Canadian Club of B.C. In Victoria they were the guests of the Lieutenant-Governor, Honorable Walter S. Owen. The Minister of Education, the Honorable Vilhjálmur Hjálmarsson, and his wife, Fru Anna Þorkelsdóttir, honored the Icelandic community with their presence and travelled westward with the highly successful tour of the National Theatre group.

Another outstanding event of 1975 was the Canada Iceland Centennial Conference, held in Winnipeg in October, the month of the arrival of the Icelandic settlers in 1875. The theme of the Conference was the Icelandic Tradition in a Multicultural Society. Several scholars of international renown from England, the United States and Canada addressed the Conference. His Grace, the Bishop of Iceland, The Most Reverend Sigurbjörn Einarsson, and his wife, Fru Magnea Þorkelsdóttir, were special guests and the Male Voice Choir of Reykjavík (Karlakór Reykjavíkur) made an outstanding contribution. Other memorable features were the production of the Centennial Cantata, composed by Professor Hallgrímur Helgason, based on Guttormur J. Guttormsson's poem, "Sandy Bar", performed by the Winnipeg Symphony Orchestra and the Philharmonic Choir of Winnipeg, and the exhibit of the paintings of the noted artist, Emile Walters.

The Icelandic Ambassador to the United States and Canada, His Excellency Haraldur Kroyer, and his wife, Fru Unni Kroyer, came to Manitoba on the three festive occasions. Ambassador

Kroyer addressed the October Conference.

These three events brought together many people from various parts of Canada and the United States, and upwards of 1,800 persons from Iceland. They also focused attention on the relations with Iceland and had a deep significance in the preservation of our Icelandic cultural heritage.

Many organizations in Canada and the United States whose members are of Icelandic descent have a strong desire to preserve some of the values of their Icelandic heritage and at the same time to make a creditable contribution to the cultural and material progress of their respective countries.

THE CANADA ICELAND FOUNDATION is a non-profit Canadian Corporation, established in 1957 to provide means whereby the people of Icelandic descent and others interested may make a creditable contribution to the enrichment of the multicultural heritage of Canada and the United States. Since its foundation it has disbursed more than \$90,000 in this cause. See financial statement, page 20.

The Foundation is now organized on a broad basis, including as it does representatives of eight cultural organizations and six members representing the public at large on its Board of Directors. See page 19.

A working association with other Icelandic cultural organizations in Canada and hopefully in the United States is envisaged. In this way the Canada Iceland Foundation can play a significant role in carrying on and supporting the work of individuals and groups in the preservation of the Icelandic heritage.

The main objectives of THE CANADA ICELAND FOUNDATION as laid down in the Charter Agreement are:

1. To foster and strengthen the cultural

bonds and mutual understanding between Canada and Iceland.

2. To promote an understanding and appreciation of the related Icelandic and Canadian heritage in the fields of representative government and the rule of law.

3. To encourage and give assistance to the establishment and maintenance of Icelandic as one of the subjects in post-graduate and honour courses in English.

4. To assist or give scholarships to students studying Icelandic at Canadian Universities.

5. To assist Canadians of Icelandic descent in the study and enjoyment of, and the production of, works in the arts, humanities, and social sciences.

6. To award scholarships to and otherwise assist students from Iceland to attend Canadian Universities, and students from Canada to attend the University of Iceland.

7. To encourage and give assistance to the translation of Icelandic literature into English and Canadian literature into Icelandic.

8. To encourage and give assistance to visits and performances and exhibitions and publications of Icelandic artists in Canada and Canadian artists in Iceland.

9. To assist in the collection and preservation of works of art, handicrafts, books, periodicals, manuscripts, and documents by or relating to the people of Iceland or people of Icelandic descent.

The Charter indicates that the Foundation may assist associations, publishers, and other organizations whose aims and objectives are similar to those of the Foundation, including the fields of radio, television, films and the writing of local and general histories, and translations.

The cultural and educational objectives of the Canada Iceland Foundation can only be achieved from a continuous, firm financial base. We are depending on a large number of individuals, families, and organizations to associate themselves with us in reaching this goal.

The Board's present objective is to increase the capital fund of the Foundation to \$250,000 (present assets amount to \$62,153.84). It will be generally appreciated that to achieve this objective will require many donation of \$1,000 or more from many **individuals, families, associations and communities**. Therefore a campaign for funds is being launched, on the same basis as the one that worked so successfully in raising sufficient donations to establish the Chair of Icelandic Language and Literature at the University of Manitoba thirty years ago. Then, four categories of founders donating \$1,000 or more were recognized. In a number of instances, members of a family joined to form a Founder group. It will be noted that the plan permits complete flexibility in order to accommodate all donors who wish to be identified with this post-centennial project. The importance of bequests in wills is stressed.

We are sure you will agree that this project is particularly appropriate in a decade of 100th anniversaries of many Icelandic communities in Canada and the United States, when we commemorate the splendid pioneering efforts and contributions of our parents, grandparents or great-grandparents during the last one hundred years. In the course of events, with the ongoing process of assimilation, countered at this moment with strong interest in multiculturalism, immediate action is essential.

We enlist your personal support and hope you will also help us by contacting individuals, families and firms in your community and surrounding area to so-

licit donations to THE CANADA ICELAND FOUNDATION.

We trust that the following suggested categories of subscribers to the fund are appropriate and acceptable:

1. Individual Founders: \$1,000 and up
2. Family Founders: \$1,000 and up
3. Organization Founders — Chapters, Clubs or other associations: \$1,000 and up
4. Recognition Founders — A group of people collectively contributing \$1,000 and up in the name of someone, living or deceased, whom they seek to honor.
5. Community Founders — by joining with a number of other persons in a town or district to contribute \$1,000 or more.
6. Individual donations of any amount will be greatly appreciated.

Please make your cheque payable to THE CANADA ICELAND FOUNDATION and mail it directly to:

The Canada Iceland Foundation
708 Somerset Place
294 Portage Avenue
Winnipeg, Manitoba, Canada
R3C 0B9

The Winnipeg Foundation is the legal custodian of all funds of the Foundation.

A tax-exempt receipt will be sent from the Canada Iceland Foundation. Donations may be spread over a period of three to five years.

Comments and recommendations will be welcomed by the Board of Directors. The Foundation needs your support.

*This article was prepared by
Dr. Will Kristjanson and
Dr. Paul H. T. Thorlakson, and is
endorsed by the Board of Directors of the
Canada Iceland Foundation*


Kris Kristjanson
President

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THE CANADA ICELAND FOUNDATION
FINANCIAL STATEMENT

CAPITAL FUND OBJECTIVE: \$250,000

Present Assets:

Canada Iceland Foundation (Interest-bearing securities)	\$48,500.00
Pledges	10,000.00
Bank Balance	3,653.54
	\$62,153.54

Disbursements Since 1957:

Student Scholarships	\$15,500.00
Centennial Memorial, 1967 (Bronze Plaque, Ottawa)	8,500.00
Grant to the University of Manitoba Press (Publication of Book of Settlement)	2,500.00
Westman Island Disaster Fund (Donations received and forwarded directly to Iceland	46,000.00
Rognvaldur Petursson Memorial Trust (To University of Iceland)	12,375.00
Grant to the Canada Iceland Centennial Conference (October 1975)	7,219.83
	\$92,094.83

BETEL NEWS — BETEL HOME, GIMLI

*Adapted from "Betel News", by Helga Jacobson,
in Lake Centre News — from several numbers.*

Our birthdays are observed with a birthday cake and the honored guest is seated at a table of honor. "Ice cream and cake was served to all the residents, who later moved into the chapel for a reading and a sing song in English and Icelandic."

* * *

On Thursday, the ladies of the First Lutheran Church in Winnipeg paid us their annual visit with dainties for our coffee break, and food for the soul, by entertainment, solo, and community singing. Also a story written by an old timer resident of Geysir, J. Magnus Bjarnason was read in Icelandic by Ingibjorg Goodridge.

Mary Peterson, of Winnipeg, entertained us with her lovely singing voice. She was accompanied by John Greer. Gunnar Simundson recited poetry by Guttormur J. Guttormsson.

Several youngsters presented a small skit of Snow White, and also sang Icelandic songs.

Sigrid Johnson gave a good account of her work as Librarian with the Icelandic library at the University of Manitoba.

* * *

A large group of Mennonites sang hymns. They are always welcome.

* * *

The Legion Auxiliary entertained with bingo.

INGIBJORG MARGARET JONSSON

1896 - 1975

By REV. SKULI SIGURGEIRSSON

Ingibjorg Margaret Jonsson lived during the period of her formative years among the scenic beauty of Hecla Island where she was born. Behind the residences that were spaced for twelve miles along the lakeshore was the great pine forest evergreen in its natural splendor and, in front, the silvery sheen from the waters of Lake Winnipeg, always beautiful to behold. In this wholesome environment with its exhilarating aroma from the pine trees she grew up. But the purity of nature's elements is not a safe-guard against the uncertainties in this life. In her twelfth year a well nigh overwhelming catastrophe struck the family when their mother died. Being one of the older children Ingibjorg undertook domestic responsibilities beyond her tender years. The parents of Ingibjorg were Vilhjalmur Sigurgeirsson and his wife, Kristin Tomasson; her parents were original pioneers of Hecla.

Following her mother's death Ingibjorg stayed home to take care of the household duties until the opportunity came to continue her education. Her efforts in this field were as fruitful as all her other undertakings. During her seventeen years of teaching she taught in public and intermediate schools in Manitoba and Saskatchewan.

Ingibjorg terminated her teaching career when she married Einar Pall Jonsson in 1938, the well known poet and editor of *Logberg*. He died in 1959.

It may be said that Ingibjorg from



Ingibjorg Margaret Jonsson

1938 to the end of her working days occupied a front seat in practically every Winnipeg organization contributing to the Icelandic cultural activities.

From 1938 to 1952 she was principal and teacher of the Saturday School, sponsored by the Icelandic National League, without reimbursement. President of the Winnipeg Chapter 1950-'52, Editor of the women's page in *Logberg* 1944-'59, on the Executive Committee of the Icelandic National League 1942-'56 and Secretary 1951-'56; assistant editor of *Logberg* 1956-'59, editor and manager of the United Icelandic weeklies "*Logberg* and *Heimskringla*"; from August 1959 to April 1971. She was honored by being named "Editor Emeritus," on her retirement; was a member of the Winnipeg Press Club as well as

the Canada Press Club. Ingibjorg was the recipient of an honorary Life Membership in the Icelandic National League in 1965. She had her husband's book of poems, "Solheimar," published in Iceland in 1969, and donated her library to the University of Manitoba.

Ingibjorg's community-cultural contribution was widely recognized, in Canada and in Iceland. The Government of Iceland with the Patriotic Society of Reykjavik invited her and her husband for a six weeks' visit to the country during the summer of 1946. In 1963 she was invited by the Committee of the Westman Islands to be the main speaker at their Annual Festival. In 1969 she was a guest of the Icelandic Airlines to Iceland. The Press Association of Iceland honored her with a membership in 1969; very few women have received this honor. The *Logberg-Heimskringla* Board of Directors honored her with a Certificate for her valuable services. Ingibjorg was made a Dame of the Order of the Falcon by the President of Iceland in 1966. The Canadian Government honored her with the Centennial Medal in 1967.

Ingibjorg's journey to Iceland in 1934 where she stayed two years and taught English at the Co-Operative School in Reykjavik strengthened her attachment to the country and love for the people.

A substantial sum of money will be donated to the Canada Iceland Foundation from the estate of Ingibjorg and Einar Pall Jonsson to establish a trust fund in her memory, for annual scholarships to worthy students.

The many honors bestowed on Ingibjorg Jonsson were given to a dedicated personality of high principles, in possession of the attributes essential to the good life well lived.

She was a member of the Lutheran church.

I conclude this writing with Dr. Richard Beck's eminent prose translation into English of his soulful poem in memory of Ingibjorg Jonsson, which was published in the paper Dec. 15, 1975:

Editor Ingibjorg . . . A Farewell

(The Prose Translation of the Icelandic Memorial Poem:)

The oak rising high against the sky
Has fallen to the ground.
Saddened, the motherland
Mourns its departed daughter.
Loving our cultural heritage,
She labored long for its preservation;
From that golden heritage,
She wove the pattern of a happy life.
The victorious story of the ancestral land
Inspired courage
When the voyage lay
Across the storm-swept sea of life.
The noble ancestral tongue
Was a golden key;
Life-long she carried the land of the forbears
Innermost in her heart.
Let us repay the useful and inspiring work
With fervent gratitude;
The last farewell is both
Warm-hearted and deeply felt.

SOLVEIG SVEINSSON

Solveig Sveinsson, whose autobiographical sketches, "Down Memory Lane" have been featured in *The Icelandic Canadian* and whose book *Life's Many Moods* has been reviewed in the magazine, passed away this summer at the age of 99, at Staffholt Home, Blaine, Washington.

Her granddaughter, Mrs. Doug Freeman, has brought to Staffholt a box of her grandmother's latest book, the mentioned *Life's Many Moods*.

*On October 21, 1875 the First Icelandic Settlers in Manitoba
Arrived by Boat at Willow Island, Three Miles South of Gimli*

THREE WOMEN ON LAKE WINNIPEG Sigrid Johannesson Woltzen

1875 - Sigurbjorg

The waves were harsh against her heart
Now she and Iceland far apart
A gnawing fear arose within
Oh, how could she begin again?
The howling wind lashed white caps on
Her inner strength destroyed and gone
She prayed aloud and wondered when
The wind and waves and cold would end
The tents were now in place on shore
She looked around and as before
Took hold with steady mind and heart
She knew she must fulfill her part
In facing forces centuries old.
Then Sigurbjorg saw joy unfold
These thundering, rolling white caps
would
Enable them to fish, and should
She ever sense a fear again
Within the noise of that refrain
A deeper meaning would emerge
When joy and sorrow could converge
And mingle with the stormy lake
She slowly walked towards the wake,
The strength of water filled her being
She felt the years she had not seen
She knew the power and the good
The lake would be their livelihood.

1935 — Gudny

She ran along the sandy shore
She felt a joy as once before
A solitary woman stood
Embracing shoreline as she would
Eliminate her fear of life
Despite the cold, the night, the strife.
Her ancestors had passed this way
Had they observed a sunny day
With silver, sparkling lake so calm
Subdued beneath the brilliant sun?
No flimsy tents but homes of wood
Now graced the land where tents once
stood
And Gudny gazed with wandering eye
At fishing boats, the lake, the sky
And then it seemed she sensed a flow
Of loneliness from long ago.
She wondered had her grandma known
The love she felt as she had grown
To know the land and lake so well.
Did her blood throb with every swell?
Had she in early pioneer days
Embraced, rejoiced and loved the waves?
The answer lay within the deep
Mysterious lake now sound asleep.
But Gudny sensed its awesome spell
And knew the lake would never tell.

1975 — Maria

She stood upon the crowded shore.
The breakers crashed as once before
A frightened pioneer had seen
Them wash the sandy beaches clean.
How civilized the world was now
No wood to chop, no field to plow
Machines and man had found success
Their early efforts laid to rest
Somehow her emptiness inside
Began to flow towards the tide.
The wind and waves came rushing forth
Proclaiming glory of the north.
And voices from the past now rent
The air around her as they sent

Their hopes and hardships with their
sighs
Down through the ages with their cries.
Then suddenly she knew the joy
The past and present could employ
Against the anguish life had dealt
Within her body, then she felt
Determination to succeed.
Yes, Sigurbjorg had spun her breed
Each generation knew her voice
The pioneers could now rejoice
Their consciousness was carried through
The lake's great waves with strength
anew.

FOR EACH SUCCEEDING AGE WILL BE
A MONUMENT OF VICTORY
FOR PIONEERS WHO LED THE WAY
TO GIMLI AND ITS PRESENT DAY.

AN EXHIBITION OF THE PAINTINGS OF PROFESSOR GISSUR ELIASSON

An exhibition of the paintings of Professor Gissur Eliasson, of the University of Manitoba School of Art, will be held in the Winnipeg Art Gallery on Saturday, October 9, from 11 a.m. to 9 p.m. and on Sunday, October 10, from 2 p.m. to 9 p.m. Ms. Mary Liz Bayer, well-known poet and Assistant Deputy Minister of Tourism, Recreation and Cultural Affairs of Manitoba, will formally open the show.

Professor Eliasson has quietly and in his own way been ploughing a unique furrow in the field of art in Manitoba. His paintings are creative, symbolic, and colorful, like figures in poetry, expressing not the detail of the scene but its spirit or mood and the impact on the artist.

Professor Eliasson has designed the Viking stature at Gimli and the Hecla Island pioneer memorial.

Professor Gissur Eliasson was born in Winnipeg in 1912. Three years later he moved with his parents, Elias Eliasson and Gudbjorg Saemundsdottir, to Arborg, Manitoba. It was in this highly cultural community that he grew up and received his education, with the final year of high school at the Jon Bjarnason Academy. Many of his teachers, particularly Miss Sella Johnson and Mr. Karl B. Thorkelson, encouraged him in his desire to attend art school as he showed an aptitude for creative work at an early



Professor Gissur Eliasson

age. To attend an art school seemed like a very remote dream indeed during the depression years. However after working at every available job for two years after leaving school he was able to enroll in the Winnipeg School of Art in the fall of 1935, where he completed the Diploma Course under the guidance of the late Dr. L. L. FitzGerald. Upon graduating he was asked by Mr. FitzGerald to stay on at the school in the capacity of Registrar and Instructor, a position he held until 1950, when the School was taken over by the University of Manitoba. With this transference he was appointed Registrar and Lecturer in the newly established school.

During the early years of the University of Manitoba School of Art, he was

involved with all facets of the school's operation and in particular the Evening Classes for adults and the Saturday morning Children's Classes. In 1959 he helped to establish the Winnipeg Art Gallery's "Painting in the Park" program, being its director for about 10 years. In 1966 he became associated with the Manitoba Festival of the Arts, being the painting instructor for 9 years.

He has been the painting instructor also for the advanced classes in the International Peace Gardens Art program for three sessions. He regards these Extension Classes and Workshops in art education throughout rural communities among the most rewarding of his teaching career which now spans ten years beyond the quarter century.

W.K.



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The Round Table

ICELANDIC SETTLEMENTS IN NORTH DAKOTA

From the Almanak of O. S. Thorgeirsson, 1902

by THE REV. FRIDRIK J. BERGMANN

Translation by Axel Vopnffjord

1. THE RED RIVER VALLEY

The late Rev. Pall Thorlaksson was the first Icelander to surmise that the Red River Valley of North Dakota was a potentially suitable site for an Icelandic settlement. Accordingly, in the autumn of 1876 he travelled on a Red River steamboat from a town in Minnesota then called Fisher's Landing — now Fisher — just south of Grand Forks to Winnipeg, then to New Iceland. A large group of Icelandic immigrants had recently arrived there. His purpose was to investigate the advisability of recommending to them that they settle in the Red River Valley of North Dakota.

Incidentally, the immigrants had previously journeyed on the same steamboat to Winnipeg. The Captain of the steamboat enthusiastically told Thorlaksson that the Red River Valley was a land "flowing with milk and honey", and that it was a shame that such fine people as the Icelanders should forego the opportunity of settling there, but Thorlaksson was somewhat dubious. He did not know how promising New Iceland was. Furthermore, he was fully cognizant of the difficulties involved in the process of resettlement, no matter how desirable it ultimately might be.

II. DISCONTENT IN NEW ICELAND

Time passed. Thorlaksson spent some time in New Iceland in the autumn of 1876, where he endeavoured to acquaint himself with the quality of life there. He

returned in October 1877, and remained for the winter. He could sense that the settlers were dissatisfied with conditions in their new environment. Smallpox had raged for six months. Many had died. The district had been quarantined for 228 days. During that time there had been no communication with the outside world. The prevalent opinion was that the land was too swampy, and therefore unproductive. The people's health had deteriorated due to harsh living conditions and inadequately nutritious food. It was, therefore, understandable that discontent was rampant, as the future there seemed most uncertain. How much Thorlaksson contributed to this state of mind is a moot question, as by this time he had come to the conclusion that New Iceland held no promise for the immigrants in the foreseeable future. Furthermore, he knew that Norwegian and German immigrants in the United States had become fairly prosperous in a relatively short time. More than any other man he lamented the deplorable living conditions in the colony. Who can blame this selfless humanitarian for recommending an exodus from New Iceland to the more promising region of the Red River Valley of North Dakota?

III. THE BEGINNING OF THE EXODUS

On April 27, 1878, the steamboat, Lady Ellen, arrived at Gimli with a cargo of flour. The Rev. Thorlaksson and twenty young people left with the boat at 11:30 the same day. It was the intention

of the young people to look for work in Winnipeg. On April 30, Fridjon Fridriksson, a merchant, and Samson Bjarnason went to Winnipeg in a sailboat on a shopping tour. With him went Johann Petur Hallsson, his son, Gunnar, and Magnus Stefansson. It was the intention of the latter three men to investigate other localities for potential settlement. They planned to contact Thorlaksson in Winnipeg for the purpose of securing his services as a guide. These developments caused much ado in New Iceland, even considerable resentment. Their intention was considered near-treason to the colony.

IV. SOUTH OF THE BORDER

In Winnipeg, Magnus Stefansson met a Mr. Hunter, Editor of the newspaper, *Standard*, an elderly, well-informed man. He had heard of the disaster that had befallen the Icelandic immigrants on the shores of Lake Winnipeg. He pointed out that south of the American border in North Dakota there was available excellent agricultural land. He advised Magnus and his companions to investigate. Magnus discussed the matter with Thorlaksson who adamantly opposed the idea. In his opinion the editor's recommendation was fraudulent, selfishly motivated. He said that it had always been his intention and that of others to explore land in Lyon and Lincoln counties in Minnesota, and saw no reason for abandoning this Plan.*

But Magnus had been impressed with Mr. Hunter's sincerity. He and another man, Sigurdur Josua Bjornsson, then went to Pembina, North Dakota. The Rev. Thorlaksson remained in Winnipeg to attend to his pastoral duties until May when he and Johann Hallsson, and son, Gunnar, went to Pembina to try to discover what had happened to Magnus

and Sigurdur. It so happened that the latter met them in Pembina, where they had come from Cavalier to register their claims to homesteads in that area. The Rev. Thorlaksson thought that they had been rash in so doing, but impressed by the glowing account of the fertility of the soil there, he and his companions decided to accompany the homesteaders on their return trip. Blessed with good weather, they walked the 25 miles from Pembina to Cavalier, arriving there that evening. They noted that the district was very sparsely populated. At that time Cavalier had a post office and a store. They accepted an offer of accommodation from a wealthy German farmer from Pennsylvania, John Bechtel, who gave them much valuable information regarding the land. From then on Mr. Bechtel assisted the Icelanders to the utmost of his ability. They sought his advice and help on many occasions, which he gave freely.

V. SEEKING THE PROMISED LAND

The following day they continued their westward trek in search of the promised land. They followed the so-called Tongue River until they were in totally uninhabited territory. Past the Sand Hills they came upon — in their opinion — infertile, uninviting country; then the Pembina Mountains (scarcely mountains compared to those of Iceland) loomed upon the horizon. Farther west they found land that they liked, prairie land, potentially productive, with here and there stands of trees, to the west the forested Pembina Hills. To people, weary of the drabness of the prairie, accustomed as they were to varied and spectacular scenery in their native country, this appeared to be at least a facsimile of the promised land.

Thorlaksson recommended that they remain there to better acquaint themselves with the land. He himself decided to investigate the more southerly parts of Minnesota and North Dakota, but he appears to have come to the tentative conclusion that the region east of the Pembina Hills was the most suitable area for settlement. He and his companions on their return trip spent the night with a Norwegian farmer, Botolf Olsen, who treated them with utmost hospitality, as he continued to do whenever Icelandic travellers came to his abode. The latter always spoke to him and his wife in pure Icelandic, the only language they knew. In a relatively short time they were able to communicate with each other without much difficulty. Henceforth the immigrants regarded the Olsens as practically Icelandic.

VI. THE BEGINNING OF THE SETTLEMENT

Magnus Stefansson and Sigurdur Bjornsson homesteaded near the Olsens on sandy land which proved to be sparingly productive. That summer they did farm work for the Olsens and Bechtels, but Johann Hallsson, his son, Gunnar, and Sigurdur Bjornsson returned to New Iceland. On Friday, May 24, they and Benedikt Jonsson with their families and meagre belongings left Gimli on a sailboat, a so-called York boat, belonging to Samson Bjarnason. They arrived in Selkirk on May 25 and in Winnipeg on May 27. The cattle were driven on land. On June 6 they left Winnipeg on the steamboat, Manitoba, arriving in Pembina on the following day, where the cattle were driven on land. They then left Pembina with two wagons, one pulled by horses, the other by oxen. The women, children and luggage were in

the wagons. The men walked. Late that evening they arrived at the home of Botolf Olsen, where they were hospitably received. Others in the group were Gisli Egilsson and Jon Horgdal.

VII. THE FIRST YEAR

It soon became apparent that it was a vital necessity to obtain beast of burden. Johann Hallsson bought from an English-speaking neighbor for \$75.00 an ox known as Bush and a two-wheeled vehicle made entirely of wood, known as the Red River Cart, which is no longer used, but these vehicles are on display in several museums including the famous Smithsonian Institute in Washington. They are a picturesque memento of by-gone days. Jon Horgdal was the first of the group to purchase a pair of oxen and a four-wheeled vehicle. Several tasks awaited the settlers, i.e., to store up sufficient food for the winter, to acquire adequate fodder for the cattle, and to prepare the land for sowing a crop next spring.

Johann Hallsson homesteaded a land south-east of a lovely forest on the banks of the Tongue River, where the village of Hallson is now located. It was fertile though below normal elevation. There he built a log cabin 14 x 12 x 5 feet.* This cabin provided accommodation for nine people. On June 27 Ragnheidur Johannesdottir gave birth to the first Icelandic child born in the settlement. She was the wife of Gisli Egilsson. The cabin that Johann built still stands, a reminder of by-gone times. The men of the settlement co-operated in house-building and haying, accomplishing a great deal.

Other immigrants that arrived during the summer of 1878 were Gudni Tomasson and Fridrik Bjarnason. The latter homesteaded next to Magnus Stefansson, not far from the home of Botolf Olsen.

To begin with, Johann Hallsson owned three cows and two calves in addition to the ox, Bush, which for a while was the only beast of burden in the district. He plowed two acres that summer. In the fall of 1878, the yield was 40 bushels per acre of wheat. It was harvested with an instrument known as a cradle, a combination of a scythe and a rake. The rake had 4-5 teeth which were on top of the scythe and the same length. The wheat was then taken by the ox-drawn cart to an American farmer who had become so rich that he owned a threshing machine. It was then conveyed to the town of Walhalla where a miller ground it into flour. The next summer (1879) Johann plowed an additional four acres.

The diet during the first winter was meagre, indeed, consisting of potatoes, bread, and a little milk, but very little meat. It happened occasionally that venison was obtained from Indians in exchange for flour. It was considered a festive occasion when occasionally on Sundays venison was a part of the diet. The only meat one immigrant had all winter was a leg of beef, and he was at a loss as to how and when he could pay for it.

VIII. FURTHER ACTIVITIES OF THE REV. PALL THORLAKSSON

That summer Thorlaksson served his congregation in Wisconsin, but in September he once again decided to return to New Iceland. On the way he visited Johann Hallsson who along with others were by this time fully established in the new Icelandic settlement of Pembina County. He had explored more southerly, unsettled regions in Minnesota and North Dakota, and had come to the conclusion that the Pembina region was the most suitable for the Icelanders because of the fertility of the soil and the forests,

non-existent in the other areas he had seen. He was, accordingly, determined to persuade as many people as possible in New Iceland to migrate to North Dakota. That evening he baptized the first Icelandic child born in the settlement, named Hallur for his great-grandfather. He then continued his journey to New Iceland.

Early in December he returned to the North Dakota settlement. There in the home of Botolf Olsen he preached the first Icelandic sermon in Pembina County. In January he visited the settlement once again. He had bought a horse on his previous visit. Next Sunday (January 19) he preached the second sermon in the home of Botolf Olsen.

IX. FURTHER EXODUS FROM NEW ICELAND

That winter several men came to visit Johann Hallsson for the purpose of examining the region. Among the first was Jon Bergmann. He and his host explored the area south of Johann's home beyond Vik, now the village of Mountain. Then came Gudmundur Johannesson for the same purpose. In March Jon Hallgrimsson, and Jon Arason continued their exploration. They proceeded farther than anyone had ever done before, and were well impressed with what they saw. Jon Bergmann wrote long, articulate letters to New Iceland, pointing out the pros and cons of settling in this region, with such circumspection and objectivity that his words were universally believed, neither encouraging nor discouraging anyone from coming.

During the spring of 1879 there was a large exodus from New Iceland to the Pembina colony. Most of the people settled near the home of Johann Hallsson on the so-called Sand Hills. The land was dry and inviting.

Among the men who migrated to the settlement that year were: Dr. Jon Jonasson, Samson Bjarnason, Palmi Hjalmarsson, Jon Einarsson, Benedikt Olafsson, Jonatan Halldorsson, Josef Schram, Hallgrimur Holm, Bjarni Jonasson, Jason Thordarson, Olafur Gudmundsson, Jakob Jonsson, Johann Breidfjord, Einar and Arni Scheving, Gudmundur Thordarson, Pall Johannsson, and Bjarni Dalsted.

X. THE SETTLEMENT AT MOUNTAIN

In the spring of 1879 The Rev. Pall Thorlakson visited the Icelandic congregation in Shawano County, Wisconsin. He apparently persuaded those who had settled there to re-settle in Pembina County. His father, Thorlakur Jonsson (Grandfather of Dr. P. H. T. Thorlakson of Winnipeg) and Pall's brothers, Haraldur, Jon, and Bjorn sold their possessions and left for their new destination. With them were two enterprising young men, Sigurjon Sveinsson, who later became Thorlakur's son-in-law, and Benedikt Johannesson; also a man named Kristinn Kristinnsson. They had spent several years in Michigan and Wisconsin, where they had worked on boats on the Great Lakes, on farms during the summers, and as lumber-jacks during the winters. They started the journey north with four horses, bought two on the way. In Minnesota they exchanged the horses for cows and oxen.

They arrived in the region where the village of Mountain is now located in July. Rev. Pall and his mother had arrived earlier. At that time this region was uninhabited. They lived in tents until the advent of winter. Rev. Pall stayed with Gisli Egilsson that summer, near the home of Johann Hallsson. By this time this area had become known as the Halls-son District. The region in which the Thorlakssons settled became known as the Vik (Bay) District, because the prairie there formed a kind of a bay between two stands of forest, one to the north, the other to the south, and the thickly oak-covered Pembina Hills to the west. To the east lay the boundless prairie, as limitless as the ocean. The scenery was pleasing and there was adequate protection against the wintry blasts which at times swept southward from the Canadian habitat. Pall homesteaded land on the slope of the Pembina Hills, his brother, Haraldur, somewhat farther south, and brother Jon east of the "Bay".

That summer others came to the district, namely, Sveinn Sveinsson, who built the first cabins in the district, Indridi Sigurdsson, Gudmundur Johannesson, Sveinbjorn Johannesson, Sigurdur Jakobsson, Jon Jonasson, and Sigurbjorn Hansarson.

* Translator's Comment: There appears to be an inconsistency in the original Icelandic article. It was stated in Section I that in 1876 Thorlaksson had gone to New Iceland with the intention of recommending settlement in North Dakota. Perhaps in the interim he had changed his mind.



Fyrsti bjálkakofinn — heimili Jóhanns Hallssonar.

SUNSHINE IN DAKOTA

by K. N. Julius

When your weary winter yields,
And spring relives its story,
Ah, what a pretty sight to see
The sun in all its glory.

And when the wide Dakota fields,
With ripening wheat are swaying,
Ah, what a sight to see the sun
Upon the uplands playing.

When tender meadow hay is cut
In sickle rows reclining,
Ah, what a sight to see the sun
Upon the grasses shining.

And he who longs to catch a fish,
Goes to the river teeming;
Ah, what a sight to see the pike
In sunny water gleaming.

When in the morn, the farmer wakes,
To milk his gentle 'bossy',
Ah, what a sight to see the sun
A-shining bright and saucy.

And if for just a sip or two
Of alcohol you're pining,
Ah, 'tis a pretty sight: the sun
Upon the bottle shining.

And these who wear the latest cut
And natty dress for showing,
Ah, 'tis a sight to see the sun,
On serge and buttons glowing.

For those who choose to go to church
Their faith again refining,
Ah, what a sight to see the sun
Upon the preacher shining.

And tho' for him the mites be few,
—A grave and weighty matter—
Yet 'tis a pretty sight to see
The sunbeams on the "platter".

But if I had to go to church
To free me from life's sorrow,
Then I would gladly let the sun
Refuse to shine tomorrow.

So when I pass and in the grave
My bones decay, reclining,
Ah, what a sight the sun shall be
Upon my headstone shining.

—translated by,
Paul A. Sigurdson

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Riverton, 1969 (originally- Lundi in 1876)

REFLECTIONS Kristiana Magnusson

For all of us there is a "Once Upon A time", . . . a time when the whole world, encompassed in a tiny village, seems young and full of wonderful and exciting things . . . when each bend in the river brings some new delight . . . when we are aware of the changing seasons and the special feeling of each one . . . when there is a time and place for everything in God's universe.

SPRING is melting snow and sunny days . . . the river spilling over its banks in joyful abandon . . . pussy willows bursting with buds . . . little chicks arriving by train, then held and cuddled as they are bedded down in a warm nest . . . the sweet smell of plum-blossoms in May . . . aching bursting throbs of joy and expectation . . . SPRING is HAPPINESS, floating along on a breeze.

SUMMER means jumping into a favourite swimming-hole to escape the heat as it comes in shimmering waves . . . the shouts of happy children as the cool water splashes on their bodies . . . the drone of a bee nearby, joyfully landing on a succulent flower-tip . . . the pungent odor of new-mown hay . . . the swish of a cow's tail as she angrily lashes out at a stubborn mosquito . . . the sweet taste of freshly-picked berries . . . the wheat rippling and ripening in the fields . . . THE ANNUAL PICNIC AT THE LAKE . . . with mounds of sandwiches and sweet cakes, washed down with ice-cold milk or lemonade . . . SUMMER is JOY, revelling in the feeling of being alive.

FALL means shorter days, to remind us that summer is fading away . . . trees bursting out in a riot of orange and reds, then silently falling down in a soft carpet of color . . . meeting new classmates and teachers at school . . . pumpkins winking in the garden, waiting to be picked up for Hallowe'en . . . piling up wood for the long, cold winter ahead . . . harvest suppers with long tables loaded down with succulent turkey and hot pumpkin pies . . . harvest dances, with a full moon winking at lovers strolling down the lane . . . FALL is BEAUTY, decked out in her gayest colors before slipping away.

WINTER is the first snowfall, silent and beautiful . . . long underwear, woollen skirts and sweaters, heavy parkas, home-made woollen socks and mitts . . . snow-ball fights . . . snow-men smoking pipes . . . icicles beckoning to be broken . . . sleigh-bells tinkling as the cutter-runners slice through the crisp and crackling snow . . . glittering lights on the cross at the Catholic Convent next door . . . the joy of Christmas and sharing . . . WINTER is LOVE, embracing the family and home.

our "Once Upon A Time" moments are precious moments . . . captured forever . . . suspended in time.

POLITICAL SOCIALIZATION IN ICELAND

Stephen J. Wilhelm

Political socialization in Iceland has succeeded very well. The nation's society and culture have been perpetuated through influences upon the citizens, especially the young citizens.

The policy of discouraging both immigration and emigration has been a major factor in perpetuating Icelandic society. There has been little or no immigration during the past one thousand years. "As practically no immigration has taken place for centuries, they are a very homogeneous people."¹ The homogeneity was observed by Icelandic authority Helgi P. Briem at the birth of the 'New Republic'.

Recently, George Soloveytchik reaffirmed this homogeneity. "The Icelanders constitute a homogeneous and closely knit community where there is little or no room for foreigners."²

Although there are few records to indicate the exact number of foreigners living in Iceland, one can reasonably conclude that the percentage does not exceed one percent. Almost all of these are West European, approximately three quarters are Scandinavian, and half are Danish. The threat to Icelandic culture and society from foreigners is virtually non-existent.

Added to the fact of homogeneity is the small population of Iceland. The result is that each Icelander is related by blood to almost all other citizens.³ The Landnamabok, i.e., the Book of Settlements, is a record of the first several hundred colonists. The lineage of many Icelanders can be traced back to these early settlers or others who arrived a

short time later. Consequently, the society of the nation is the society of the relatives of the Icelander. That society is valued highly therefore.

Young Icelanders learn patterns of authority early in life from their families. The pattern of the Icelanders in learning roles, attitudes, etc., is similar to other Western nations. The family is a strong force in Iceland. The family role in political socialization is strengthened by the practice of old and young living together. "It is not uncommon . . . for three or four generations and a score of relatives to live under the same roof."⁴ The culture of Iceland is thus more easily passed down to the youngest generation.

The political socialization of young Icelanders is not only latent, but also manifest. Such manifestations often take place in the educational system. Educator J. C. Jonason noted a policy goal of the nation during the first years of its rebirth. Education "should make them good citizens of their country."⁵

Two decades later Stewart E. Fraser and Bragi S. Josephson, education specialists, confirmed the continuation of the effort. "The role of education . . . (is a) major factor in nation building."⁶

One example of educational policy and its effects on societal attitudes is the compulsory swimming courses in the schools.⁷ The acquisition of swimming techniques early in life prepares, in fact encourages, the young Icelanders to enter the fishing occupation. Thus, a society which is centered about the fishing industry perpetuates the centering.

Equality is one of the basic principles

of Icelandic society. The educational system serves to introduce the young to this concept. "All (youth) are to be given equal opportunities to live and learn."⁸ There are virtually no private exclusive schools and no illiteracy.

The political leaders of Iceland play a major role in deciding if and how the political socialization function occurs in the educational system. Fraser and Josephson call the situation in Iceland's schools an "over-involvement of its legislators in policy making."⁹

Students of higher education do not feel isolated from society or the 'establishment'. Equality is practiced at the collegiate level. Anyone desiring a college education may obtain it. Although there have been some problems with limited facilities at the University of Iceland¹⁰ other avenues exist. The government provides support to many students studying abroad. The fact that most of these students study in Scandinavia or Western Europe suggests that they have been socialized sufficiently to seek education in societies as similar to Iceland's society as possible. Most students return home after completion of their studies, further indicating the success of socialization. To those who stay in Iceland there are no tuition charges at the university.

Another indication of the success of political socialization is the absence of student demonstrations for the most part. "Student riots are practically unknown."¹¹ It is apparent that Icelandic college students fully accept the legitimacy of the political system. The lack of student disruptions is even more impressive considering the acceptance of general strikes as legitimate weapons of labor.

Both in and out of school young Icelanders are encouraged to read. Each family passes down the traditions of the

book: the ancient literature, Christmas gifts, and a library. "Books — (are the traditional Christmas gifts in Iceland."¹² Thus, each generation builds up its own resources of books. Combined with other members of the household, these books become a household library. Even "in a poorly furnished home one may well find sizable bookshelves with carefully selected books."¹³

Young and old are often reading the works of earlier generations of Icelanders. Icelandic scholar Amy Elizabeth Jensen felt that this was the key to the perpetuation of Iceland's society. "Much of the homogeneity of the Icelandic people is due to their familiarity with the ancient literature."¹⁴

The commitment to Icelandic culture by adults is vividly seen by the attendance at the Icelandic National Theatre. The average annual attendance has been approximately fifty percent of the entire population of the country. It is unlikely that any other nation could make this claim. And, it is unlikely that many other nations can claim greater success with political socialization.

The incidence of crime is one indicator of acceptance of society and political authority. Iceland has a very low percentage of law officers. There is less than one officer per thousand persons. The overall crime rate is extremely low. The number of murders per year can be easily counted on one hand. There is no capital punishment. There are no jails. Rather, criminals are denied a precious right in Iceland — the right to vote, and placed in a 'working house'.

While processes of political socialization are widespread and successful in Iceland, processes of political recruitment are limited and therefore incapable of being judged to any great extent.

The major political leaders of the nation have come from diverse back-

grounds. They include a museum curator, newspaper editor, business manager, co-operative official, and teacher. Unlike many other modern political systems there is no dominance by the legal profession. There are no special schools to prepare political leaders. Since there are no social classes, there are no special classes preparing political leaders. The principle of equality, dear to Icelanders, is thoroughly practiced in the recruitment of political leaders.

"There is no particular political elite whence they are recruited."¹⁵ The function of political recruitment, according to the theorists, exists in all political systems. Therefore, it would be an error to say that the function does not exist in Iceland. Instead, the function is performed by virtually all the structures in Iceland, i.e., by society as an entire system rather than only by certain parts or structures of the system as occurs almost universally.

1. Helgi P. Briem, *Iceland and the Icelanders* (Maplewood, New Jersey: John Francis McKenna Company, 1945), p. 68.
2. George Soloveytschik, "Iceland Before and After the Election", *Contemporary Review* (October, 1971), p. 189.
3. See Mary S. Olmstead, "Communism in Iceland", *Foreign Affairs* (January, 1958), p. 347.
4. Anna Gísladóttir and Kristín Einaradóttir, "Homes and Family Life in Iceland", *Journal of Home Economics* (April, 1950), p. 264.
5. J. C. Jonason, "Iceland Educates For Democracy", *Elementary School Journal* (December, 1949), p. 212.
6. Stewart E. Fraser and Bragi S. Josephson, "Educational Tradition and Change in Iceland", *School and Society* (October, 1969), p. 389.
7. *American Scandinavian Review* (Spring, 1973), p. 77.
8. Jonason, *loc. cit.*
9. Fraser and Josephson, *op. cit.*, p. 388.
10. See Alexander Johannesson, "The University of Iceland", *American Scandinavian Review* (Winter, 1950) for the development of the school.
11. *American Scandinavian Review* (Autumn, 1970), p. 299.
12. *Ibid.* (Spring, 1972), p. 74.
13. Gísladóttir and Einaradóttir, *op. cit.*, p. 265.
14. Amy Elizabeth Jensen, *Iceland Old-New Republic* (New York: Exposition Press, 1954), p. 137.
15. Soloveytschik, *op. cit.*, p. 190.

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GRADUATES MAY, 1976

UNIVERSITY OF MANITOBA

Master of Business Administration

Eliasson, Hugh Gissur (B.A.)
Perlmutter, James William (B.Sc.)

Bachelor of Commerce Honours

Johnson, Harold Grant (B.A.)
Magnusson, Warren Gunnir
Palmason, Gudmundur

Bachelor of Arts

Crone, Richard William

UNIVERSITY OF WINNIPEG

Bachelor of Education

Valerie Baldrun Larson



ON DEATH'S UNCERTAIN HOUR Hallgrímur Petursson

Like to the fragile flower
 blooming upon the field,
 early one morning hour
 it will its fragrance yield,
 colour and leaves it loses,
 shorn stem it earthward bends,
 whenever the scythe so chooses,
 life of man swiftly ends.

Young and old likewise canter
 up death's uncharted road,
 the young with cheerful banter,
 the old with their heavy load.
 Permission was not granted
 to stop or slow the pace.
 Whether or not they wanted
 all would default the race.

Thus truly death, I reckon
 I may full well compare
 to a mower who all will beckon
 and naught whatever spare.
 Grass, flowers, reeds or roses
 his scythe will cut in wrath.
 His harvest thus composes
 he, in his reckless swath.

Man's life thus quickly paces,
 taking no pause for breath,
 headlong it onward races
 into the grip of death.
 Toward the grave converging
 the roads of life we tread
 willingly, or with urging,
 filled with relief or dread.

Neither for bribe nor treasure
 will death retreat or pause.
 The mighty can in no measure
 mitigate their cause.
 Whether you fear or favour
 rave or plead your defense,
 he only seems to savour
 his cruel indifference.

Confused and lost men wander,
 and never one will know
 where, whether here or yonder,
 how or when he will show.
 By one road and one portal
 must all their entry make,
 but out of the world a mortal
 many a route can take.

Upon his might reflecting,
 death's crush all men have shared.
 Should I be then expecting
 that I alone be spared?

By Adam's nature nourished
 through my natural birth,
 I have been thus encouraged
 again to become just earth.

Neither by theft nor merit
 this earthly life I gained.
 The soul on loan appeareth
 as to the body chained.
 Payment the Lord demanding
 will time and place select.
 Death thus a debt outstanding
 does for our God collect.

So now, by nature's sequel,
 I must like all abide,
 to those I count not equal
 that now in the earth reside.
 Hearing the death bell tolling,
 no one can buy reprieve.
 My nightfall comes consoling,
 it causes me no grief.

I know that my sweet saviour
 surely will ever reign
 in Heaven, in grace and favour,
 Jesus, my sovereign.
 Truly He death did vanquish
 and on the cross prepare
 me, free from earthly anguish,
 eternal life to share.

Through His own death He shattered
 death, and in victory
 his might and prowess scattered.
 Nothing can injure me.
 The corpse in the earth residing,
 my soul in freedom lives
 with Him in joy abiding
 who us all comfort gives.

Jesus is with me ever.
 I trust Him me to keep.
 His presence leaves me never,
 whether I wake or sleep.
 He strength and health will nourish.
 He is my life and breath.
 In Him my faith will flourish.
 He soothes the pain of death.

I live in the name of Jesus,
 in Jesus' name shall die.
 When health and vigour ceases
 from death I will not shy.
 Death, you shan't make me cower,
 nor fright in me instill.
 I shall in Christ's great power
 greet you whenever you will.

Translated by Björn Jonsson

FOLK VETERINARY TRADITION IN ICELAND

George T. Houser

The account of the attempts, successes and failures, of untrained men to cure their sick animals is the prehistory of modern veterinary science and constitutes a significant chapter in the history of culture, but until recently has been generally neglected by scholars.

As curiosities of folk belief, the traditional veterinary remedies of the people have been of interest mainly to folklorists. For over 150 years they have been collected and many are preserved in the folklore archives of Germany, Denmark, Norway and Sweden, but only within about the past fifty years have attempts been made to codify and analyze them. The trail blazers in this respect were all veterinarians with broad cultural interests, Wilhelm Rieck and Reinhard Froehner in Germany, C. C. Matthiessen and Kristen Boers in Denmark and Paul Heurgren in Sweden.

Although for more than a thousand years animal husbandry has been the principal occupation of Icelandic farmers, up to now little has been known about their traditions of veterinary medicine. The great Icelandic folklorists, Jon Arnason and Olafur Davidsson, were interested mainly in the preservation of folk tales, local legends and superstitions. While they collected and recorded a few of the more bizarre items of folk veterinary medicine, in their time folklorists and ethnologists had not yet become aware that what is termed 'rational folk medicine' is also worthy of preservation and study. In his book Icelandic

folk customs, sera Jonas Jonasson mentioned a few items, but since he had not respect for folk medicine, probably because he was ashamed of his father's activities as a 'homeopath', treated the subject as though it were worthy only of ridicule.

Early Icelandic writings are not very informative in this respect. The care of sick animals is scarcely the stuff of which Sagas are made. We know from Grettis Saga and Eyrbyggja Saga that in early times epidemics affecting both animals and men were attributed to the walking dead, yet in Sturlunga the death of 100 cattle belonging to Snorri Sturlason is matter of factly mentioned in connection with a volcanic eruption in the year 1226, while through the ecclesiastical murk of the Sagas of the Bishops shine numerous instances of skepticism and reason, the insistence of men that the cure of their horse was due to their own ministrations rather than to a vow, candle or holy water.

Throughout the age of witch burning, when superstition reigned unchecked throughout Europe, Icelandic farmers were little inclined to blame the sickness and death of their horses on their neighbours. Of 121 witchcraft trials investigated by Olafur Davidsson, only three involved the death of horses. In 1625 Jon Rognvaldsson was accused of having awakened a corpse (draugur) which killed a horse. In the case of Thorarinn Hall-dorsson, it is clear that the accusation followed a bitter argument and was spe-

cious. In the third case, that of Gisli Sigurdsson in 1656, the accusation was brought by a vindictive priest, sera Halldor Jonsson, who claimed that Gisli or one of his companions had caused the death of sera Halldor's horse by means of witchcraft, some time the previous summer or spring. A committee of laymen summoned to examine the charges concluded, however, that in their opinion horses often succumbed from other causes. Charges were dismissed.

The self-taught healers of animals in Iceland did not constitute a separate class or profession. They were merely farmers who 'had a way with animals' and knew a little more about their ailments than did their neighbours, whom they were always willing to help in case of emergency. Unlike their Danish, Norwegian and Swedish counterparts, they had nothing to conceal. In those countries, where crops were the principal type of agriculture, most farmers did not attempt to treat their sick animals, calling on the local quacksalver when the need arose. The quacksalvers seem to have inherited some of the features of the shaman or magician of primitive Scandinavian tribal society, who by reason of the auspicious time of his birth or a physical deformity was generally the most distinctive member of the community. While many of them knew a number of simple, time tested remedies for ailments such as colic, they concealed the effective part of their treatment under a cloak of mumbo jumbo in order to protect their livelihood; this often took the form of the recitation of charms or repeating the Lord's Prayer backwards.

Icelandic farmers escaped the pernicious influence of the plethora of popular books on the treatment of animals, especially of horses, which circulated in Germany and the continental Scandina-

vian countries from the 16th up to the 20 century. Many of the so-called remedies recommended in such books were sheer nonsense, while some were actually dangerous. None of these works were ever translated into Icelandic and while sera Bjorn Halldorsson and Olafur Stefansson recommended a few items of treatment they had read in such works, there is no indication that their recommendations in this respect were adopted by Icelandic farmers.

Here were clear intimations that the folk veterinary medicine of Iceland had developed along somewhat different lines than was the case in the other Scandinavian countries and merited careful investigation. In an endeavour to fill in at least a portion of this gap in our knowledge, in 1971, with financial support from the Icelandic Science Foundation I travelled through the countryside interviewing elderly farmers and some of the surviving healers about their treatment of ailing horses before they had access to the services of professionally trained veterinarians. Although there are now 25 professional veterinarians at work in Iceland, as late as 1933 there were only four, so that until comparatively recent years most farmers had to rely on themselves and their neighbours when their horses took sick, administering the treatments they had learned from their fathers and grandfathers.

My research was facilitated by the personnel of the National Museum of Iceland, who sent out a questionnaire on my behalf, and by people in many walks of life. The President of Iceland placed at my disposal the transcription of an interview he had some years ago with a very knowledgeable farmer. Others graciously gave me access to letters and manuscripts in their possession. Veterinarians, clergymen, government officials and police officers put me in touch with men and

women who had acquired a local reputation in the old days for their successful treatment of horses. Men and women in their seventies and eighties gave me unstintingly of their time and some of them taped conversation with friends on remote farms whom I was unable to call on personally.

Two reactions were universal: gratefulness that someone at last appreciated the importance of preserving their experiences for posterity and the wish that the resulting work be first published in Iceland rather than a language they were unable to read.

In deference therefore to the people who made my work possible I have prepared it in Icelandic under the title *Saga hestalaekninga a Islandi*.

Here and there, mostly on remote farms in the southeast, until the third decade of this century there were still a few individuals who believed in magic and attempted to cure horses of colic by fastening for example a piece of blue cloth or a fish bone in their mane or by tying and then undoing a magic knot. In most part of the country, however, we learn from Eggert Olafsson, such procedures were already ridiculed in the mid-18th century. That people could continue to believe in the effectiveness of these and similar 'remedies' is a result of a misunderstanding. The symptoms of colic frequently disappear as quickly as they came on, after the horse has been given an opportunity to throw itself down and roll on the ground. When a sudden cure followed the administration of a 'magic' remedy, it was natural that simple minded people should attribute it to the 'magic'.

Until about a century ago even professional veterinarians laid great store to bloodletting and the setting of setons (hankar) in the breast of ailing horses. Both these procedures were derived from

the ancient Greek theory of bodily humours and were in vogue for over two thousand years. Long after they were discarded by professional veterinarians they were continued by the untrained men, who continued the traditions of their ancestors. While indiscriminate bloodletting was, of course, dangerous and sometimes even harmful, in the case of a few ailments, pododermatitis, for instance, and skittishness, it was sometimes effective. The seton was widely used to 'cure' an asthmatic condition in stabled horses, but the truth of the matter was that the symptoms were always somewhat alleviated after the horses were put out to pasture.

On the continent, lockjaw in horses was associated only with tetanus. Danish veterinarians tended to ridicule the claims of Icelanders that in their country lockjaw was restricted almost entirely to mares with nursing foals, and that it had been cured both by the application of hot compresses and by chilling the unfortunate animal in ice-cold water. Only within the past forty or fifty years has it become generally recognized that the form of lockjaw prevalent in Iceland, called there klums, was not a consequence of tetanus, but rather a symptom of calcium deficiency, similar to milk fever in cows, and that the heating and/or chilling treatment helped to restore the calcium balance in the bloodstream.

Upon hearing of chimney or rafter soot (gljasot) in milk as a remedy to rid horses of worms, one's first inclination might be to smile. In fact, however, due to the extreme fineness of the grains of this type of soot, they were easily ingested by the intestinal worms, but since they were not digestible, killed them. While the soot had no effect on worm eggs in the horse's digestive tract, it killed enough worms to give the animal some relief and enable it

once more to gain nourishment from its fooder. The dead worms were easily visible in the excrement. The same principal is used in a number of worm medicines available today.

The shortage of medicinal preparations available in other countries and their own poverty constrained Icelandic farmers to use insofar as possible remedies that occurred in Nature and cost nothing, healing ointments made from common herbs simmered in butter, fish oil and even warm, fresh urine, administered to give relief from certain types of colic. Not only the farmers who used such remedies attest to their efficacy; even professional veterinarians admit to them and point out that some veterinarians today inject uric acid into the bloodstream of horses suffering attacks of some types of colic.

Thoughlessness, misunderstanding of the nature and cause of some ailments together with a disregard for hygiene gave rise to much needless suffering among domestic animals before the services of professional veterinarians became available, but on the other hand the lives of many horses were saved by prompt action on the part of men who had no professional training, who relied only on their own instincts and the traditions they had inherited from their fathers and grandfathers. Some of these old Icelanders performed surgery on

horses that merits the admiration of professional veterinarians today. They did the best they could with the limited means at their disposal and their memories are deserving of honour.

GEORGE T. HOUSER

After obtaining his MA in medieval literature from McGill University in 1966 and while a lecturer in English at Sir George Williams University, Mr. Houser was awarded a scholarship by the Province of Quebec for advanced studies in folklore and ethnology, which he pursued at Uppsala University in Sweden, where his special field of research was the folk veterinary traditions of the Scandinavian countries. In 1971, with a grant from the Icelandic Science Foundation, he began extensive research into the Icelandic traditions in this respect, subsequently discussing his findings with Icelandic veterinarians and, with the assistance of a grant from the Danish-Icelandic Fund, with specialists and professors at the Royal Danish College of Veterinary Medicine in Copenhagen. Three more years were devoted to the preparation of the manuscript, written in Icelandic, to be submitted to the University of Iceland as a PhD dissertation. If accepted, an English translation will be prepared after initial publication in Iceland.

HISTORY OF THE UNIVERSITY OF WINNIPEG

The numerous graduates of the University of Winnipeg and its founding colleges — Manitoba, Wesley, and United — of Icelandic descent will be interested to know that Dr. Gerald Bedford's history of the University and its

founding colleges has been published. This well-written and interesting book of 479 pages gives a picture of personalities and events, of problems and achievements over a period of one hundred years, and more.

THE 87th ICELANDIC FESTIVAL OF MANITOBA

The weather was perfect for the 87th Icelandic Festival of Manitoba — *Islendingadagurinn* — held at Gimli, July 31 and August 1 - 2. Countless thousands attended, including a host of persons of non-Icelandic origin.

The three-day celebration included the Fjallkona address; toasts to Canada and Iceland; vocal and instrumental music; original plays; narrated poems; a fine arts and handicraft display; track and field events; 2-mile and 10-mile road races; an ecumenical service; sky-diving and parachute jumping; a Gung-fu demonstration; waterfront events, dancing; a children's Happyland; fireworks at night; Icelandic foods, a grand parade, and community singing.

Two one-act plays by W. D. (Bill) Valgardson were presented on three evenings, Friday to Sunday, by the New Iceland Drama Society. These were "A Manitoba Accident" and "Love through a Door Quietly". Both plays are classed as comedies, but "Love Through a Door Quietly" may be termed socio-comic-farcical. The serious element is described in *The Lake Centre News*: "They lacked some of the morbid, tragic character so prominent in his short stories, yet there was an undercurrent of sadness, and a stark realism is evident throughout". In both plays the dialogue is through a closed door so there is little action, but characterization is good and the dialogue is clever.

The first play features two lonely people for whom the door finally opens; the second play features a married

couple, a frustrated sharp-tongued woman and her emotionally disturbed, insecure husband.

"The acting throughout was superb, a credit to both the actors and their directors. The stage settings, too, were worthy of any professional performance, and the lighting was excellent." (*Lake Centre News*)

Members of Gimli churches joined in a well-attended ecumenical service in the Gimli park on Sunday at noon. Reverend Ingthor Isfeld, of Winnipeg, was the guest pastor. His sermon dealt with the healing ministry of Jesus Christ, today as well as in Biblical times.

There was a record entry for the road races; 55 runners competed in the 10-mile race and 25 in the 2-mile fitness race. In the championship event for the Icelandic Canadian Club trophy, P. Davis, from Saskatoon, and R. Bourier from the University of Alabama, finished in a tie in the time of 51 minutes and 27.4 seconds. Third was L. Seethaler, from the American Air Force. Pat McCarthy won the Women's 10-mile open in the creditable time of 67 minutes, 12 seconds. Winners with Icelandic names in subdivision of the 10-mile race were: Senior, Gary Swanson; Masters, Ron Kristjansson; Midget, Dwayne Swanson, John Moulden placed first in the "Veterans" (over fifty years).

The most important of three important days of the Festival is Monday. It is the day of the parade, the formal afternoon program, and the community singing in the evening.

The parade was, as usual, varied and colorful. Two R.C.M.P. officers in dress uniform led the parade. The Fjallkona, Mrs. Sigurlin Thorsteinson, and her two maids of honor had a "high seat" on a miniature model of a mountain, with steps rising to the crown, designed by Gissur Eliasson. The Shriners in the hundreds formed an important part of the procession. With their marching bands, including pipe and drum bands, the motorcycle squad, Komediants and numerous other features, they contributed color and variety.

Many of the floats showed imagination, including the Khartum Shriners' staff car towing a giant fez, the Manitoba Hydro float, with its outsize beaver, the Viking ship, the Gimli float with its white rock and log cabin, the Ukrainian float with its lively music, the Festival du Voyageur float, the impressive Manitoba Telephones' float and the beautiful Transcona float.

This year, the Festival highlighted Riverton, which is celebrating its own centennial. The Fjallkona is from Riverton and Mayor Beatrice Olafson of Riverton outlined the history of her community on the afternoon program.

There was music in the afternoon. Helga Anderson's Bass Clef Singers from Winnipeg sang beautifully in four languages: English, Icelandic their enunciation of the Icelandic words was excellent. Another number was a beautiful solo by Geraldine Finnson.

Heimir Hannesson, Supreme Court Attorney in the Icelandic government and alternate member of the Althing, delivered the Toast to Canada. The main

part of his address was in English and he spoke the language excellently. Quoting a thought from an Icelandic poem, "think of the past as we plan for the future", he referred to recent centennials: Canada's centennial almost ten years past, the New Iceland centennial last year, the bi-centennial of the United States, and the 1109th anniversary of Settlement in Iceland, in 1974. Speaking of the bond between Iceland and Canada, he referred to Sargent Avenue, with its memories of the past. He speculated on what might have been the course of Canadian history if the first Icelandic settlement, some 500 years before Columbus, had been permanent. He paid tribute to Canada for its encouragement in preserving ethnic heritages in Canada. Blind faith alone writes no history; people's actions are required.

Harold Sigurdson, originally from Riverton, now of Vancouver, where he is Icelandic consul, gave the toast to Iceland. He spoke of his visit to Iceland last year, how all members of the group were enchanted with their experiences and returned with a greater sense of their Icelandic heritage. He was much impressed with the historic sites, such as Thingvellir, the locale of Althing, and the beauty of the land. He was also made aware of the many trials that beset the country.

The delightful community singing in the park in the evening, led by Oli Narfason, accompanied by Kristin Bjornson on the piano, and the dance in the Pavilion brought the Festival to its close.

W. Kristjanson



DEDICATION OF THE MEMORIAL TO CAPTAIN SIGTRYGGUR JONASSON

Skapti
Olafur Thorvaldson

Today we celebrate the one hundredth anniversary of the first settlers to this community, first known as Lundi, then Icelandic River, and now as Riverton.

At this moment we commemorate and pay tribute to the man who, more than anyone else, carried the burden of making the new settlement a strong and viable community, one which would survive the battles with the elements and the primitive conditions under which the settlers first had to live. This man was

Sigtryggur Jonasson.

In 1872, then a young man only twenty years of age, he came to this land, the first Icelander to come to Canada. Almost immediately he had visions, perhaps similar to the Northmen a thousand years earlier, of establishing another free Icelandic Colony as had been done in Iceland and then in Greenland. Much of his time and energies were devoted to this end, to finding a location suitable for a purely Icelandic Colony where those who wished to emigrate could find a new home; where they would be assured that they would be allowed to maintain their own customs, language, religion, and their own way of life, if they chose to do so.

The region they selected under the guidance of Sigtryggur Jonasson and John Taylor was the one now known as New Iceland, or NÝJA-ÍSLAND. The Colony extended from Boundary Creek, at that time the northern limit of the

Province of Manitoba, about thirty miles north, and took in MIKLEY, now Hecla Island.

In 1875 almost three hundred Icelandic settlers from the Kinmount area north of Toronto decided to move to the new colony. John Taylor was the leader of this group, which due to the lateness of the season went only as far as Gimli, landing at Willow Point on the twenty-first of October. That part of our history is well known.

The following year Sigtryggur Jonasson brought directly from Iceland two parties numbering some 1200 immigrants. These settled for the most part at Icelandic River, Mikley, Hnausa and Arnes. Most of them were without means except rough tools and implements which they had brought with them. They had little or no money. To add to their problems they were hit by a devastating epidemic of smallpox.

Through the efforts of Sigtryggur Jonasson, Government loans were arranged to assist them in the purchase of implements and food necessary to their survival through the first winter, not only here at Icelandic River but throughout the entire colony. During this period many of the original settlers were moving away. Then in 1880 high water flooded the low-lying areas and much of the land was completely unproductive. The colony was on the brink of oblivion.

Again Sigtryggur Jonasson came to

the fore, and along with two associates, Fridjon and Arni Fridriksson, he purchased a steamboat, built a sawmill and barges, and hauled lumber and cordwood to Selkirk and Winnipeg. This gave both winter and summer employment to the near-destitute settlers and brought in much-needed cash as well as providing the lumber needed in the settlement. It is an interesting fact that in the early 1880's there were only eight or ten occupied homes in Gimli, while thirty or more families held out at Icelandic River, where the enterprising Sigtryggur Jonasson provided the means for them to do so. This operation continued for many years, and it was then that Sigtryggur, who was in charge of the lake steamers, acquired the title of CAPTAIN, by which he was known to the end of his life.

And a Captain he was, through all his active years — a leader who thought more of the welfare of his community and of New Iceland than his own. His business ventures did not necessarily have great success, but they provided what was needed at the time to ensure the survival of the colony.

In 1877, only a few months after his arrival at Icelandic River, Sigtryggur turned his thoughts to establishing and maintaining the literary traditions of the homeland. As Lord Dufferin remarked on a visit to New Iceland in that year, there was not a home which did not have its own library of books. Now in this new land, Sigtryggur saw the need for communication within and without the colony, a means of advising the settlers and informing them of world events, and providing a forum for individual opinion and expression. Following this thought he arranged for the purchase of a printing press from Minneapolis. With the support of Johann Briem and his brother Jonas Jonasson the press was set up and

the first issue of FRAMFARI, the first Icelandic newspaper to be printed in North America, appeared on September 10th, 1877.

In 1895 Captain Jonasson became the editor of LOGBERG, and in 1896 was elected to the Manitoba Legislature, representing the Constituency of St. Andrews. He was the first Icelander to become an elected member of any senior government body in Canada. His maiden speech in the Legislature was to second the motion to adopt the Speech from the Throne, and this he did in a manner which was accorded most favorable comment from the English newspapers of the day. It need hardly be said that his main subject was the New Iceland colony — by this time no longer a colony, but since 1881 a part of Manitoba.

Besides his great contributions to the welfare of the early settlers, Sigtryggur was always in the forefront in the struggle to have the railroad extended from Selkirk to Gimli and on to Icelandic River. This issue was never allowed to die. Success came at last when in 1906 the railway to Gimli was completed. Eight years later, on November 6th, 1914, the first train rolled into Riverton.

No-one can now say what course our history would have taken with another man at the helm during those early years. What we do know is what we see — a prosperous land, a prosperous and progressive New Iceland. Men like Sigtryggur Jonasson, men with energy, vision, faith and courage are essential to the survival with honor of any community or any country.

Ad lokum, aetla eg ad fara med orfaar linur eftir Thorstein Th. Thorsteinson, teknaur ur thridja bindi 'Saga Islendinga I Vesturheimi'; "Sigtryggur Jonasson var storchuga framfaramadur

og gekk med bjartsyni og otulleik ad hverju starfi til hjalpar framgongu theirra mala, er hann ledi fylgi sitt eda hof sjalfur. Hann var ekki launklippinn, langraekinn ne hefnigjarn, og alment vinsaell madur, enda var hann hrokur

alls fagnadar i sinn hop, or af fe og hjalpsamur ef hans var leitad."

Skal eg baeta vid thessi ord, thau sem lysast a minnisvardanum, TRYGGUR OG TRUR I STARFI, SIGRADI HANN.

BOOK REVIEW

A MAN CALLED INTREPID

by William Stevenson (Longman, \$14.50)

"U.S. Secretary of State Henry Stinson was a perfect gentleman. In 1929 he lectured those involved in the seamy business of intelligence. 'Gentlemen,' he pronounced, 'do not read each other's mail.' Nor, it seemed, much else. *Mein Kampf* had been published in 1924. The Build-up of German militarism and intelligence had been noted in British reports, but the genteel minuet of noninvolvement continued in Washington and London throughout the Thirties. In the end, the free world found itself mortgaged to renegades more at home among the kidney-punchers of the 20th century. They were renegades by necessity rather than choice. Civilians, based in England, whose premature opposition to Hitler made them ineligible for work in Neville Chamberlain's British Intelligence Service. Winnipeg-born William Stephenson was prominent among them, and in 1940 when Churchill finally took England in hand he appointed the Quiet Canadian head of British intelligence operations. 'You must be intrepid,' Churchill warned him, thus inspiring Stephenson with a suitably Gunga Din



William Stephenson

code name."

The above is an excerpt from a book review in *Macleans*, by Barbara Amiel.

Sir William Stephenson has been written up at some length in *The Icelandic Canadian*. His mother was Icelandic and he was adopted and brought up by vigfus and Kristin Stephenson, of Winnipeg.

Sir William served with the R.A.F. in World War I and brought down 18 German planes.

Shortly after the war he returned to England where he remained in the "between the wars" period.

MRS. E. W. PERRY HONORED

On the occasion of the 60th Anniversary of the Jon Sigurdsson Chapter, I.O.D.E., Mrs. E. W. Perry, who had held the office of Regent for the past eight years was awarded a Primary Life Membership in the Chapter. This high honor, given in recognition of Mrs. Perry's outstanding contribution to Chapter activities and work of the I.O.D.E., was presented by Mrs. A. F. Wilson, daughter of the late Mrs. Johanna Gudrun Skaptason, founder of the Jon Sigurdsson Chapter in 1916. Present on this important occasion was the only living charter member of the Chapter, Mrs. H. B. Skaptason.

Mrs. Perry joined the Jon Sigurdsson Chapter in 1944, and through the years had taken an active part, having served as Standard Bearer, World Affairs Chairman, Education Secretary-Treasurer and Vice-Regent prior to taking office as Regent.

Mrs. Perry served as an able representative of the Jon Sigurdsson Chapter to the Canada Iceland Foundation. As a representative on the Centennial Conference Committee, Mrs. Perry made the initial suggestion that a musical tribute to the Icelandic pioneers might be commissioned. When this materialized, the Chapter assisted in the underwriting of the Cantata "Sandy Bar" (Guttormur J. Guttormsson) which was composed and arranged by Dr. Hallgrimur Helgason and performed by the Winnipeg Symphony Orchestra and the Winnipeg Philharmonic Choir on October 12, 1975.



Mrs. E. W. Perry

Mrs. Perry's leadership qualities have been recognized elsewhere as she is a Past High Priestess of the Althea Shrine No. 2, Order of the White Shrine of Jerusalem and holds a Life Membership in the Queen Winnipeg Chapter No. 1, Order of the Eastern Star.

A BOOK REVIEW

by Roy St. George Stubbs

The Canadian in Me, by Bus Sigurdson, pp. 283, The Bookseller, Winnipeg.

The writer of this book will not find a pot of gold at the bottom of his inkwell. But this was not his purpose. He had no thought of becoming a scribbler for his daily bread. He has earned his bread by the exertions of his brain and brawn in many other areas. He is a Canadian of Icelandic descent. As such he stands in the mainstream of a tradition a thousand years in age. He has entrance into what judge Walter J. Lindal has called an unschooled cultural aristocracy. Like the Icelandic poets of old, who put down the sword to take up the mightier weapon of the pen; or who turned from building a boat, or hoeing their scant crops, to writing verses, he writes from inner necessity.

Mr. Sigurdson writes plain, straightforward verse, using little imagery or symbolism. He uses capital letters, he scans and he punctuates, and his verses are not meaningless puzzles. He employs 'metre, rhythm, rhyme and reason!'. He has no truck or trade with the moderns. That 'predestined herdsman of the sick herd,' T. S. Eliot has shed no influence on him. He has never lost his way in The Waste Land. He gives no evidence that he has ever heard of those two currently over-worked words that begin with the same letter — alienation and archetypal. He gives plenty of evidence that he has heard of that other word which begins with a — affirmation. His verses are an affirmation of the true values of life. He writes, as he says, in one poem, of "laughter, love and kindness," and, in another, he says he fashions his verse:

From the things in life I find
Most appealing to my mind.

I would not like it to be thought that I subscribe unlimited merit to Mr. Sigurdson's work. As a poet, he dwells in the foothills, but his eyes are on the distant peaks of Mount Parnassus.

His instincts are humane and generous. He is on the true poet's side — the side of humanity. To point my meaning, I offer his poem Prayer:

Fill my heart with happiness,
And show me how to be
A man with kindness in my heart
Towards humanity.

Let me at every turn I take
A kindly deed bestow.
On every soul I chance to meet
Let human kindness flow.

To folk who are less fortunate
Along life's weary road,
Let me by chance be passing by
To help them lift the load.

Mr. Sigurdson, as his title suggests, has tilled his own Canadian soil. Witness his poem I Count My Blessings:

My home, steeped in the mountain hues
Of mist and rain and blended blues
That sparkle when the sun lets loose —
And you my dear, who love the rose
That in the spring so sweetly grows
Within these coastal climes we chose.

My birthplace on the prairies' breast
Back where my folks were laid to rest,
And how they helped to win the west
For me — Canadian by birth
And of an ethnic group on earth
So small we each must prove our worth.

His work abounds with sentiments that will find an echo in every breast. Here is a poem that strikes an universal chord. It is called You:

Yes, I have lived and loved,
But never before.
Have I approached so near,

To Heaven's door;
Felt the bright sun so warm,
The Heavens so blue,
The rose so red,
With thorns so sharp,
As since I met you.

Yes, I've been sad before,
But never as glad,
Nor have I known such suffering
As you have had,
Yet see the moon as large,
Nor the stars as bright
As you can do.
It's a fond delight
My dear, knowing you.

There are two poets in Mr. Sigurdson's house. An unusual feature of his book is that it contains five poems by his wife, who can write a well turned verse.

Mr. Sigurdson has assayed a most difficult task. He has attempted to undress the thought and imagery clad in the Icelandic of Guttormur J. Guttornsson's masterpiece, Sandy Bar, and to dress them up again in an English garb. His attempt is not altogether happy. This he appreciates. In a translator's note, he

writes:

Others sailed his ship, and stranded,
Awkwardly in port they landed.
More have made the shore in safety
Through the obstacles there are,
Nor have I, in truth, I grant you,
Conquered all of Sandy Bar.

The highlight of Mr. Sigurdson's book, for me, is a poem, in which he celebrates, in ancient Icelandic fashion, the life and good works of a truly memorable man — Dr. Sig. Jul. Johannesson. This poem is appropriately called The Doer of Deeds. It has twenty stanzas and should be quoted in full or not at all. To paraphrase the poet's own words, in The Doer of Deeds, he gives his very best and then a bonus.

In a book of poems the length of this one, there are bound to be some tares among the wheat. Tares are not absent from these pages. But in his best hours Mr. Sigurdson is a poet. If you, who read this review, will walk purposefully, or wander casually, in his company, you will be rewarded.

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Scholarships

The Canada Iceland Foundation Scholarship

The Canada Iceland Foundation offers or processes scholarships to students of Icelandic or part Icelandic descent:

1. High School graduates proceeding to a Canadian university or the University of Iceland.
2. University students studying towards a degree in any Canadian university.

Scholarship awards shall be determined by academic standing, leadership qualities, and financial need.

Candidates are here by invited to send their applications together with a statement of their examination results by December 1, 1976, to:

Professor Haraldur Bessason
Department of Icelandic
University of Manitoba

Icelandic Canadian Club Scholarship

The Icelandic Canadian Club of Winnipeg is offering a scholarship of \$100 for the academic year of 1976-77, to a student of Icelandic or part Icelandic descent who has completed grade XII in Manitoba and is proceeding to studies at one of the three universities in Manitoba.

Qualifications will be based primarily on Departmental or Board examination results, but consideration will be given to qualities of leadership and community service and need for financial assistance.

Candidates are hereby invited to send their applications together with a statement of examination results and testimonials from two leaders in the community by November 1, 1976, to:

Mr. H. J. Stefansson,
Suite 419
60 Whellams Lane,
Winnipeg, Manitoba
R2G 0V8

The Icelandic Festival Scholarship

The Icelandic Festival of Manitoba offers two scholarships of \$100 each to students who have already attended at a university for one year. They are tenable at any one of the three universities in Manitoba.

The following is the basis for selection:

— Icelandic or part Icelandic descent.
— A first class "A" academic standing is desirable; a "B" standing is the minimum.

— Participation in extra-curricular or community activities, in school or in the general community.

Applications for these scholarships with relevant supporting information, including age, the name of the college or university attended, and a transcript of marks, are to be forwarded by December 1, 1976, to:

Dr. W. Kristjanson,
1117 Wolseley Avenue,
Winnipeg, Manitoba
R3G 1G9

THE ROYAL CANADIAN LEGION

W. KRISTJANSON

Many Canadians and Americans of Icelandic descent will have been interested in the Royal Canadian Legion 50th anniversary convention held in Winnipeg, June 13-17 of this year. Some 1100 Canadians and Americans, or more, of Icelandic descent served in World War I and this number was exceeded in World War II. The great majority were Canadian.

Following World War I, the Canadian government was ill-equipped to rehabilitate the returned veterans. The program was chaotic and many veterans became discontented and bitter.

On November 25, 1925, 60 delegates from veterans groups met in Winnipeg, in the Marlborough Hotel in a Unity conference. The following year, 1926, several veterans' associations amalgamated to form what became The Royal Canadian Legion. The original membership was 22,000; to day it is 465,000 and Legion Auxiliaries number 200,000.

Originally the main concern of the Legion was the welfare of the veterans and yeoman service has been rendered in that field. With the passing of the years the scope of services has been greatly enlarged, in some respects transformed. The concern is now not only for veterans but with the elderly and youth in general.

In the field of service for veterans, it is no exaggeration to say that the Legion concern, foresight and determination played an important role in Canada's change from war-time to peace-time in

1945. Every year, more than 2,000 people go to the Legion national service bureau with problems relating to war pension or service. Thousands others are helped at provincial and local branch levels. Today, the Legion realizes that there is a host of veterans and their widows and dependents who do not know of benefits they are entitled to and Legion members will endeavor to visit every family in Canada to inform those who are unaware of entitlements.

In the general field, the Legion has contributed widely, including donations to hospitals, a school for mentally retarded, and a nuclear medicine laboratory. A specific and striking illustration of Legion concern for other than veterans is its help in a polio epidemic in Alberta.

"In the early '50s a polio epidemic crippled 4,000 people in Alberta. The provincial government turned to the Legion for help in raising funds to supplement the limited assistance then available under existing legislation.

The Legion answered the call. A well-organized campaign brought in more than \$100,000 annually during the next decade.

Those monies have provided transportation for treatment, prosthetics, iron lungs, sophisticated electrically-operated wheel chairs, taxis, pool cars, house-keeping grants. A sun room opened last fall in the polio wing of the Aberhart Hospital in Edmonton was redecorated and refurnished."

A legion program launched last spring is designed to give the Tom, Dick and Harry of the general public and opportunity to speak out on national issues, including drug abuse, the decline of the family structure, and regional differences. A half million dollars had been spent on this program.

Legion work for the elderly is remarkable. A portion of the funds collected from the national poppy campaigns is allocated to low rental housing for senior citizens. Such developments are now valued at \$43,000,000.

A youth program is stressed. A Legion sports program involves 100,000 young people and costs \$600,000 yearly. The Legion fitness camp in the Peace Gardens on the Manitoba-North Dakota border, a massive sports complex which cost \$400,000, is one of the finest gym-

nastics in Western Canada. Over 1,000 students from Manitoba, Saskatchewan and points in the U.S.A. attend. The Legion contributes yearly \$230,000 in bursaries, and scholarships and essay contests are sponsored. The Convention made a \$50,000 grant to the Canadian Studies Foundation for the design of a new school program in Canadian government for high school students, an anniversary gift to the youth of Canada.

Vision was broadened at the Convention. Members of the Soviet War Veterans Committee attended and signed an agreement for a further detente.

The real meaning of the Golden Anniversary is conveyed in the theme, "Old Torch — New Flame", which signifies plans for the future which will continue the Legion's record of public and community service.

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HANDSOME MONUMENT HONOURS MEMORY OF HECLA PIONEERS

A hundred years ago immigrants from Iceland settled on an isolated island in Lake Winnipeg and called it Mikley, meaning Big Island. They came to terms with the Lake and the land, prospered and established a self-sustaining community with a cultural atmosphere unique in many ways, because during the early years the islanders had to rely on their own resources to provide entertainment and relief from the daily routine. Self-sufficiency was their way of life.

All that has changed. The old community has become a chapter of Canadian history, the picturesque island in Lake Winnipeg a national park renamed Hecla Island. And descendants of the pioneers have scattered far and wide to ply their talents in a variety of careers in the nation's professional and industrial life.

But they came home in large numbers on July 18th to attend a ceremony dedicating a monument to the memory of the pioneers. It followed divine service in the old village church. The building has been carefully renovated but left unchanged. With its old-fashioned altar, its retired wood-burning heater and the old organ standing behind a modern electric organ, it remains a durable monument to pioneer worship. Ingibjorg Sigurgeirsson McKillop played the instrument while the choir sang English and Icelandic hymns. Margaret Helgason Decosse was soloist.

Mrs. Decosse also sang an original song entitled "Eyjan Heima" with words and music written for the occasion by Mrs. McKillop. Pastor Gary Schenk conducted the service, while Dr. Philip V. Petursson addressed the congrega-



Hecla Monument

tion in Icelandic and Pastor Donald E. Johnson represented the Central Canada Synod of the Lutheran Church of North America.

They walked from the church to the monument, placed at the entrance of the cemetery nearby, where David Thomasson conducted a brief program, including addresses by Hon. Ed Schreyer, Premier of Manitoba, S. Aleck Thorarinson, Iceland's consul for the prairie provinces, Dr. Philip M. Petursson, D.D. and Hon. Bill Uruski. The island's eldest surviving resident, Helgi Sigurgeirsson, born in 1895, cut the ribbon.

The monument, built of polished Tyndal stone, was designed by Winnipeg artist Gissur Eliasson. At its top an open book raised between two stylized arms, closing around it at the bottom and reaching out at the top, symbolizes the end of a chapter and the beginning of a new one promising a far-reaching future. The open book also symbolizes the pioneers' love of literature, Mr. Eliasson said.



Cutting the ribbon

The monument bears a bronze plaque engraved as follows:

"To mark the occasion of the centennial of Hecla and commemoration of the pioneers who first settled these shores, we their descendants, humbly dedicate this memorial.

"As this opening chapter in the saga of Hecla's settlement draws to a close and a new era begins our hearts are filled with love and gratitude for the Icelandic settlers who through perseverance, strength of character and an enduring faith in God and their adopted island turned a remote dream into a thriving community of which we were an integral part and which we will always cherish in our memory."

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WINNIPEG FOLKLORAMA, 1976

"Folklorama can rightly be considered one of the brightest highlights of the Winnipeg year. It is a festival typical of this city, reflecting as it does the richness and variety of the many national and ethnic groups that make up our population. Starting on Sunday and continuing for a week, more than three dozen pavilions scattered throughout the city will enable visitors to enjoy the best that each country or group has to offer in the way of food and entertainment."

(Winnipeg Free Press)

More than 67,000 tickets to Folklorama pavilions were sold this year. If anyone had the stamina to make the rounds he, or she, would have seen a good illustration of the city's varied cultural heritages: Afro-Caribbean singers and dancers, a Calypso steel orchestra, the lively march of the Chinese lion through the streets, Dutch wooden shoes and windmills, a Bavarian band, British dancers, bagpipers and comedians, Greek folk dances, Hungarian embroidery and weaving, Indian dancers and chanters, Irish dancers, coffee and stew, Italian folk dances, a Japanese tea

garden and dancing, and so on down the alphabet.

"Hospitality marks the Scandinavian pavilion where one can visit Finland, Denmark, Iceland, Sweden and Norway without crossing one border.

Traditions of each country are revealed through displays of handicrafts, artifacts, jewelry, tapestries and fine arts and the visitor's appetite can be satisfied by the taster's table's vinetertas, hardfish, rulaplysa (spiced lamb), liverpysla and ponnukokur (Icelandic blintzes).

Entertainment includes nightly performances of singing, dancing and comedy acts."

(Winnipeg Free Press)

An interesting example of the blending of cultural heritages was illustrated at the Scandinavian pavilion when a young lad whose father was at one time a member of the Don Cossacks and whose mother is of Icelandic descent performed Cossack dances and he and his sister joined a group singing Icelandic songs.

W.K.

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TO CHECK UP ON YOUR ANCESTORS IN THE NEWS

Marion Henry

"The world doesn't end at the boundaries of Manitoba. It extends into Saskatchewan, Ontario, the United States, and indeed, out and around." These words were spoken by Eric Jonasson to a group of people who met June 16, to form a new society in Manitoba: a group of people with a common interest — to trace their family history.

"The name of the game is help," Mr. Jonasson said. "Together we can direct each other into new avenues of discovery, we can share our experiences and offer encouragement." Mr. Jonasson had been instrumental in bringing about this first meeting and had been working diligently on it for six months.

For people who have often thought about tracing their ancestors, or for those who have already begun only to find that a dead end has been reached, the Genealogical Society of Manitoba is now in existence to help. The objects of the society are to promote and encourage the study of genealogy and to do original genealogical research in Manitoba; to collect and preserve information, books, manuscripts and other related and relevant material; to instruct its members in methods and techniques of genealogical research, and to publish and distribute informational material to its members.

Many records of country schools and churches have been lost over the years because the information contained in them was thought to have been of no importance. School trustees and record keepers of rural organizations have stored their old records in attics and barns or in old trunks in back sheds. The Manitoba

Genealogical Society would like to find these materials and store them in a safe place. Rural residents are needed to help in locating these valuable records and the society would like to have people interested in genealogy living in rural areas become members. Ten or more rural genealogists could form their own branch of the society by becoming members of the parent society and be defining the geographical area in Manitoba in which the branch proposes to operate.

The public archives of Manitoba contain many areas of search and the society will be able to help its members find the most direct route through the archives when they are conducting a search for the background of their ancestors. At the same time, many fascinating stories will be unearthed. These will be shared to become a part of Manitoba's history.

The Church of Latter Day Saints has access to an abundance of material through its library in Salt Lake City, Utah. The library there is the largest genealogical library in the world, and it will share its information by means of microfilm which it will lend to the local Mormon Churches.

The Manitoba Genealogical Society now has an elected slate of officers and the wheels are turning to bring into existence the first such society in Manitoba. The fees are set and a group of people are at work to spread the word. The society may be contacted by writing to the Manitoba Genealogical Society, Box 205, St. James P. O., Winnipeg, Manitoba R3J 3R4.

Winnipeg Free Press

HALLDORSON TO REPRESENT CANADA

BRANDON, Man. (CP) — In five seasons, 24-year-old Dan Halldorson has gone from a "who's he?" to the Who's Who of professional golf in Canada.

A native of Gimli, Man., who moved to Brandon at the age of 15, Halldorson will team up with George Knudson of Toronto in Palm Springs, Calif., Dec. 8-12 to form Canada's World Cup golf team. All countries in the world where golf is played are represented in the competition, formerly called the Canada Cup.

Halldorson earned his berth on the team by finishing second to Knudson in the point standings on the 1976 Canadian tour. Points are awarded to Canadian golfers in the provincial opens, the Canadian Professional Golfers' Association championship and the Canadian Open depending on the individual's finish.

Although he didn't finish first in any one event, Halldorson's consistent high finishes throughout the 1976 season earned him the necessary points to qualify.

In nine tournaments this summer, Halldorson had four top-five finishes and nothing worse than 22nd, except for the Canadian Open, where he placed 53rd in the international field and was low Canadian.

A stroke average of 71.48 per round enabled Halldorson to win nearly \$10,000 this year, his best season since he turned pro after winning the Manitoba junior championship in 1970.

"I had a chance to win four tournaments this year," Halldorson said after

returning to Brandon after the tour climaxed with the British Columbia Open. "That's better than the first year. I battled to make the cuts in those days."

Halldorson's first three years as a pro were spent on the Canadian tour, but he longed to try for the big money in the United States.

In the fall of 1974, Halldorson earned his U.S. playing card, an elusive piece of property. But the grind of travel, Monday qualifying, a three-month illness and little success drove him back to Canada after 13 months. Soon after, emerging as one of Canada's best touring professionals, Halldorson's outlook has changed.

"I might give the States another fling," he said. "But I'm not committing myself. I'm playing it one year at a time."

Halldorson, one of Canada's longest hitters who in recent years has given up some of his length for more accuracy, received his early golf tutoring from a former U.S. tour player, Wilf Homenuik, and the 1968 Canadian amateur champ, Jimmy Doyle of Winnipeg.

After he moved to Brandon, Bill Thompson and Richard Bull, who succeeded Thompson as head professional at the Brandon course, helped hone Halldorson's game for the pro ranks.

Win or lose at the World Cup competition, Halldorson can look back at 1976 as the year he made his mark as a successful pro golfer.

"I think next year will be better yet," he said. "This season has given my confidence a real boost."

— Winnipeg Free Press

WAYNE ARNASON GRADUATES FROM HARVARD DIVINITY SCHOOL

Wayne Bergthor Arnason, of Winnipeg, graduated with honors last June from Harvard Divinity School with a Master of Divinity degree. He had received his Bachelor of Religious Studies degree from the University of Toronto, in 1972.

He has been Assistant Minister in the First Unitarian Church in San Francisco, California, since January, and begins his duties as Minister at the Unitarian Church in Hayward, California, in September.

Christine Shanda Arnason Visits Russia

Christine Shanda Arnason, of Winnipeg, who graduated last May from the University of Manitoba with a Bachelor of Physical Education degree, spent three weeks in the U.S.S.R. this summer on a comparative physical education course at the world-famous Soviet Federal Institute of Sport and Physical Education. The course looked at the advanced system of Sports and Physical Education in the U.S.S.R.

The course was offered through Loyola Campus of Concordia University in Montreal. Christine was one of 80 applicants from Canada and the United States.

Coincidentally her father Mr. J. J. Arnason, general manager, Corporate Operations for Manitoba Hydro, visited the U.S.S.R. just previously on business.

More recently, Christine attended various outdoor education camps in England, Scotland, and Wales.

Wayne and Christine Arnason are the children of Mr. and Mrs. John J. Arnason, of Winnipeg. K.P.

★ ★ ★

Foreign visitors to Iceland increased in numbers by 739 during the first seven months of this year. From the beginning of the year to the end of July, 44,514 foreign tourists came to the country, compared with 43,314 during the same period last year.

★ ★ ★

From a Reader of **The Icelandic Canadian** in England:

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IN THE NEWS

Six Members of Iceland's Althing Visit Canada

Six members of Iceland's Althing visited Canada, June 6 - 13, at the invitation of the Government of Canada. They represented the five parties in Althing. Leader of the delegation was Thorvaldur Kristjansson, speaker of the Upper Chamber of Althing.

Places visited included Ottawa, St. John's, Halifax, Montreal, Niagara Falls, Winnipeg, and New Iceland. Prominent on the itinerary was New Iceland, including Gimli, Riverton, Arnes, and Hecla Island.

★ ★ ★

A CHARTER FLIGHT TO ICELAND

A group of over two hundred people from Canada and the United States arrived in Iceland, June 29. Members of the group were received with traditional Icelandic hospitality. The Patriotic League of Reykjavik and the Patriotic League of Akureyri both held elaborate receptions.

Many members of the group stayed with relatives and friends while others joined in a circle tour by ship around Iceland.

For one member of the group it was his fourth visit to Iceland and for another member the third visit.

★ ★ ★

Four sons of the late Mr. John David Eaton and of Signy Eaton are officers and directors of Eaton's of Canada, the holding company of the T. Eaton Co., the operating arm of the business. Frederik S. Eaton is president of Eaton's of Canada; John Craig is Chairman and chief executive officer, and George and Thor are directors.

IMMIGRATION FROM ICELAND AND SCANDINAVIA

The Canadian government publication "Immigration '75" shows the following arrivals from Iceland and Scandinavia in 1975: Iceland, 16; Denmark, 580; Sweden, 408; Finland, 256.

★ ★ ★

A third Sigurdson sister receives Governor-General's medal

Following in the footsteps of her two older sisters, Lenore and Elaine, Doreen Sigurdson, of Gimli, Manitoba, has been awarded the Governor-General's medal. Elaine was the recipient in 1973; Lorraine in 1974. Elaine is spending her second summer in Denmark and will return to enter her second year of medicine. Lenore will be entering third year of Commerce. Doreen plans to enter the University of Winnipeg on a Scholarship of Science before proceeding to medical rehabilitation at the University of Manitoba.

The Sigurdson sisters are the daughters of Reeve and Mrs. Ray Sigurdson.

★ ★ ★

Duke Asmundson's hockey career over

Duke Asmundson, of the Winnipeg Jets, has retired from hockey. Duke has not been an outstanding player on ice, but with his basically quiet personality he has made a powerful impact on his team and Winnipeg hockey fans have appreciated him. "He is bowing out a champion, a title he and the Jets earned this spring when they won 12 of 13 play-off games to claim the World Hockey Association top prize — Avco World Trophy."

Mother and Daughter both Fjallkona

Mrs. Gudrun Blondal and Mrs. Doris Johnson, mother and daughter, have both filled the role of Fjallkona at the Icelandic Festival of Manitoba. Mrs. Blondal was Fjallkona in 1927 and Mrs. Johnson in 1960. Both ladies are residents of Winnipeg.

★ ★ ★

Dorothy Joan Snidal, personal assistant to the British Consul-General in Toronto, has been made a member of the Order of the British Empire (MBE).

★ ★ ★

The Annual Icelandic Day in the Peace Arch Park, on the border of British Columbia and Washington State, was an enjoyable event.

Dr. Ronald W. Kristjanson, is President of the Psychological Society of Manitoba.

★ ★ ★

Hal Sigurdson Comments on our Canadian Olympics Team

What the people coaching and otherwise preparing our amateur athletes have to understand is simple talent is not sufficient. Only when talent is combined with a mental toughness do you have a winner.

"We are not paid to play," Bobby Clarke once said, "we are paid to win."

Clarke is a pro and he understands about these things. He does not always win, but he always shows up prepared to win, prepared to give his best. He is never beaten before the game begins.

And that was the problem with so many of our Olympic athletes. It doesn't matter that they didn't win. What is disturbing is they weren't prepared to win.

Winnipeg Free Press

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