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EDITORIAL

INTEGRITY

By Paul A. Sigurdson

It is unfair to label any group of people, be it a culture, a nation or even a family, and it is even more unfair to lay too much stress on the label. When we do, we fall into the trap of oversimplifying. Groups are made up of individuals and we must remember individuals are million-hued. However, when we begin to study a group we often seem to find a characteristic which has surfaced in that group and has become its distinguishing feature. It is not unlikely that common experience, common topography and geography, common work and religion might tend to nourish a common characteristic. The British have long been known for their reserve, the Germans for their industry, the Italians for their song. When a neighbor's boy wins a scholarship at the University, we are very apt to say: "Oh, that's just like a Baker," or "a Sawatsky," or "a Morrison."

Such speculation, although not reliable is nevertheless interesting. Thus warned, let us now turn to the Icelanders. What salient characteristic has long been associated with their personality? From its earliest time Iceland has been endowed with more than its share of poets and they have for centuries had a powerful influence on the people. In the ancient annals of Havamal, we find the writer challenging man to be independent and self-reliant — "self must lead self." A man is to master himself, and with his own will, rid himself of his faults. He is to "brook no blemish" in himself; he is to strive for the highest ideals — honesty, virtue, kindness — all the "king-becoming graces." No Freudian excuses — the will is supreme. Through the years, whenever the spirit of the people waned, inevitably a new voice rose from the ranks to repeat the challenge. Jones Hallgrimsson, in the 18th century, cried out in anguish: "Oh, Motherland. Where is your former glory?" And miraculously, the people responded in spite of the wretched conditions in which they lived: the famine, the severe cold, the volcanic eruptions and lava flow. It was perhaps the severity of their environment which reminded them of their perishability and their mortality and helped to reawaken them. At any rate a new era dawned — a golden age — not only in literature but also in political and economic liberation. Integrity once more buttressed the Icelandic character. When the Icelandic people pioneered in America they brought that legacy.

When I was a boy I was told a story by my dear uncle. It says a great deal about the character of the Icelandic settlers. Here is the story: In Milton, North Dakota, there lived a man named Poles, who was in the habit of making small loans. One day my uncle, in need of cash to purchase a team of horses, went to Poles. Poles lent him the money and when he was preparing to sign a note, Poles waved him off saying: "Put it away, I would rather have an Icelander's word, than the ordinary man's note."

This anecdote made a strong impression on me even when I first heard it, and its impact increases as I grow older. But in contrast, let me tell you another story. This concerns the young men of my generation. The College elections for Senior Stick were coming up and very early I had promised R my support and my vote. When a good friend of mine, S, threw his hat into the ring, I was sorry I had committed myself to R. I

discussed this with a classmate, (who by the way was the son of a prominent Winnipeg man). He advised me to help R with his campaign but secretly vote for S. When I objected on moral grounds he scoffed, ''Don't be old-fashioned!'' That integrity inherent in our forefathers has been, I fear, watered down in the slough of nihilism and doubt of 20th Century America.

Integrity. An old fashioned word. Is it valid now, or has it lost its luster? Have we traded it off for expediency? Have we put it aside and substituted ''slickness'' as the basis for society? Should we live by the sly-cheat and the glib-lie?

We still have the choice. But in this age, wherever we turn we are confronted by forces which tend to destroy individuality and change us all into puppets and eventually, into robots. It takes a strong will to resist, but we still have that God-given will. We can still lift ourselves from ''the pits'' and catch a hook on a star. The battle of the soul is hard. Lust and lethargy, doubts and fears drag us down. We want everything now. We are stricken by ''instantitis''. The common cry is, ''It's later than you think.'' We are like children without the faith of children. There's no tomorrow, there's only tonight — make love, eat, drink, play, anything; but do! do! do! and go! go! go! We run from ourselves and mostly in the dark — the cocktail stems, only for a little while, our loneliness. We have forgotten the wisdom of Stephan G. who warned us to live not in years but in ages. In other words, we earthlings must relate ourselves to eternity and not merely to our life-span.

The lamp of integrity burns low. The common man has lost his way, and the light of western civilization, like a dying wick, grows dim. The party lights shine bright, but their source is dying. We need a new radiance, a new voice, a new Messiah to reawaken us, and to uplift us again that we may once more proudly burst into song with the grand poets of old.

EDITORIAL NOTES

The Editorship

During Dr. Kristjanson's Illness the writer with the loyal support and unstinted co-operation of the members of the Magazine Board is endeavoring to act as his proxy. Included, of course, with the members of the Board is our genial, hard-working Business Manager, Harold Johnson, Harold will also become Advertising Solicitor to replace Jean Reykdal who has resigned. Thank you, Jean, for your contribution.

Blaine

In this issue the little border town of Blaine, Washington, on the shore of the Pacific is given considerable coverage. In days gone by it had a fairly large Icelandic population, but due to the attrition of time the number of people of Icelandic descent has dwindled, but it still has a distinct Icelandic flavor. In it is located the Senior Citizens' Home, Stafholt. The Icelandic Unitarian Church is still functioning due to the dedication of a number of people, notably the Breidford and Freeman families. ''Age cannot wither nor custom stale'' the warm regard for it in the hearts of people who cherish their Icelandic heritage.

Our Heritage from Thingvellir

A thousand years ago on the hallowed plain of Thingvellir, Iceland, an assembly of freedom-loving men established Althing, ''the grandmother of Parliaments'', dedicated to the proposition that the reign of law, formulated by freemen for freemen should prevail in the land: ''with law shall the land be built, with lawlessness destroyed.''

Since that time the lamp of freedom has burned, sometimes brightly sometimes dimly, within those misty shores, but never extinguished by the winds of tyranny an oppression which blew — and still blows — sometimes from within and sometimes from alien shores.

Across the dark — often dismal, sometimes shameful — abyss of time which separates us from the far-off days of the founding of Althing, a backward glance reveals that there were times when we thought that the concept of freedom conceived at Thingvellir was seemingly on the verge of triumph. Today it is fighting a rearguard action against complacency from within, and powerful, ruthless enemies from without, its survival being by no means certain.

This heritage transmitted to us by our forebears, the founding fathers of that august assembly at Thingvellir, bespeaks our dedication to the ideals they bequeathed to us, loyal citizens of Vinland the Good of Leifur the Lucky. A. V.

✦ ✦ ✦

GUS KRISTJANSON IN ENGLAND

A valued member of our Magazine Board, Gus Kristjanson, is in England for a six-month period. Our subscribers will, no doubt, recall many articles he has written in previous issues of the Icelandic Canadian.

Gus is on sabbatical leave from the Faculty of Education, University of Manitoba. He is an associate professor, a member of the Curriculum Department, and senior member of the Drama Section of the Faculty of Education. During his sojourn overseas he will be observing the use of drama in Schools of the United Kingdom.

We, his colleagues, wish him well during his absence. We shall be looking forward to his return.

✦ ✦ ✦

From a Letter from Gus Kristjanson in England

I am quite busy enjoying the change of pace and lifestyle. At the moment I am visiting a lot of schools in the Leeds metropolitan area, seeing lessons, talking with teachers, etc. I am going back to London on March 9. My wife will be coming over and meeting me then, and we will do some holidaying together. I have had a busy and fruitful time of it in the week that I've been in Leeds, the metropolitan heart of West Yorkshire. Yesterday I went to the Bronte Museum in Haworth, which was the parsonage in which the Bronte sisters, Emily, Charlotte and Anne, lived and wrote their novels.

This afternoon I went for a drive to historic York, where there are some archaeological diggings of an old Viking settlement. I think I could build an article about York generally and the ''Scandinavian Connection'' in particular that will make a suitable article for the Icelandic Canadian.

✦ ✦ ✦

WELCOME TO GISSUR ELIASSON

We are pleased, indeed, that Gissur Eliasson has agreed to become a member of the Magazine Board. He is a retired Professor of Fine Arts, University of Manitoba. His artistic talent is well known. Among his accomplishments is the designing of the Viking statue at Gimli, and the cairn at Hecla Island. He has taken an active part in community affairs.

Gissur will be a valuable member of the Magazine Board.

A. V.

IN PRAISE OF THE MANITOBA WINTER

The Manitoba winter has no terrors for the denizens of the province. They live in warm houses, step into warm cars. What is there to complain about? Nothing can be more invigorating and exhilarating than shovelling snow on a cold, clear, crisp sunshiny day, or in the evening when the full moon shines resplendent in the sky. The air is like the finest French wine coursing so pleasantly through our whole being. It is as if a still, small voice were saying, "What ecstasy just to be alive!", "Oh, to be in Manitoba now that winter's there!", and "Manitoba in winter 'that other Eden, demi-paradise' "! At such times we feel as if we were riding on a Cadillac cloud. You poor people who live elsewhere, how we pity you! You don't know what you are missing. Oh, well, we can't all be lucky.

From a Letter of Mrs. Arnetta Moncrief to the Icelandic Canadian

As a good Icelander, I find it gratifying to hear of the worthy accomplishments of the members of that nationality wherever they were born or grew up.

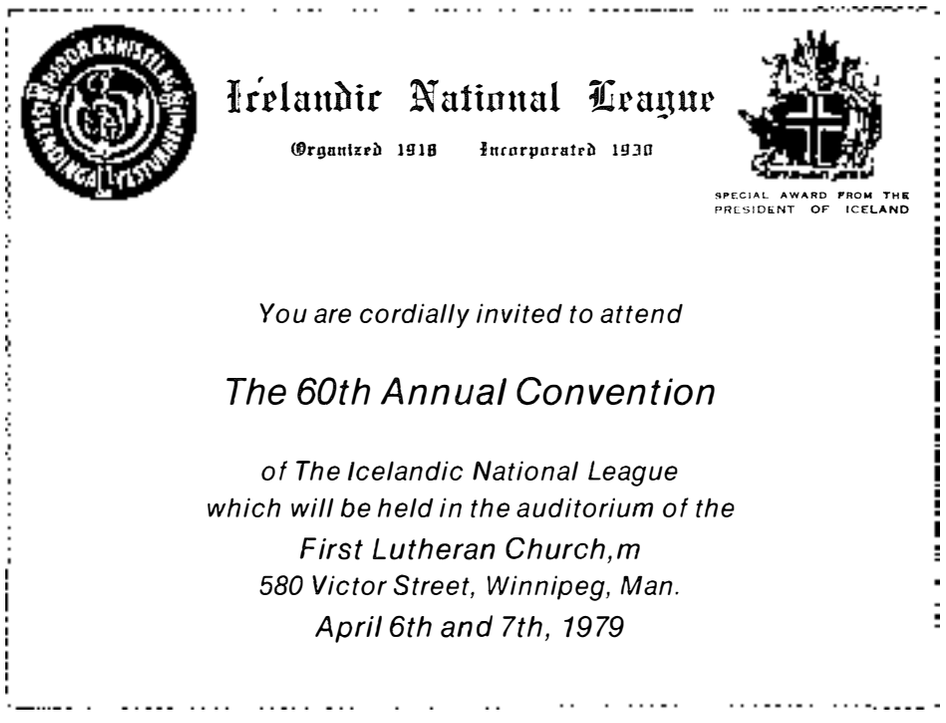
I wish to congratulate you, fine people north of the border, for what you have done to preserve our worthy background. Personally, I don't know what might have happened to the culture of our forefathers had it not been for your perseverance, great interest, and often sacrifice. From that outstanding magazine, The **Icelandic Canadian,** have come so many interesting articles, inspirational and cultural.

All people of that nationality from coast to coast should applaud you.

I sincerely thank you.

Editor's note: Mrs. Payton (Arnetta) Moncrief resides in DeWitt, Arkansas.

A. V. Thank you, Mrs. Moncrief.



PIONEERS AND PLACE NAMES

By Nelson Gerrard

Continued from Winter issue.

Many farm names in New Iceland are direct transplants from the "old country". These are often the names of well-known places in Iceland, of religious or historical significance. Thus names such as **Skalholt, Hlidarendi, Öxara** and **Thingvellir** are all to be found in the **Geysir** district. Some settlers named their farms after their birthplace or last home in Iceland, resulting in names such as **Djupidalur** (deep-valley) where there is no valley at all. However, few such names were used unless they were appropriate, as in the cases of **Espiholl** (aspen-hill) and **Engimyri** (meadow-marsh), both named after specific farms in Iceland and yet descriptive of the new sites as well.

In some cases, the settler would compromise, altering the original name rather than use it inappropriately. A pioneer from **Fornhagi** ("old"-field) in Iceland named his new farm **Nyhagi** (new-field). Another man wanted to name his home after a favourite boyhood spot in Iceland, **Valagil** (falcon-ravine). As there were neither falcons nor a ravine on his land, he named it **Haukastadir** (hawk-stead) instead.

As in Iceland, a great many place names in New Iceland are descriptive of the land. Thus such names as **Holar** (hills), **Skogar** (bush), **Vogur** (bay) and **Bakki** (bank). Such names, although also common in Iceland, were in most cases chosen for their suitability to the new site rather than because of any connections with specific places in Iceland. **Holar** was built on high ground after the pioneer's first home was flooded, **Skogar** was surrounded by thick bush, **Vogur** stood by a bay and **Bakki** is a common name along the lake shore and river banks.

In New Iceland, the settlers also found unfamiliar countryside which inspired new names not in existence in Iceland. An uncle of sera Pall Thorlaksson was building his house when the Reverend stopped by to visit. Asked to suggest a name for the farm, Thorlaksson looked around, saw spruce in the surrounding bush and suggested **Grenimörk** (spruce-wood), a name hardly to be found in Iceland. The many names in New Iceland beginning with **Fagur-** (beautiful) bear witness to the settlers' favourble impressions of their new land.

As in Iceland, some place names are derived from historical events or personal incidents from New Iceland's settlement years. The first building at Icelandic River was a small log cabin built by the Hudson's Bay Company before the arrival of the Icelanders. There, the first settlers stayed while building their new homes and there the smallpox epidemic of 1876 is reported to have broken out. While the plague ravaged New Iceland, this cabin became a sort of hospital, housing many of the sick. From that time on, the cabin was referred to as **Bola,** the Icelandic word for smallpox.

Some of the smallpox victims at Icelandic River were buried just north of the village of **Lundur** on the east bank of the river. A few years later, this land was homesteaded, the graves were levelled over and the settler built his house on the spot. This farm was named **Graftarnes** (burial-ness), a name soon shortened to **Nes.** Stories of strange occurrences at **Nes** soon began to circulate and after the settler's demise the house stood empty for years.

A settler clearing bush on his homestead loses his gold ring and names his farm **Gullbaugsstadir** (gold-ring-stead). A pioneer's prize possession, his bull named **Kari,** becomes mired in swamp giving rise to the name **Karastadir** (Kari's-stead) Settlers travelling north to Icelandic River spot

smoke from an Indian camp and the farm built on the site is named **Reykholar** (smoke-hills). These and many more are examples of incidental place names.

It was also common practice in New Iceland, as in Iceland, to identify land with the first settler. **Arni** took land at **Arnastadir** (Arni's-stead), **Finnur** settled **Finnmörk** (Finnur's-wood) and **Jon** lived at **Jonsnes** (Jon's-ness). Although later settlers sometimes changed the name of a farm, the original name was almost always honoured, even if the first settler had done little more than name the land before moving away.

While most of the settlers of New Iceland followed traditional formulas in naming their lands, there were also some interesting innovations made in this custom.

In keeping with Icelandic humour, a few farm names were derived from some trait or characteristic of the occupant. Initially used in jest, such names sometimes became generally adopted. At **Grutur** (miser) lived a man reputedly tight-fisted with money. **Istra** (potbelly) was originally the homestead of a rotund, educated minister's son who had proven unsuccesful as a pioneer.

Another innovation in New Iceland was the use of literary or mythical names taken from Norse mythology and the Icelandic sagas. The name **Gimli,** is taken from the poem **Völuspa** (Sybil's Prophecy), a mythological account of the doom and recreation of the earth:

> ''A hall she sees standing,
> Fairer than the sun,
> Gold thatched,
> At **Gimli.**''

Bifröst, the rainbow bridge to **Valhalla** in Norse mythology, is now the name of the municipality of which northern New Iceland is a part. From the sagas come ancient Scandinavian names such as **Gimsar, Fensalir, Fjon** and **Maeri,** all farm names in the Gimli area.

Place names were of more than sentimental value to the settlers. In accordance with age old custom, people were usually known by their first names. In order to distinguish between individuals they would be associated with the farm where they lived. Thus, ''Jon a Borg'' was not confused with ''Jon a Grund''.

On many farms, every knoll and hollow had a name which was used in daily reference. This was a practical custom as it facilitated work and travel. Such names were usually descriptive or incidental, arising from the features of the location or its association with some person or incident. In **Skogarbjarnarker** (bear-hollow), a spot near Riverton, a pioneer shot two hibernating bear. **Indianaalda** (Indian-ridge) was once the site of an Indian encampment on Hecla Island. In **Kjalvik** (keel-cove) south of Gimli, the original settler found the keel of a boat. Even roads and survey lines cleared through the bush were named. **Grundarlinan** (Grund-line), a road running past the farm **Grund** is now called **Bruggiinan** (The Homebrew Line) as it runs west into brew country. **Larusarlinan** (Larus's-line) led to land owned by a man named **Larus.**

How have these Icelandic place names fared over a century in an English speaking country? Of course many names from pioneer days have fallen into disuse. Some have even been forgotten. With changing times the use of Icelandic has decreased and with it such Icelandic concepts of thought and speech as the daily use of such names.

Many of these names have survived, however, some in the English translation. A few have been adopted as official names of villages or districts. Farmers are still occasionally associated with the name of their farm and most middle-aged people can quickly point out and name local farms. Some lands have been in the same family since New Iceland was first settled a century ago. Here and there stands a sign reminding the passer-by of the proud heritage of New Iceland.

Place names are of great historical importance in addition to their sentimental value. In these names we are able to catch glimpses of the wilderness settled by the pioneers. We can get an idea of their impressions of the new land, their optimism, their hardships and their sentiments toward the land they left behind. Through these names it is possible to discern the character of the pioneers themselves. They were people proud of their heritage, well read, literary men and women with a keen appreciation for nature's beauty. They possessed imagination and a unique sense of humour and spoke an ancient tongue as beautiful as it is old.

Not just fragments of the saga of these people, but somewhat of their spirit lives on in the place names of New Iceland.

GERMANY LOOKS AT THE POLAR WORLDS

by John S. Matthiasson

The interest of Icelanders in the polar regions of the world extends far back in time to 980 A.D., when an expedition led by Hrolfr Raudenski and Snaebjorn Holmsteinsson reached the east coast of Greenland, and reported their discovery on their return. Later, Greenland became part of the sagas, when Erik the Red settled there after his banishment from Iceland, and attracted other migrants to form the first European settlement in the New World, In time, for reasons still debated by scholars, that settlement disappeared.

Being of Icelandic descent, and having carried out research in the Canadian arctic myself for more than a decade, it was with considerable personal interest, then, that I received an invitation to present a paper at the 11th International Polar Meeting of the German Institute of Polar Research in Berlin, West Germany, in October of this year. The meetings were in honour of the 150th anniversary of the Berlin Geographical Society. I had known that Germans were engaged in research in Arctic Canada, having met a German geographer on northern Baffin Island a few years ago, and read the occasional journal article by a German polar scientist, and so I was intrigued with the possibility of discovering the extent of their investigations. I accepted the invitation, and fortunately found a source of funding for the trip.

Forty-four scientists presented papers at the meetings, most of them German. Germany has once again become a world power, although in West Berlin one feels a sense of existing beneath the lens of a microscope, with British, American and Russian troops doing the viewing. Berlin is still very much a divided city, despite Germany's attempts to make it a showplace. The German language is regarded by Germans as international, and with the same standing in the scientific community as English, and so there was no attempt to accommodate English-speaking scientists such as myself who spoke no German. I derived little from the formal presentations, given for the most part in German, but I was able to talk with colleagues over coffee before, during and after sessions.

German involvement in polar research is extensive, as the papers revealed, and occurs in the Antarctic as well as the regions surrounding the North Pole. Several recent expeditions to Arctic Canada were reported on, to places such as Ellesmere Island, Banks Island and others. In most instances the research was of high quality, and it is unfortunate that it is reported, in the main, only in German journals. The conference gave me, and the two other North Americans present, a chance to become familiar with the German polar expeditions and to report back to our own colleagues on their activities. One of the high-lights was an opportunity to meet Professor J. Budel, one of the few survivors of an early and ill-fated expedition to Greenland and one of the first scientists to examine the geology and geography of Spitzbergen. Meeting him recalled for me the time years ago when, as a graduate student, I briefly, and with considerable temerity, met Vilhjalmur Stefansson.

In free moments, once I had mastered the intricate, yet very efficient, Berlin subway and bus services, I explored as much as possible that freshly new-born city of almost unbelievable affluence. When one thinks of modern Berlin, one immediately thinks of ''the wall''. The white wall, twenty or so feet high, and covered in places by broad-brushed swastikas, (which German friends told me were meant to suggest that Russians

are Nazis — an interpretation which I accepted with the proverbial grain of salt, for the second world war still hangs like a cloud over Berlin), separated two worlds. Unfortunately, the only day I had free to visit East Berlin was a day of celebration there, and no tourists were allowed entry. The west side reminded me of San Francisco, but that city **writ large.** Shops which one might expect on New York's Fifth Avenue extended for mile after mile along the main streets. On my evening strolls along these thronged boulevards I felt like a pauper, even dressed in my best clothes, as I passed person after person dressed as if they had stepped out of ads in the New Yorker or Vogue magazines. I now understand how John F. Kennedy, that most urbane figure who represented wealth and style could stand on the steps of a public building in Berlin and say, ''I am a Berliner''. Berlin today is a city of night, with legalized prostitutes standing on street corners soliciting trade, and of lights, but it is also a city of memories, and the wall stands as a symbol of them. In spite of its frantic pace, it remains an encapsulated city, which maintains a store-hold of six months supply of food for its residents.

Meeting with German colleagues at the 11th International Polar Meeting put me in touch with German activities in the polar regions of the world. Mixing with Berliners gave me a taste of a new-found affluence which is possibly unique in the world. As an anthropologist, I found both experiences broadening. This was my sixth trip to Europe in recent years. Berlin is, in my estimation, like no other European city. It is hard to pin its character down in a few sentences.

Professional meetings can serve many purposes. At these, I became aware that the Germans are continuing the European explorations of the mysteries of the polar regions begun centuries before by Icelanders. In the life-style of Berlin, at least, they are exploring on a day-to-day basis something which middle-class North America has long aspired to.

FIFTIETH ANNIVERSARY OF THE UNITARIAN CHURCH BLAINE, WASHINGTON

It took a modern metal detector to find a 50-year-old time capsule recently unearthed from under the Free Church Unitarian, in Blaine, Wash. just south of Vancouver, B.C. Then a translator was needed to decipher the contents.

The time capsule, in the form of a zinc box, had been placed within one of the two cornerstones laid at the start of the church construction in the spring of 1929. (The church itself was actually founded the year before.)

Enclosed in the capsule was a New Testament printed in English. All other writings were in Icelandic, mother tongue of the church founders, who came from Canada and the United States. The cornerstones were subsequently concealed beneath five inches of concrete and it was decreed that the capsule should not be opened until the church's 50th anniversary. In preparation for the celebration, the capsule was opened a few weeks ago.

First, however, there was a riddle: which of the two cornerstones contained the time capsule? Elias Breidford, age 78, had personally built the zinc box, soldered it shut and helped to deposit it within the cornerstone. He insisted it was in the northwest cornerstone. Other church members, John Breidford, Steinie Finnson, Adolph Anderson and Ed Page, went to work to punch a hole through the concrete. Two days of hard work yielded nothing. They decided the capsule must be in the other cornerstone.

"No such thing," retorted Elias, "I ought to know which is the right one." He admitted later, though, they had almost convinced him his memory was failing him.

The metal detector was brought around, and in a matter of moments Elias was proven right. But it took a local contractor with a large concrete drill to break through to the metal box.

The capsule itself was destroyed in the process but the contents were intact, in as good condition as when sealed a half-century before. Elias went to work on the translation from the original Icelandic of the dedicatory address by the Rev. Albert E. Kristjansson and this was read when the church officially celebrated its 50th anniversary on October 6, 7 and 8. At that time the original papers also went on display, together with many mementoes and photographs.

Originally all services had been conducted in Icelandic. Later, each fourth service was conducted in English, and the ratio changed until today all services are in English. The mother tongue has been almost forgotten. Blaine touches the Canadian border and the church draws its members from both Canada and the United States.

Three of the original congregation members still are active in the church: Steinie Finnson, Jakobina (Finnson) Freeman and Elias Breidford. Elias has kept a photographic record of the church throughout the years. Last summer he invented and constructed a special camera which fits on the door of his car. It enables him to operate his camera without moving from the driver's seat. This is important to Elias, who was a victim of polio in childhood and has been on crutches for most of his 78 years.

—Canadian Unitarian, Jan. 79

—Photo by Theo Jumisko

Quartet participating in the celebration. Accompanist Reah (Bedell) Freeman, Elias Breidford, Nina (Freeman) Breidford, Virginia (Breidford) Horgdal, John Breidford.

BLAINE'S GREAT "EXTENDED FAMILY"

By Martha Jan Wallace

More than anything else it was a homecoming, a reunion of a church family, related, many of them by blood and most of them by their Icelandic origins.

At the Saturday night reunion dinner of the Free Church Unitarians, in Blaine, Wash., there was a sprinkling of well-wishers, Unitarian "neighbors" from Bellingham and Vancouver, but these were few compared to the children and grandchildren and great grandchildren of the 23 original members. The Freeman family could boast five generations present.

The three-day celebration was held over Leif Ericson Day, marking the 978th anniversary of Icelandic people's life in the New World. Post-dinner and in the latter meeting, Icelandic songs were sung by the Church Choir and a quartet, both under the direction of Elias Breidford.

A few persons present could remember when the church services were conducted in Icelandic, and when the change-over to English began, there was much misgiving. "If it isn't in Icelandic, it isn't the word of God." was the response of an early member.

At the Saturday night feast (a miraculous example of loaves and fishes as a very few cooks fed a multitude of visitors) there were many warm, excited reunions, bursts of laughter with recognition, nostalgic exchanges and moist eyes. For with the celebration was a sense of ending, the church family was now so far scattered and those who remain number so few. "Elias is the glue that has held this place together," said more than one.

Dr. Karason, a professor at Western Washington State University, rose from his

place in the Church Choir to share his feelings about the church in his youth.

"It was our home, our haven, our social centre. Those were the depression years, and without the church's guidance and activities we would have been lost. I was a board member at 17. The spirit of youth in the life of a church is the hope of its future."

— Canadian Unitarian, Jan. '79

THE UNITARIAN CHURCH, BLAINE, WASHINGTON

A dedicatory address delivered on the occasion of the placing of the cornerstone at the beginning of the construction of the Unitarian Church, Blaine, Washington, on March 23, 1929.

By the Rev. Albert E. Kristjansson
Translated from the Icelandic by
Elias Breidford

A small group of Icelandic people are gathered here today to place the cornerstone for the House they would build for the glory of God — although we know this God does not dwell in temples fashioned by the hand of man. But we believe this: that He dwells in the souls of men — or, more correctly, that the soul of man is in reality a part of His Being.

Therefore, it is our purpose to let all that occurs in this House contribute to the growth and beauty of the human spirit. We know that freedom is the first requirement for this growth; therefore, our desire is that freedom will always find sanctuary in this House. We know that faithfulness to the truth is the foundation of all human virtue. Therefore, we desire that it will always find support here. We know that charity is the best method of solving all the difficulties faced by mankind. Therefore it shall have the uppermost seat in this House in support of these truths we desire to build. We are present here at a period of time rich in the destiny of man.

Many feel that evil in the world is com-

pletely gaining the upper hand and they are apt to despair that Good will not be the victor.

We believe in the victory of the Good. A home where father and mother and children dwell together in love and harmony is the same House of God we would build here on earth. We would, in this House, promote that understanding, kindle that will, and strengthen that social bond which would strive to elevate the affairs of man to that stage where every house could become the House of God.

We are few and poor, who are at work here. The House we are building is small. History is not likely to note what we did here today. We will not be concerned about that.

But we desire to build and work here in such spirit that this stone we place here today, small as it is, may thus be sanctified by our faithfulness and sincere desire for Good; so that the Great Master will find it worthy to fall into place within the wall of that great cathedral of the Future: the Cathedral that in truth will become the House of Prayer for all nations.

A TRIBUTE TO A TYPICAL ICELANDIC PIONEER WOMAN — MARGRET (KJAERNESTED) BREIDFJORD

By The Rev. Albert E. Kristjansson
Translated from the Icelandic by
Axel Vopnfjord

This remarkable woman died at her home near Blaine, Washington, sixty-two years of age, on October 12, 1937. She was born March 10, 1875 in Iceland.

In 1881 at the age of six she migrated with her parents, Mr. and Mrs. Elias Kjaernested, to Canada, where her parents homesteaded in the South-Vidirnes District (Gimli), Manitoba. Margret grew up at their farm, Laufas. At the age of twenty-three she married August Breidfjord (Breidford). To them were born nine children, eight of whom are living at the present time. Numerous grandchildren and great-grandchildren are living in various parts of the United States, all of whom take a great pride in their heritage.

The story of Margret's life is one of endless pioneering, as a child in New Iceland, as an adult in the Shoal Lake District of Manitoba, and at the Pacific Coast. Like that of other pioneers, her life was a constant struggle with poverty, inadequate educational opportunites, and many other privations. It is, therefore, astonishing especially in view of the fact that she was bed-ridden during the last five and a half years of her life, that she was able to remain young in spirit, strong in the face of almost insurmountable obstacles, cheerful and optimistic right unto her dying day. Her upbringing was characterized by constant toil and strict discipline, as at that time the ''Age of Children'' had not yet dawned. What must have been heart-breaking to her was the fact that she was conscious that her native, latent intelligence and artistic talents were never allowed to reach fruition. (Translator quoting Thomas Gray: ''Full many a flower is born to blush unseen, and waste its sweetness on the desert air''.)

Nevertheless, Margret had literary talents and a burning desire to better her woefully limited formal education. Her knowledge and understanding of life far exceeded what might have been expected under the circumstances. Her thinking was logical and methodical, and she was ever receptive to new ideas concerning changing social concepts. New facets of knowledge and understanding were to her sources of joy and revitalization. It is, therefore, understandable that in spite of the conservatism of her religious and conflicting reports regarding more liberal interpretation of religion, she was able to discard old, rigid concepts, and to accept modern, more tolerant views.

Three of Margret's outstanding traits were joie de vivre, cheerfulness and optimism. She wanted to live a full, free, and useful life. When one sat by her sickbed, and talked to her at length on many, diverse topics, one felt that she was like a bird in a cage, who in spite of the limitations of her environment, still continued to sing her joyous song. But for her it was death alone that could open and lift her blithe, light-loving spirit to the blue of the firmament above. She did not fear death, as she had a firm and abiding faith in a loving God. She would have gladly lived with her friends in this world, but one could never detect a shadowy presence in her spirit underneath the wings of death, which so long had spread their menacing spectre over her resting place. Her sphere of action was limited to the confines of her home. But within those confines, though too often

scarcity cast its sinister darkness over their humble limits, she fulfilled her life's mission with dedication and selflessness, as no one can better evaluate than her husband and children. In this connection her husband, Agust, made this comment: ''She was a good wife, and would gladly have sacrificed her life for her children''. Now her task is ended, and the reward is in the hands of God.

Her funeral took place from the Icelandic Free Church in Blaine, Washington. The church was packed with mourners; her casket was bedecked with wreaths and flowers from friends and relatives, who thus paid their tribute and expressed their love for the departed, appropriately so, as if it were the light of the memory of the dear life that was no longer with us. It seemed to be spreading its rays over her, and guiding her journey to the blessed land of freedom and perfection, the abode for which the heart so eagerly longs.

Margret was a typical Icelandic pioneering woman.

Editor's Note:

There have been many panegyrics to the fortitude of pioneering men of a hundred years ago, but it seems to the writer that the pioneering women have received inadequate recognition. Their courage and tenacity have played no small part in maintaining the morale of their men folk amidst the adverse circumstances of the pioneering era. Hence this tribute to pioneering women.

WESTERN CANADA PICTORIAL INDEX

Director Eric Wells and researcher Thora Cooke.

The staff of the Western Canada Pictorial Index is in ''the business of cleaning out attics'', seeking the photographs that record the history of Western Canada before they are destroyed by people unaware of their value.

Much of Canada's historical record in documents and photographs has survived by accident rather than design, according to Director Eric Wells. He and his staff are often involved in a race to the dustbin and on several occasions photos and other memorabilia have been destroyed ''just before we get there.''

The Western Canada Pictorial Index, located at the University of Winnipeg, was founded last December with a grant of $40,000 from the Mrs. James Richardson Foundation. As well as the grant, the University was given access to the massive Richardson collection of photographs on the development of transportation in the West.

The core of the Index is formed by the University's Pictorial Index of more than 2,000 photographs discovered during research for *The Winnipeg Experience,* a slide/sound presentation produced as the University's contribution to the celebration of the City's Centennial. The research for this production was out of all proportion to the operating budget, says Mr. Wells, but it was evident to all concerned that it could be applied to other historical projects.

Vice-President Dr. John Clake points out that the development of film paralleled the development of the West. He stresses that it is imperative to act while this valuable record can still be saved. He believes that the Index will become the major facility for organizing the many unclassified archival resources that exist in the West and predicts that it will become an important resource center for writers, educators and filmmakers.

According to Dr. Clake many valuable collections are stored in unsuitable conditions and are highly vulnerable to destruction. He says that the Index protects these collections at no cost to the individual or institution involved. ''Such collections become much more valuable when placed in a broader context. This is a service that is essential to have in Western Canada. We're pleased to have the possibility to provide it here.''

During the past summer 725 photographs from the Oblate Collection were added to the Index. This collection is typical, says Mr. Wells, in that it was well known but rarely used. It was unclassified and few researchers had the time to search for suitable material. The Oblate Collection records the activities of the Oblate missionaries in Western Canada from 1880-1940 and covers a wide field of social change.

It is equally important to search out private collections says Dr. Clake. ''There are many people in their 70's, 80's and 90's who have interesting collections and who are walking encyclopedias. They can give more meaning to the materials.'' Researcher Thora Cooke says that many valuable photographs have been discovered in private collections. ''Most people do not realize that anyone would be interested in their family photographs, but once they know, they are excited about participating.''

The Index is an active working collection not a storehouse for old photographs, says Mr. Wells. ''You might say we're a Thesaurus as compared to a dictionary.'' Photographs selected for inclusion in the Index must have historical value and fit in with the overall collection. ''You have to be selective,'' says Mrs. Cooke. ''One of the hardest jobs is knowing what you can throw away.''

The Index makes use of a computer-based cataloguing system developed by the University's Media Services department. To date 10,000 photographs have been catalogued and cross-indexed over approximately 105 categories. ''The key to the service we provide is the extensive cross-indexing which the computer system allows,'' says Mrs. Cooke. A slide, negative and contact print is made of each photograph. If necessary minor restoration work is undertaken to improve reproduction. Mrs. Cooke identifies each photograph as fully as possible and originals are returned to the owner or turned over to the Provincial Archives. Mrs. Cooke's research is available to users of the Index.

The entire process has been developed with economy of research in mind. By using the slide collection researchers are able to scan photographs quickly. ''What might take a whole day to accomplish in the archives can be completed in a few hours here,'' says Mr. Wells.

CBC staff now make regular use of the Index and author James Gray chose several photographs from the collection for his latest book. *Troublemaker:* Researchers generally contribute new photographs discovered in the course of their work to the Index. Staff have access to the R.C.M.P. and *The Winnipeg Tribune* archives and are currently working to establish reciprocal arrangements with other sources.

The original Pictorial Index established here in 1974 anticipated the Symon's Report, (Commission on Canadian Studies 1976)[1], says Mr. Wells. That report urged universities to play a larger role in discovering and preserving the country's historical resources. It dealt at considerable length with audio-visual resources and archival support systems for the advancement of Canadian Studies. The report noted that 79% of films and audio-visual aids in Canadian schools came from foreign sources. It also noted that source material was inadequate to meet educational needs assuming production facilities were available. Mr. Wells, who has been involved in educational film work, both privately and for the CBC says that most films on Western Canada ''have been built from a limited basis.''

How Manitoba Got Its Borders, an educational film produced by the St. James School Division with the assistance of Mr. Wells and Mrs. Cooke, made extensive use of the Index. Mr. Wells and his staff became involved in this production to demonstrate the benefits of the Index to educators. He stresses that Index staff are not in the film production business and would be unable to lend such extensive aid to other groups.

Mr. Wells and Mrs. Cooke would like to see the University become involved in the production of educational films and slide packages at some future date. They believe that this is a legitimate activity for a university and note that sources like the Index are highly developed in Europe and the United States. ''Photographs are an exciting way to introduce history to people,'' says Mrs. Cooke. ''We are only on the verge of making use of the visual concepts of history.''

The Symon's Report also urged universities to take a larger responsibility for recording the passing scene. Index staff in cooperation with *The Winnipeg Tribune* will be recording the highlights of 1979 in as much detail as possible.

The major hurdle in setting up the Index was in ''making people understand,'' says Mr. Wells. ''People are always momentarily enthused by old pictures. They're completely seduced when they see them but forget rapidly. The response of most people was 'it's interesting but —'.'' He says that Ron Riddell (Assistant to the President) and Lionel Ditz (Director of Media) ''could see the need'' and showed foresight in establishing the original Index.

Mr. Wells expects it will take three years to establish ''the basic foundations'' of the Index. ''Then it will run on its own steam.'' He hopes that funding from the Mrs. James A. Richardson Foundation will continue. He says that the Index is an expensive venture and University officials will be investigating additional sources of financing.

There are no restrictions on the use of the Western Canada Pictorial Index. Where copyright is held Index staff will direct researchers to the original source. A nominal fee is charged for copy service.

Courtesy U. of W. Inside Info, Dec. 11, 1978

1. Symons, H. B. **The Symons Report.** Toronto, McClelland and Stewart, 1978. (Abridged version of the 2-volume Report of the Commission on Canadian Studies, **To Know Ourselves,** sponsored by the Association of Universities and Colleges of Canada)

* * *

Eric Wells of Winnipeg is a well-known journalist, historian and broadcaster. Thora Cooke is the daughter of the late Ormur and Gudny (Thorlacius) Sigurdson of Winnipeg. She has been actively involved in research for films, television and the press. She is a member of the Board of the **Icelandic Canadian.** Mr. Wells and Mrs. Cooke have for several years collaborated in research and writing related to the promotion of Western Canadian history.

A. M.

I.A.C. HOCKEY TEAM 1905 - 06

Winners of Hansson Trophy

W. Benson (Centre), C. Olson (Rt. Wing), L. Finney (Rt. Wing and Point), S. F. Stephenson (Left Wing), A. Albert (Left Wing), G. Johnson, Capt. (Rover), J. J. Swanson, Dr. Bjornson (Hon. Pres.), Thos. Gillies (Pres.), S. Swanson, J. B. Johnson (Cover Point), W. Dalman (Goal), J. Johnson (Point).

THE ICELANDIC ATHLETIC CLUB

Two hockey clubs, the Icelandic Athletic Club and the Viking Club, were formed in Winnipeg about 1895. Paul Sigurdson, of Morden, has contributed a picture of the I.A.C. hockey team of 1905 - '06 to **The Icelandic Canadian.**

He writes:

I discovered this photo of the I.A.C. in an old shed at the Pritchard Boat Yards about 1949. It was being used to cover a 25-gallon drum of used oil!

How far the great had fallen!

A WORLD RENOWNED SCIENTIST

By Arnetta Hanson Moncrief

The small Icelandic settlement of North Dakota has a record of producing many outstanding people of worthy accomplishments, among them two scientists who have become world renowned for their excellence in research.

Dr. Vilhjalmur Stefansson, internationally famous Arctic explorer, grew up in that vicinity.

Born many years later in North Dakota's Mountain-Hensel community, Dr. Lawrence Scheving has become world famous for his outstanding research in medical science, particularly in an emerging scientific field known as chronobiology — sometimes referred to as the study of biological clocks. It includes the well known daily rhythms in our body temperature, cell division, hormone production, blood pressure, pulse rate and brain waves. Dr. Scheving has played a prominent role in mapping many of these rhythms in man, and has done so for over 50 different body functions.

Dr. Scheving has also been interested in the rather dramatic daily variation known to characterize responses to drugs and toxins, which he explains as merely a reflection of the underlying fluctuations of the many metabolic events going on in the body. He and his colleagues in three different laboratories, including the University of Minnesota School of Medicine, have been able to improve upon the efficiency of chemotherapy while experimenting with mice bearing leukemia or lung cancer.

Using body rhythms, they time the drugs so as to gain maximum advantage. The principle is to reduce the side effects characteristic of all cancer agents. Thus they can administer more drugs and thereby kill more cancer cells.

Recently reports of their cancer work have appeared in several scientific journals including Cancer Research and the British Medical Journal.

Dr. Scheving reports that studies are now underway at the University of Minnesota School of Medicine as well as in Florence, Italy and Paris, France, in an attempt to apply these principles to the clinics. Although he is quick to emphasize that several others have been very much involved, he has played a prominent role in bringing this idea to the forefront. Dr. Scheving describes the field of chronobiology as the most fascinating and exciting field of science today and cautions that it is not to be mistaken for the now popular Biorhythm Cult. The latter, he claims, has no basis in science and is not to be taken seriously.

Dr. Scheving has been connected with the College of Medicine of the University of Arkansas since 1970. Prior to that he held academic positions at Lewis University, Lockport, Illinois, The Chicago Medical School, and Louisiana State University Medical School.

Scientists from many parts of the world are now coming to the University of Arkansas to consult with Dr. Scheving. Last summer he had visitors from Japan, England and India, and one from Scotland in September. He frequently travels abroad representing the University of Arkansas as well as the International Society of Biochronology, of which he has been secretary-treasurer for th past eight years. Most recently he lectured in Poland sponsored by the Polish Academy of Science, also in Austria, Germany and France. A recent 21-day tour of India was sponsored by the National Science Foundation and the India Government.

During the summer of 1979 he has been asked to organize and direct a two-week course in Europe for NATO. He is now selecting a faculty of 15 from the world's leading experts in different NATO countries. The student body will be limited to 70 young scientists representing all NATO countries.

Dr. Scheving grew up facing numerous difficulties. As a young boy he lost his mother in childbirth, and shortly before her death the spacious family home was destroyed by fire. The task of caring for eight children fell to the father, aided by his aging mother, who had already raised eight children of her own plus additional relatives whose mother had died. Another tragedy was the father's accidental death while some of the family were still relatively young.

Dr. Scheving's mother, was Mary Brown Scheving of Irish descent. His father, Einar, was the son of Arni Scheving Thorkelsson from Skridadal, Sudurmulasysla, Iceland, and Margaret Eyjolfsdottir. Einar and his brother came to America in 1876 and pioneered in the New Iceland settlement in Canada. They were married to sisters and moved to the Dakota territory in 1879.

Dr. Scheving grew up in this rural settlement and hired out to work on various farms. On graduation from high school, he wished to enter the University of North Dakota, but his meagre earnings would not permit it. He then entered Aakers Business College in Grand Forks, N.D. and paid for his schooling by serving as janitor of the school and doing other available work.

He served in World War Two for four and a half years, attaining the rank of Captain within six months of enlisting, serving with General Patton's Third Army. He received several decorations. After the war he remained active in the reserve army and became Colonel at the age of thirty-two.

He entered De Paul University of Chicago after the war, and received his B.S. in biology and M.S. in zoology in four years, at the same time working almost full time. He then took a teaching position in biology at Lewis College of Lockport, Illinois, a comparatively new college at that time. There he established the department of biology and served as its chairman, while at the same time earning doctoral degrees from Stritch School of Medicine of Loyola University in Chicago. This involved commuting 35 miles each way to classes. During this span he became obsessed with the idea of pursuing research, because as a college teacher he had become fascinated with the rhythmic aspects of living things. His first interest was in plants.

He left the college to enter a school of medicine because this offered a better environment than the small college to conduct research. Although his active research activities began unusually late in life for a scientist, he has now published one book, several chapters in other books and well over 150 full length scientific papers in many different scientific journals. His research has almost continuously been supported by the National Institute of Health and frequently by the National Science Foundation. Dr. Scheving's doctoral degree is in human anatomy and he is director of this course at the University of Arkansas Medical School. Several years ago the college acknowledged him by awarding him the only endowed chair at the University of Arkansas College of Medicine, known as the Rebsamen Professor of Anatomical Science, named after the benefactor. He also teaches a course in chronobiology.

He has won teaching awards from all the schools he has been associated with, as well as many awards for research. The most prestigious one is the Alexander von Humboldt Senior Scientist Award, given by the German government upon recommendation by German scientists familiar with his work. This was a generous cash award

which enabled him and his family of five to spend several months travelling through Germany and other parts of Europe.

Dr. Scheving was recently appointed to the U.S. Breast Cancer Task Force, a group of scientists from around the United States who advise on problems of cancer.

Dr. Scheving is married to the former Virginia Krumdick from Manitowac, Wisconsin, a nurse graduated from Loyola University. To him she has been a wonderfuy lady, an understanding helpmate, a great homemaker and superior mother. The couple's four children are all now attending college.

DR. LORNA MEDD PRESENTS PAPERS AT FOURTH INTERNATIONAL SYMPOSIUM ON CIRCUMPOLAR HEALTH HELD IN NOVOSIBIRSK, U.S.S.R.

by Arilius Isfeld

Background information concerning Dr. Lorna Medd's studies and practices is essential to reveal past accomplishments that led to her being chosen to present Medical papers at the Fourth International Symposium on circumpolar Health held in Novosibirsk, U.S.S.R., October 2 - 7, 1978.

Dr. Lorna Medd graduated from the University of Manitoba Medical School in 1970 receiving her Doctor of Medicine degree with Honours and her Bachelor of Science in Medicine. She also was given the honour of being chosen Lady Stick for that year. She also received the Centennial Prize in Medicine offered by the Medical Faculty Women's Club to the woman student attaining highest standing in total course in medicine and also received the Sara Meltzer Medal and prize for best all-round record in the total course in Medicine.

Dr. Lorna Medd interned in the Winnipeg General Hospital for one year and spent one year in residency in Internal Medicine in St. Louis, Missouri, U.S.A.

In 1973 she became the Assistant to the Director of the Northern Medical Unit in Manitoba. In 1976 she was promoted to the position of Co-Director.

On October 22, 1977 the Third Annual James Ross Jenkins Memorial Symposium on the Dynamics of Health Care to Remote Communities was held at the University of Manitoba. Dr. Lorna Medd was one of four doctors presenting papers at this Symposium. Her topic was ''Education in Health Care in Remote Communities''.

These accomplishments and efforts no doubt were instrumental in Dr. Lorna Medd's participating in the presentation of Medical papers at the Fourth International Symposium on Circumpolar Health held in Novosibirsk, U.S.S.R. in October, 1978. The first paper given by her was on ''Combining Medical Education and Health Care Delivery in the North''. The other paper presented was co-authored. The topic was, ''Cervical Cancer Detection in Northern Manitoba and Keewatin District''.

This conference is held every three or four years and previous meetings have been held in Finland, Alaska, and more recently in Yellowknife, N.W.T. Delegates from many circumpolar nation attend, including Finland, Sweden, Norway, Denmark, Greenland, the U.S.S.R., the United States, Canada and Japan.

The Canadian delegation consisted of about twenty-five people including scientists and government personnel. The largest single Canadian contingent (nine) came from Manitoba from the University of Manitoba Northern Medical unit. In this group were Dr. Lorna Medd of Winnipeg, and Dr. Sharon Macdonald of Norway House, both of Icelandic descent.

Dr. Sharon Macdonald graduated in 1972 and interned in Montreal General Hospital. She spent two years at Churchill and is currently at Norway House. Dr. Lorna Medd is now at the University of British Columbia studying Health Services Planning in a Master's program.

The following are some of Dr. Lorna Medd's impressions of the U.S.S.R.:

''Novosibirsk is about 12 time zones away from Winnipeg, or half way around the world, and consequently we found ourselves first, badly jet-lagged, and after a few days, we would wake up at odd hours in the middle of the night, ready for morning.

''We were picked up in Zurich, Switzerland by Aeroflot, the Soviet airline and flown to Moscow. The International Airport in Moscow is huge and because all travel is subsidized in the Soviet Union, there were many people sitting, lying or sleeping in the airport, waiting for a flight. The bureaucracy seemed enormous and very inefficient at midnight. We were taken by taxi across Moscow, about 50 km, to one of the domestic airports. At night Moscow appeared to consist of miles of scattered high-rise apartments. There were almost no neon signs, and the wide paved roads were almost empty of traffic.

''We arrived in Novosibirsk mid morning after about 30 hours of travelling. It was sunny and cold, and the first snow fell a few days later. Novosibirsk is one of the major industrial and academic cities in Siberia, and the apposition of old and new is quite evident. There were several clumps of small houses or cabins with elaborate window shutters painted in bright colours, interspersed with high rise apartments and huge factories and plants. Again the roads were wide, and generally quite good but most of the traffic consisted of trucks and heavy machinery. There were few private cars. Many of the trucks carried farm produce, including huge cabbages, into town. The centre of town was busy, with many stores and other buildings — theatres, a circus in a permanent installation, and a huge square and memorial to the World War II veterans and dead, with an honour guard of school children, which changed regularly and with ceremony.

''On my very brief inspection, the choice in all the stores seemed limited and not of outstanding quality although everything was serviceable. In general the standard of living, while adequate, seemed sparse and not so high as ours. (I suppose there are pros and cons to that.)

''We were put up in the Ob Hotel, a fairly new tourist hotel, on the outskirts of Novosibirsk and about 30 km away from the conference centre in Academic City. Prices seemed extremely high and the dollar-ruble

exchange rate was not favourable. We shared rooms which were sparse, with twin beds and at Holiday Inn rates, suffered with remarkably antiquated and tiny bathrooms.

"The dining hall in the hotel was most impressive being a huge open room with large windows. The food was quite different from North American food; a lot of soured dairy products were available; sour milk, sour butter, yogurt, etc. and the meat and vegetables seemed very heavy and oily. Vodka and Russian beer were abundant, as was strong black tea served from samovars. Delicate cuisine was not the high point of the trip. However there was always a live band after supper and as the delegates got to know one another, the evening dinner dance became very enjoyable.

"We had two Intourist guides, Olga from Novosibirsk and Nina from Moscow, and their patience was strained to the limits riding herd on us since we were jumpy from travelling and not used to Russian customs and attitudes. We felt shepherded like a flock of sheep and were no doubt a lot of trouble.

"During the week we had guided bus tours of Novosibirsk, Academic City, and a large hospital. Although the hospital was old and less attractive than ours, the staff who spoke to us seemed both very pleasant and highly trained. Medical technology in the hospital appeared to be similar to that in major Canadian hospitals.

"Academic City has been built within the last 20 years to further study in Siberia. The buildings are beautiful. The area is spacious and well appointed, and the food good. It appeared that the scientists form part of the elite in Russia. They were dressed and groomed much like Western Europeans or North Americans. Many spoke English.

The Conference

"Interest in health in Siberia has a different focus from health in northern Canada or Alaska. There is a great deal of biochemical and physiological research ongoing in an effort (we gathered) to discover what changes would occur in large numbers of people relocated to northern latitudes to exploit the natural resources. Hence the Russian interest in "adaptation".

"The Canadians, Americans and Danes are more prone to studying their respective indigenous peoples in order to improve health. There is less interest in the health for example, of maritimers relocated to northern mining towns like Thompson or Lynn Lake. However this seems worthy of pursuit even if the government does not relocate people to the north in large groups.

"Because of this difference in focus I and some of my colleagues felt ourselves to be at cross-purposes with the Russian investigators until the difference began to dawn on us.

"Usually three sessions ran concurrently with simultaneous English-Russian translation. The conference arrangements were good and things ran smoothly. It was most interesting to hear what the Finns and Swedes were doing for health in the more northern areas.

"Upon our return we saw Moscow briefly by daylight, and the Kremlin and Red Square are incredibly beautiful. When we landed in Zurich, however, we all had a feeling of tremendous elation, as if we were free again. The atmosphere, through no one's fault for most people were very considerate and helpful, was oppressive in the U.S.S.R. I realized on the Swiss plane what the difference was. In Europe and here in Canada, the faces are animated to smiling. People joke and laugh. In the U.S.S.R. people were very quiet and solemn. There was little spontaneity and the few conversations we had with young Russians were guarded."

Lorna is the daughter of Dr. and Mrs. Medd of Winnipeg and the granddaughter of Bjorg Isfeld and the late Erikur Isfeld of Winnipeg.

Sharon is the daughter of Thora and Donald McDonald of Winnipeg. Her mother Thora is the daughter of the late Trausti and Asa Frederickson of Baldur, Manitoba.

NEW STAMPS DESIGNED BY TOM BJARNASON

Canada Post Office has recently issued two new sets of stamps designed by Tom Bjarnason. One is a set of three depicting Canadian street scenes, in denominations of 50, 75 and 80 cents. The other, and latest to be released, depicts four Canadian Ice Vessels: the *Chief Justice Robinson* on the Toronto-Niagara River winter passenger run from 1842 to 1857; the *Northern Light*, on the Northumberland Strait crossing from 1876 to 1888; the *St. Roch*, Arctic supply vessel from 1928 to 1948; and the *Labrador* on Arctic patrol from 1954 to 1958, now serving with the Canadian Coast Guard service.

Quoting from the leaflet issued by the Post Office: "The 1978 Ice Vessels stamps present an interesting contrast of vessels old and new combatting their natural enemy, ice. From the ice-scrubbed sides of the *Labrador* to the round-hulled *Northern Light* . . . Tom Bjarnason's designs are authentic. The set is enlivened by the colour typography . . . The delicate black steel engraving is appropriate to both the rigging of the early vessels and the complex lattice mast, radar antennas and aerials of the modern *Labrador*."

This gifted commercial artist is the youngest of eight children born to Halldora and the late Gudmundur M. Bjarnason of Winnipeg.

Other items about Tom have appeared in the **Icelandic Canadian** in the Autumn issue 1969, Winter issue 1976, and Spring issue 1978.

A. M.

THE LORD SELKIRK SAILS AGAIN

By Caroline Gunnarsson

The MS Lord Selkirk II is back on Lake Winnipeg — under Viking control.

Owned and operated by descendants of Icelandic pioneers in the New Iceland area, and skipped by a young man of Icelandic descent, 28-year-old Captain Wynford Goodman of Selkirk, Man., the Lord Selkirk will ply the lake again starting with the 1979 season.

This great inland sea has challenged Icelanders from the first day of settlement, and the new owners of the Lord Selkirk are meeting the challenge of keeping the vessel afloat, thus introducing the lake and the picturesque, historic country around it to Canadians and other North Americans, starting with educational tours for school children early in the season, followed by conventional cruises beginning late in July.

A long week end holiday cruise is scheduled for the annual Icelandic Festival at Gimli early in August, when the ship becomes a floating hotel for passengers attending the festival. The ship will take off from Selkirk at seven o'clock Friday evening August 3rd to dock at Gimli. The final day of the festival, Monday, August 6th, will be spent at Gimli right through the evening festivities and dance, then leaving on the last leg of the return journey and disembarking at Selkirk early Tuesday morning. All meals are included in the cost of double occupancy cabins, priced at $285.00, $350.00 and $390.00 per person. There are two deluxe cabins on the ship priced at $450.00 per person.

The owners of the Lord Selkirk, Harold and Dave Einarsson, are sons of Gudmundur Oskar Einarsson, born at Geysir, Man., in 1888. A school teacher in Geysir for a time, Gudmundur was a poet of some note. He moved to Arborg in 1925, where he managed the Farmer's Co-op Store and became a driving force in the community.

Harold, who now spends the major part of his time managing the complicated details of this new enterprise, spent 20 months in the Royal Canadian Navy during the Second World War. Following his discharge he launched into an independent career, and has built up one of the most successful hair-styling establishments in Winnipeg.

His brother David graduated from the University of Manitoba in 1956 with a B.Sc. degree, and has spent much of his life in world-wide ventures searching for energy resources. He is now vice-president of Geophysical Services Inc., a subsidiary of Texas Instruments Incorporated, a firm he joined when he left university.

With the sophisticated seismographic equipment of his firm he has explored the depths of the earth in many parts of the world, including an 11-year survey in North Africa, the initial probing under the North Sea, in Alberta and in one of the world's most adventurous probes in the Canadian Arctic. The Arctic expedition plied the Northwest Passage further than any other ship, after being built in Edmonton and moved section by section to the north, where it was assembled.

David has concentrated his energies on many areas around the world and is now stationed in Dallas, Texas, but he declares that his first loyalty and strongest ties are still with the area of his birth.

SOME SOURCES FOR THE ICELANDIC-CANADIAN FAMILY HISTORIAN

By Eric Jonasson

The tremendous success of Alex Haley's **Roots** in 1976-77 created an unprecedented upsurge of interest in genealogy throughout North America. Fired by the thought that if a black American of slave ancestry could trace his family tree and unearth the place of origin in Africa of a distant ancestor despite overwhelming odds against it, many felt that they too could do the same. These converts to family history flocked to genealogical societies for help, purchased the numerous publications generated by **Roots,** strained the limited resources of archives and libraries across the continent, and helped to make genealogy the third most popular hobby in North America today.

Canadians and Americans of Icelandic background were not immune to this phenomenon and many became aware of a desire within them to learn more about their ancestors. However, genealogy is not unknown to the Icelandic people. The old sagas are laced throughout with family trees and genealogies and the past one hundred years have seen many Icelandic genealogies and biographies appear in print. The result of this centuries-old interest in the family expressed by Icelanders is that present-day Icelandic-Canadian researchers are often able to begin and continue their family histories more easily than those of other ethnic and cultural groups.

Every family historian, regardless of ethnic background, must begin his or her research within the family itself. Interviews should be conducted with parents, grandparents, uncles, and cousins in order to obtain as much first-hand information as possible about ancestors. This process will give researchers an intimate look into the personal lives of their forefathers, as well as providing the basic information which will assist them later in extending their pedigrees in Iceland. A visit to the local public library should yield several general publications on genealogical research which will give some basic guidance on the preliminary steps to be taken in tracing the family tree. As well, researchers should also consider joining their local genealogical societies to take advantage of the experience of the more advanced members of these organizations. Once these first steps have been completed, the researcher is then in the position to continue his research in the archives and libraries of Canada and the United States.

There is a considerable amount of information of importance to the genealogist embodied in the numerous publications of the Icelanders in North America. Early immigrants brought with them a thousand year old literary tradition which was continued in the new land in the form of books and periodicals detailing the historical development of Icelandic culture in North America and documenting the lives of those people who played both small and large parts in this development. In this respect, Icelandic-Canadians are more fortunate than members of other ethnic groups who lacked this literary heritage. Just the same as a strong literary tradition fosters publications of note, these publications in turn encouraged the establishment of libraries to house the works. Numerous libraries across Canada and the United States contain collections of Icelandic publications. However, two very important collections of primary value to Icelanders are the Fiske Icelandic Collection, John M. Olin Library, Cornell University, Ithaca, New York, 14850, in the United States and the Icelandic

Collection, University of Manitoba, Winnipeg, Manitoba, R3T 2N2, in Canada, although, with its continuing interest in genealogy, the Icelandic Collection in Winnipeg may very well be the more important of the two for genealogists.

The most important of the available publications from a genealogical standpoint, are those which contain biographies of the Icelanders in North America. These short historical sketches of Icelandic immigrants and notables often contain considerable references to ancestors and places of origin in Iceland, and can enable researchers to establish a starting point for their research in Iceland without too much trouble. Some of the better known of these works include Thorleifur Jackson's three publications: **Brot af Landnams Sögu Nyja Islands** (Winnipeg 1919), **Fra Austri til Vesturs** (Winnipeg 1921), and **Framhald af Landnamssögu Nyja Islands** (Winnipeg 1923); Benjamin Kristjansson: **Vestur-Islenskar Aeviskrar** (Aukureyri, multi-volume); Thorsteinn Th. Thorsteinsson: **Saga Islendinga i Vesturheimi** (Reykjavik, multivolume); and Thorstina Jackson Walters: **Saga Islendinga i Nordur Dakota** (Winnipeg 1926). Another rich source of biographical information is the **Almanak: Olafur S. Thorgeirsson,** published at Winnipeg from 1895 to 1954. This almanack regularly featured the biographies of Icelandic pioneers in various areas of North America, as well as notes on the deaths, college graduations, official appointments, etc., of Icelandic-Canadians. Although these publications are extremely valuable to genealogists, they often contain considerable errors and researchers should ensure to verify all information embodied in the biographies before accepting it as absolute fact.

Newspapers comprise another important printed source for the family historian, partiularly for the biographical information to be found in the obituary sections. These newspapers have been published since the Icelanders first came to Manitoba, beginning with **Nyi Thjodolfur** (a handwritten ''newspaper'' issued during the winter of 1876) and followed by **Framfari** (1877-1880), **Leifur** (1883-1886), **Heimskringla** (1886-1959), **Lögberg** (1888-1959) and **Lögberg-Heimskringla** (an amalgamation of the previous two newspapers, published since 1959), not to mention the numerous church and private newspapers and periodicals, such as **The Icelandic-Canadian,** which have been published over the years. In addition to the obituaries, these publications contained notices of events and happenings in the Icelandic communities with brief remarks of a personal nature concerning Icelandic families or individuals within the community. However, in order to reap all the information on an ancestor or family, it is necessary to search through each issue of these publications — a very arduous task, to say the least.

Several publications also exist which will provide further material on ancestors' backgrounds and genealogies, while others will enable researchers to place their forefathers in the context of the times in which they lived. The ''Reports on the Icelandic Settlements in Canada, 1891-92'' prepared by Baldwin L. Baldwinson and published in the **Dominion Sessional Papers:** Department of the Interior in 1892 (Sessional Paper 7) and 1893 (Sessional Paper 13) are especially useful to the genealogist. These reports cover all major Icelandic settlements in Canada, containing lists of the names of the heads of the families in each settlement area together with considerable information on their financial standing in the community. Of particular importance, these reports provide the place of origin in Iceland of each of the 637 family heads listed. Numerous genealogies, published primarily in Iceland, often contain extensive material on branches of the family who emigrated to

Canada or the United States, and many genealogical researchers in North America have been very fortunate in finding that much of the work in tracing their family trees has been completed for them and included in these works. Still other publications, such as Wilhelm Kristjansson: **The Icelandic People in Manitoba: A Manitoba Saga** (Winnipeg 1965); Walter J. Lindal: **The Saskatchewan Icelanders: A Strand of the Canadian Fabric** (Winnipeg 1946); and Thorstina Jackson Walters: **Modern Sagas: The Story of The Icelanders in North America** (Fargo, N.D. 1953), as well as the many local histories written on the areas where the Icelandic people settled in North America, enable researchers to take the events in the lives of their ancestors and weave them together with the historical occurrences of the Icelandic people in the United States and Canada.

Too frequently, researchers are only concerned with their direct ancestors, content merely with gathering the dates and places of birth, marriage and death for each of them. They appear uninterested, or indifferent, about learning more about each ancestors' children or in finding information which documents the day to day lives of these ancestors. This is indeed unfortunate, for a collection of names and dates is only a bare skeleton of a family tree and by choosing to ignore the details of their ancestors' lives many deny themselves the rewarding experience of knowing their forefathers as living pesonalities. Although more effort on the part of the researcher is required to obtain this additional material, the result will be a rich insight into the lives of their ancestors which will long be valued by descendants and relatives.

Canada and the United States are generously endowed with an extraordinary volume of records documenting the events of the lives of their citizens. Many books have been written which describe and detail these records and all family historians should consult some of them before progressing too far into their research in North America. Several of the better known and more widely used of these publications include Eric Jonasson: **The Canadian Genealogical Handbook: A Comprehensive Guide to Finding Your Ancestors in Canada** (Winnipeg 1978) for Canadian research, and Val D. Greenwood: **Researcher's Guide to American Genealogy** (Baltimore, Maryland 1973) and Norman E. Wright: **Building An American Pedigree: A Study in Genealogy** (Provo, Utah 1974) for American research.

A few of the records likely to be used by the family researcher in North America include census records (compiled every 10 years, these provide the names, ages and personal information on all members of the family), assessment rolls (give a continuous ''picture'' of the financial standing of each family in an area, and were often compiled annually although some were collected less frequently than this), homestead records (often give considerable information on the family and farm of the homesteader), directories (which enable researchers to follow their ancestors as they moved from place to place), wills and probates (which generally give a final financial tabulation for each ancestor as well as listing the names and addresses of heirs and children), and many others, each of which will provide one more piece of information for an ancestor's life mosaic. Of course, church records and civil registration certificates for births, marriages and deaths will provide the proof required to determine the children and ancestors of those Icelanders who have been in North America over the past one hundred years, and the passenger lists of the ships arriving at Quebec and Halifax will furnish the exact dates when ancestors arrived. Other sources will become quickly apparent to the re-

searcher after consulting some of the guidebooks for North American records.

After exhausting the available sources on this side of the Atlantic, the family historian can then prepare to continue the quest in Iceland. Most records in Iceland which are useful to the genealogist have been gathered and deposited in the National Archives of Iceland (Thjodskjalasafn Islands, Hverfisgata 17, Reykjavik). Inventories which describe the available records have been published: **Preststhjonustubaekur og Soknarmannatal** (Reykjavik 1953) and **Skra um skjalasafn syslumanna og sveitarstjorna** (Reykjavik 1973-), and summaries based on them as well as other information pertinent to Icelandic genealogical research is contained in Eric Jonasson: **Tracing Your Icelandic Family Tree** (Winnipeg 1975). In turn, these records in the National Archives have been microfilmed by the Genealogical Society of the Church of Jesus Christ of Latter-day Saints and are available to researchers at their large Genealogical Library (50 East North Temple, Salt Lake City, Utah 84150) or through any one of their more than 260 branch genealogical libraries located throughout North America. As well, the Icelandic Collection in Winnipeg hopes to gradually obtain copies of the 800 microfilm reels containing these records which, together with its extensive collection of Icelandic publications, will make it the most important collection in North America for Icelandic family researchers.

In this age of impersonal government and increasing complexity in our day to day lives, genealogy is seen by many as a means to re-establish our personal identities and to link our lives today with our ancestral roots and heritage. Hopefully, as more Icelandic-Canadians actively seek out their own ancestors, they will become more aware of the fine traditions of the Icelandic people, as well as helping to enrich the history of the Icelanders in North America through the documentation of the lives of their ancestors.

Editor's Note:

Eric Jonasson is the president of the Manitoba Genealogical Society. He is the son of the late Victor Otto and Eileen Jonasson. His grandparents: the late Otto and Asa Jonasson. Asa is now Mrs. Jonas Thorstenson, Point Roberts, Washington.

GENEALOGICAL SOCIETIES IN CANADA

Alberta

Alberta Genealogical Society, Box 3151, Station A, Edmonton T5J 2G7.

British Columbia

British Columbia Genealogical Society, Box 94371, Richmond V6Y 2A8.

Manitoba

Manitoba Genealogical Society, Box 2066, Winnipeg R3C 3R4.

***New Brunswick**

New Brunswick Historical Society, Box 575, Saint John, La Societe Historique Nicholas Denis, Site 19, CP 6, Bertrand E0B 1J0.

***Newfoundland**

Newfoundland Historical Society, Colonial Bldg., St. John's A1C 2D9.

Nova Scotia

Genealogical Committee, Nova Scotia, Historical Society, Box 895, Armdale.

Ontario

Glengarry Genealogical Society, P.O. Box 460, Lancaster K0C 1N0. The Heraldry Society of Canada, 125 Lakeway Drive, Ottawa K1L 5A9. Ontario Genealogical Society, Box 66, Station Q, Toronto M4T 2L7. United Empire Loyalist Association, Dominion HQ, 21 Prince Arthur Ave., Toronto.

Prince Edward Island

P.E.I. Genealogical Society, c/o Box 922, Charlottetown C1A 7L9.

Quebec

Quebec Family History Society, Box 1026, Pointe Claire H9S 4H9. Societe de Genealogie de Quebec, CP 2234, Quebec G1K 7N8. Societe Genealogique Canadienne-Francaise, CP 335, Place d'Armes, Montreal H2X 3H1. Societe Genealogique des Cantons de l'Est, CP 635, Sherbrooke J1H 5K5.

Saskatchewan

Saskatchewan Genealogical Society, Box 1894, Regina S4P 0A0.

*These provinces do not have genealogical societies as such. Some genealogical information may be obtained from the other organizations listed.

BRIDAL CUP

Stephan G. Stephanson

Translated by Thorvaldur Johnson

Remember, friend, we often felt
That pleasing was this earth,
As youth communed with youth throughout
The whole of Skagafirth,
When summer walked in bridal dress
And fall in green and gold.
Then songs were sung, and youthful eyes
Cast glances shy or bold.

Since then the century has aged
By years of three times ten.
Yet, summer finds the human mind
To be the same as then,
And, still, the songs are here to sing
Of happiness and bliss.
And now, as then, the maidens can
Caress and softly kiss.

Now, summer's twilight gathers fast
To an autumnal gloom,
And lays its soft and silky veil
On village, hill and home,
On the mown meadows in the vale,
On acres harvest-free,
On fruits of earth, and fading leaves
Of gold on every tree.

And here, within, is light and love
On this fair bridal day,
With friendly word on every lip,
In every soul a lay;
And who is there that now would say,
If look around he will,
That hopes of spring are higher than
What autumn can fulfill.

THE ARCTIC MIRAGE: SEEING AROUND THE BEND

By Carol Atwell

In days of yore, when hardy Norsemen roamed the shores of Scandinavia and Britain in fearsome dragon-headed ships of wood and hide, legend had it that the world was flat, and that the island, Earth, swam in a saucer of seas beyond whose rims lay the dreaded Abyss. Near the edge of the world was the far and murky region of Thule, where the whirlpools, Scylla and Charybdis, raged in eternal swirlings which pulled the ocean waters into the ground through submarine channels where they re-emerged as the rivers and mountain streams of Earth.

The Nordic sagas described the discoveries of Iceland, Greenland, and the New World as fateful products of wind-blown voyages. But were these discoveries in what was essentially the perilous region of Thule, really accidental, or did the ancient mariners have an inkling about what lay ahead?

Prof. Waldemar Lehn of the department of electrical engineering and Prof. H. Leonard Sawatzky of the department of geography, propose that Erik the Red, and Gunnbjörn and other Viking explorers had actually seen the distant shores through a phenomenon known as the arctic mirage.

The arctic mirage can be seen in regions of high latitude usually over expanses of cold water or ice. The mirage occurs when the air becomes progressively colder as it gets closer to the earth's surface. The increase in temperature with elevation is known as a temperature inversion and with these conditions, light rays don't travel in a straight line but are bent or refracted around the curvature of the earth. The stronger the temperature inversion, the greater the refraction of the light rays. When the ray curvature equals the earth's curvature, it creates the optical illusion that the earth is flat. A more extreme case of temperature inversion, which is not uncommon, makes the earth's surface appear saucer-shaped and objects which are normally out of sight, such as coastlines, are raised into view.

The early Norsemen referred to this type of arctic mirage as *hillingar*, a term still used in Iceland. The effect can be very deceiving because it has such a natural appearance, that the viewer often doesn't realize that what is being seen is due to the mirage.

The mirage can be seen on Lake Winnipeg, especially in late spring, when the daytime temperatures are in the 20's but there is still ice on the lake. "At Grand Beach," said Prof. Lehn, "you can frequently see across to Gimli. The hillingar effect is the most innocent-looking because everything looks completely normal. The eye has no way of telling that it's seeing farther than it should."

Prof. Lehn and Dr. Sawatsky often take sightings from the Lake Winnipeg area, or try to. At certain times of the year the mirage occurs more often than not. "I went out for three days in May," Prof. Lehn recalled, "and it was difficult to get a normal sighting. I finally went to the map where I could determine the elevation and calculate the normal line of sight."

The hillingar effect could account for the Vikings' islandhopping exploration and settlement from Britain to the Faeroe Islands, from the islands to Iceland, from Iceland to Greenland and then perhaps to Baffin Island. When Erik the Red set off for Greenland, he started from his home on the northwest shore of Iceland. From there he might have seen the coast of the giant isle rise up over the horizon from time to time. Without this visual incentive, Professors Lehn and Sawatsky are hard put to justify his course of action, or to attribute it to luck and the winds.

Departing from Breidafjord, Iceland, on a northwest heading, Erik the Red appears to have taken the shortest distance between Iceland and Greenland. The winds and the ocean currents would have been against him and since the Vikings' ships had some difficulty sailing close to the wind, it would seem as if his crew would have had to row most or all of the way.

"The distances from Europe to North America are smaller than people think," said Prof. Lehn, "the jump from Iceland to Greenland is 300 kilometers. The sagas tell of accidental, storm-driven voyages, which is very exciting, but it seems more logical that living in the area, the explorers would have seen some mirages that would have said that there was land. They were observant people and lived close to the land."

It has been documented in 1939, that the arctic mirage has enabled a sea captain to accurately identify the Snaefellsjokull, a mountain on the west coast of Iceland, from a distance of 500 kilometers.

Trying to discover the origin of the word Thule, Professors Lehn and Sawatsky have come as close as the Celtic word "tell" meaning "raise" or "to raise oneself." "Tel" is the root of the Irish words "telach" and "tulach" which means "height or mound." It should be mentioned here, for those who are a bit rusty on their Icelandic history, that the Norsemen found Irish hermits on Iceland when they discovered and took possession of the island. The hermits soon departed, but they could have conceivably left behind the legend of Thule, a legend that could have been frequently supported by the arctic mirage.

The arctic mirage doesn't always manifest itself in the subtle form of the hillingar. It can take the more obvious and often frightening appearance of the hafgirdingar which means sea fences. In this case the mirage presents itself as a wall or double horizon. To a sailor on the open sea, there might appear to be walls on all sides. Even more terrifying the mirage might shift. At sea this could look as though the walls of sea water were gaining height as they moved in on the viewer.

This effect coupled with the relatively high rate of ships lost at sea provides a likely source for hair-raising Nordic legends.

The study of the arctic mirage as a possible rationale for Nordic exploration of the west began several years ago, when Dr. Sawatsky approached his colleague in engineering to find out just how far one could see with the effect.

"This apparently simple question had never been answered by the scientific community," said Prof. Lehn, "The answer did not lie in standard textbook explanations. In fact, no one in North America had ever addressed the problem at all. I decided to analyze and explain the effect. The optical theory had to be developed and a computer model of atmospheric refraction has to be set up. Subsequently some useful references were located in the German literature. Some early analytical explanations had been attempted, but since the 1920's the problem has been virtually ignored.

"Without mathematical analysis, no significant prediction could have been made that extended the mirage observations to conditions pertaining to the Vikings. This analysis has been continued because a better understandings of the optics is necessary if other possible applications are to be investigated."

Given the right conditions the mirage can occur over land. Having grown up in southern Manitoba, Dr. Sawatzky remembers seeing a mirage on his long walks to school in the winter.

". . . It is flat country, with relatively few trees. On crisp mornings in late winter, I would look into the distance and the next

villages would be neatly staircased, one on top of the other,'' he recalled. ''I can remember seeing the big grain elevator at St. Agathe, which was about 40 miles north of us.''

''As the sun got a little higher, the ground would warm up and the air would also get warmer and lose its refractive capability. The light fails to reach you,'' explained Dr. Sawatzky, ''so you have the effect that the bottom of the buildings had dropped off.'' The people who lived in the area were quite aware of the mirage. There were even jokes about it.

''Oh, yes,'' said Dr. Sawatzky, ''they used to say that if you wanted a great day to move grain elevators, you just had to wait for the bottoms to fall off and then you could back your truck in underneath and drive 'em away.''

The heat inversion can create a mirage powerful enough to deceive even the knowing viewer. David Thompson includes an account of his experiences with an arctic mirage in the narrative description of his explorations of western North America. Although Thompson knew the lake on which the mirage occurred, the effect was so strong that he reached for his snow shoes, so that he could better handle the ''slope'' that his eyes saw and his mind denied.

The question being posed by the researchers today is whether the mirage seriously affects transportation in the north. Do northern navigators, whether on land, at sea or in the air, make allowances for the hillinger when they take their markings? Could some of the navigational problems and even accidents that have occurred in these areas be attributed to the hafgirdingar?

''While it is true that the legends helped us in getting into this work,'' said Prof. Lehn, ''our present problems are going to be solved, hopefully, by mathematical analysis, computer simulations and field observations.''

Professors Lehn and Sawatzky plan to continue their studies of the most intriguing arctic phenomenon since aurora borealis.

—University of Manitoba Staff Bulletin

FOLKLORAMA 1978

Scandinavian Pavilion, held at the St. James Civic Centre Auditorium, 2055 Ness Avenue, sponsored by the St. Stephen's Lutheran Church ''Action 70's Group'' and hosted by Lord Mayor R. G. Goodman, was a resounding success. Five Scandinavian nationalities were on hand to make it so. Mini-Smorgasbord was served every day, featuring foods of each nation. The entertainment was provided by the Icelandic Saga Dancers, Ukrainian Dancers, Billy Goodman and Hans Osted delighted the crowds with their accordian renditions. The newly formed Icelandic Choir sang every evening and Leila Platt sang Norwegian songs. Displays of various ethnic artifacts were artfully presented by Mrs. Edmund Overgaard, Mrs. Lewis, Mr. Hans Osted and others.

MAN AND HORSE — A BOOK REVIEW

SAGA HESTALAEKNINGA A ISLANDI,
by George J. Houser. Akureyri, Bokaforlag Odds Bjornssonar, 1977. 359 pp.

By Erlendur Jonsson
(Morgunbladid, June 17, 1978)

When this book came into my hands it somehow managed to get to the bottom of the stack — was not this a book for veterinarians and other specialists? Scientists! A scholarly work, to be sure, it is, however, of no less interest to the general public, for this work is concerned not with medicine, but with anthropology or ethnology, and therefore belongs alongside the **Islenzkir thjodhaettir** of Jonas from Hrafnagil and other works of similar nature. The author is on firmer ground than many who have discussed Icelandic folk customs in that he has researched comparative customs abroad and has therefore frequently been able to point out parallels from other countries, mostly from our closest neighbours. His Icelandic material is from both oral and printed sources, very few of which are very old. The Icelandic sagas, for instance, contain ''not a single reference to the treatment of horses. In the Sagas of the Bishops the treatment of horses is generally closely allied to vows and belief in the power of the saints.''

Although the book is concerned with remedies for horses, it is not only narratives of old Icelandic methods of treatment that are to be found there, but also a great deal of knowledge about men and their horses in this country through the ages, in other words the relationship between men and their horses, the treatment of horses and various kinds of superstitions attached to horses.

To a greater degree than the other domestic animals the horse has struck a responsive chord in the soul of the people. Poets have composed verses about him and have been unstinting of their praise. Furthermore, it has long been thought that a man's treatment of his horse was a visible indication of his innermost nature. It is a well known fact that during every period of the history of this country the horse bore with the same conditions as the people, neither better nor worse. Furthermore, through the ages it adapted itself to the conditions here, became patient and tenacious on rough terrain and in a severe climate. That, too, the author of this book has taken into consideration. One may conclude, moreover, from his anecdotes that the horse is to a certain extent a sensitive creature, even though otherwise sturdy and strongly built. Primarily a beast of burden, on which heavy loads were laid, it nevertheless quickly became apparent when something was wrong with him. Then remedies were tried. Now from many if not most examples cited, they would appear to have been a kind of superstitious nonsense. One should remember, however, that remedies for human ailments were hardly any more scientific. In the dictionary pulished by the **Menningarsjodur** the word **hrossalaekning** has two definitions: the first ''the treatment of horses,'' the second ''crude or unsanitary medical treatment.''

Many stories have been told about horses' sense of direction. One chapter of the book is entitled **Leidindi og strok** (Discontent and running away). Among the anecdotes related there is that of Hvithofur, a horse from Rimshus, sold in the year 1906 and taken to the Westmann Islands, where he never knew a happy day. After being there a year he became so homesick he couldn't stand it any longer. He threw himself into the sea with the intention of swimming to the mainland and was certainly heading in the right direction. That same evening three

men were returning in an open boat from fishing west of the islands and when they rowed past Faxasker, there stood Hvithofur taking a rest on the skerry closest to the mainland. He had obviously determined where the channel was narrowest, but even then it proved too wide for him. He finally reached land, however, out by the mouth of the thjorsa, where his body drifted ashore.

Houser then tells of various measures taken to prevent horses from wanting to run away: leading a horse three times in a counterclockwise direction around the farm, for instance, sprinkling salt in his ear and more along the same lines.

In the preface Houser mentions how he assembled the material for the book, collecting his source material "from elderly farmers and self-taught men who occupied themselves with the treatment of horses. I obtained their names from the National Museum, from clergymen, veterinarians, sheriffs, postmasters and policemen," Houser says.

His most fertile sources, however, were Karolina Einarsdottir from Middal and the veterinarian, Magnus Einarsson. Magnus wrote a book on veterinary medicine which was published in 1931. The primary information with regard to folk veterinary remedies is not derived from this book, however, but from a report Magnus wrote for a Swede named Paul Heurgren. The latter wrote a book entitled **Husduren in nordisk folktro** (The Domestic Animals in Scandinavian Folk Belief). The Icelandic material in that work was based on the report Magnus had assembled and sent to Heurgren. Magnus's original manuscript has been lost, or at any rate has not yet been found. The material he collected — or fragments of it — is therefore accessible only in the book published in Swedish.

In 1971 Houser was awarded a grant by the Icelandic Science Foundation to pursue this work. That investment has been justified.

This is a book for horsemen. But first and foremost it is a book for those with an appreciation of old Icelandic folk customs. The book is well conceived and the sources clearly indicated, and at the end are to be found indexes covering both key words and the names of all individuals mentioned in the book.

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Another review of this book appeared in the Winter 1978 issue.

Peter Johnson vs. the Chess Master

At the age of 97, Peter Johnson proved his skill in the game of chess at the annual Icelandic Festival at Gimli last summer. He was one of two participants who played to a draw between 30 players and Chess Master Fridrik Olafsson of Iceland. "I watched the match and Peter played a superb game," says Roy Gilbart of Selkirk, Man.

Formerly of Winnipeg, Mr. Johnson is now a resident of Betel at Selkirk, and Mr. Gilbart reports that the Icelandic chess master visited him there to chat with him and present him with an autographed chess book. Peter also has a certificate to show for the draw.

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LT. COL. ARTHUR K. SWAINSON, CD

He was born on August 8, 1931 at Glenboro, Manitoba, son of **Ingolfur** and Liney Swainson. He received his high school education in Glenboro, and then graduated from the University of Manitoba in law in 1955. He joined the Air Force Legal branch in 1956. After further study at the U. of M. he received his Master of Laws degree in 1976. He has served in various posts in Canada and Europe and in 1977 was made Judge in the Judge Advocates Office.

Honors have come to him in life, among them the C.F.B. Community Service Award given in Metz, France in 1965 and last year, the Queen's Jubilee Medal.

W. H. (Bill) FINNBOGASON

W. H. (Bill) Finnbogason

The appointment last November of W. H. (Bill) Finnbogason to the responsible and prestigious position of Commissioner of Works and Operations, City of Winnipeg, was the culmination of a distinguished career in both the public and private sectors. Prior to his appointment he had been Manager of Personnel, City of Winnipeg. His first position with the city was that of Assistant Traffic Engineer, 1952-55. Since that time his career has been characterized by a series of periodic promotions.

Bill was born May 14, 1923 in Winnipeg. He graduated with the degree of Bachelor of Science in Mechanical Engineering from the University of Manitoba. During World War II he held the rank of Flying Officer with the R.C.A.F., and served as airbombing instructor in Canada and overseas. He received the Outstanding Service Award A.P.E.M. in 1976. His professional activities have been numerous and varied, including the presidencies and chairmanships of organizations relating to his work.

His community activities include the following:

Immediate Past President, Board of Trustees, First Lutheran Church, Winnipeg.

Past President, Icelandic Canadian Club of Winnipeg.

President and Chairman, Board of Directors, Betel Home Foundation, a voluntary non-profit organization that owns and operates two personal and extensive care homes in Gimli and Selkirk, Manitoba — total 190 beds.

Bill married in 1944. His wife's name is Nona (née Smith). They have three daughters and one son.

He is the son of Guttormur (Goody) Finnbogason and his wife, Olavia (née Bardal). His grandparents were Pall and Halldora Bardal, long residents of Winnipeg, and Finnbogi Sigmundsson and Johanna Ketilsdottir, both of whom were born in Iceland. A. V.

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CHAPTER OF ICELANDIC NATIONAL LEAGUE CELEBRATES 35th ANNIVERSARY

The Gimli Chapter of the Icelandic National league met at Betel November 23 for a social evening to celebrate their 35th anniversary. The Gimli chapter had been formed on this day in 1943.

The evening's entertainment started with a spirited sing-song led by Oli Narfason with Hedy Bjornson at the piano. Dr. Frank Scribner then showed a number of very good slides of his travels in China. Lara Tergesen gave a brief outline of the history and achievements of the League during its 35 years.

The Betel Home was chosen as the site for this celebration because there are a number of formerly active and some still active members residing there.

—Lake Centre News, Dec. 5, 1978

LAWRENCE A. HALLDORSON, FLIN FLON SCHOOL BAND DIRECTOR, RETIRES

By G. Bertha Johnson

On his retirement as instructor of the Flin Flon School Band, Lawrence Halldorson was honored by an Appreciation Dinner, sponsored by the Flin Flon School Band Parent Association.

Andy Stewart, president of the association, presented Lawrence with a chime clock, suitably engraved, and silver goblets, with warm thanks on behalf of the community which Lawrence served with outstanding dedication, and in many capacities for more than 22 years.

Lawrence Halldorson's musical career is long and varied. In the Flin Flon School orchestra, he played third violin, then first trumpet. In the Royal Canadian Legion Drum and Bugle Corps his part was percussion. He played trumpet in the B.P.O. Elks Senior Band; played second trumpet in the Flin Flon Symphony Orchestra and was band assistant, marching instructor, and baton instructor for the B.P.O. Elks Youth Band. He was instructor and director of The Royal Canadian Sea Cadet Corps "Husky" Drum and Bugle Corps and instructor and director of the Royal Canadian Sea Cadet Corps "Husky" Brass Band for 13 years.

For ten years Lawrence was a machinist with the H B.M. & S. Company, and he left their employ in 1955 to join the Flin Flon School staff, first as shop instructor, and later as teacher and director of the School Band, which position he held for nine and one-half years. This teaching included hundreds of activities in Flin Flon and other towns.

There were two concert trips to Snow Lake, concert for Thompson Nickel Days, and a second trip for a parade; and four trips to Hudson Bay, Sask., with Hudson Bay Band invited three times to Flin Flon for workshops, concerts and parades. At Wasagaming, Man. the band gave a concert and a parade for the Oddfellows and Rebekahs. They participated in a fine workshop with the Dauphin Band in Flin Flon ending with an excellent concert. Flin Flon School Band and Spring Valley Junior High Band held two workshops and concerts, one in Flin Flon and one in Winnipeg. Seven members of the band attended at the International Peace Gardens with one girl playing in the Peace Gardens World Tour Band. The band attended the Kinsmen International Band Festival in Moose Jaw, Sask., three times. On one occasion the Flin Flon School Band placed third in their band class in competition with eleven other and larger bands.

In spite of all this work, Lawrence Halldorson found time for other community activities. He was a Boy Scout Master for seven years. He played trumpet in the stage production "Music Man" orchestra; belonged to the Hugh McBratney Jazz Band; Fred Barnowich's Old Time Band; led the L. A. Halldorson Jazz Band Combo; is a member of Wes Vickery's Jazz Combo Orchestra; played solos for Legion Banquets and church; played the Last Post and Reveille for Remembrance Days, Decoration Days, and scores of funerals.

Lawrence served in the R.C.A.F. World War II as an aero-engine mechanic for two years and three months with one year in England in a bomber squadron. He is the son of Kjartan Halldorson of Lundar, Man. and his wife, Mabel Shewfelt Halldorson. He is married to Agnes Gudrun Bue and they have three children, Jon, Lorna and Sigurd.

Courtesy of the **Flin Flon Daily Reminder**

THE VAN NORMAN BROTHERS

By Brian Marshall

You can hardly blame Robert and Jonina Van Norman of Brandon if they puff their chests a little when you mention their sons. After all, it isn't many parents who can boast four sons in the RCMP.

And they are all officers and on the move. Staff Sergeant Robert M. Van Norman, in charge of the force's largest traffic unit in Burnaby, B.C., retired from duty earlier this summer.

Brian K. Van Norman, who was the commanding officer at Dauphin, has been transferred to the same office in Peace River, Alta. And he has also been promoted to the rank of superintendent.

Staff Sergeant John M. Van Norman, who was a pilot with RCMP Thompson, has been transferred to Yellowknife where he will be in charge of air services.

The fourth son, Sgt. R. David Van Norman, joined the force in 1947 but is now retired and living in Houston, Texas. And that's the Van Norman's contribution to law and order.

Did they have any other children? Yes . . . a daughter, who resides on a farm near Rapid City.

—Brandon Sun

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Editor's Note:

Jonina Van Norman was born in Reykjavik, Iceland. She came to Canada with her mother in 1910. She married Robert Van Norman in 1927. They farmed in the Decker district, Manitoba for twenty-six years. Subsequently they resided in Lloydminster and Brantford, Ontario. They retired in 1969, and since then have resided in Brandon.

Mr. and Mrs. Olson Celebrate Golden Wedding Anniversary

Bill and Violet Olson of Lundar, Manitoba, were married at Gimli, Man. on October 20, 1928. Two years later they moved to Lundar and operated the Lundar Bakery from 1930 until they retired in October 1976.

The have four daughers and four sons-in-law, all living in Manitoba, Joy and Power Mowat of Gladstone, Lillian and Eric Johnson of Lundar, Mae and Carl MacGillivray of Warren and Hope and Dan MacNeil of Fisher Branch. there are 13 grandchildren and 2 great-grandchildren.

—Lake Centre News, 10 Oct. 78

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Graduate of U of M

Franci Johnson, a Gimli resident, a received a degree in Physical Education at the University of Manitoba. Franci received many awards for her performance in sports and was awarded 2 scholarships when she entered university in Sept. 1975. She is presently teaching piano and studying for a degree in Education.

Franci is the daughter of Mr. and Mrs. Bill Johnson of Gimli.

—Lake Centre News, 14 Nov. '78

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Halldorson makes his mark

The city of Brandon didn't need the Winter Games to attract a nation-wide audience.

Dan Halldorson did it all by himself on world-wide television Saturday and Sunday from Hawaii.

Danny played with the big names in the $300,000 Hawaiian Open golf tournament and came away with the biggest cheque of his young pro career.

His play prompted superlatives from the boys behind the "mike."

"He's shown us something," said Bob Goalby, a former Masters champion.

"He's not backing off," voiced Arnold Palmer.

"That takes talent," said Palmer after watching Halldorson cut a three-iron into the green on the par-three 17th.

"The rookie's being tested today, what with the wind, rain, tension and the pressure of playing with the tournament leader," said anchorman John Brodie.

Maybe Halldorson's wife Sharon said it best for everybody after 15 holes the last day:

"Danny's very happy to be where he is. I'm sure he didn't like that double-bogey (at 11) but he's having his best tournament ever."

Now, with a cheque for $9,675, maybe he can buy himself some rainwear!

—Winnipeg Tribune

Gudmundur (Jimmy) Albert Hjartarson

Jimmy attended Ravenscourt School for seven years. He was on the dean's Honor list for four years. He won the $500 Fetherstonhaugh Award in 1976-77 for high academic achievement. Last year he won an award of $4,400 from the University of Manitoba for Post Graduate Studies. He graduated with a Bachelor of Science degree in Electronic Engineering in May of 1978. He entered his thesis in the Manitoba Telephone contest. He came first and won a special award. He is currently working towards his Master's Degree in Electronic Engineering at the University of Manitoba. He hopes to have that degree by the end of September, 1979. He is twenty-two years of age. He is the son of Gudmundur and Gudlaug (Laura) Hjartarson of 115 Renfrew Street, Winnipeg.

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FRENCH HORN PLAYER FIRST IN MUNICH COMPETITION

French horn player John Macdonald placed first against seventy-two other contestants in the International Music Competition held recently in Munich. Last year he was the winner of the CBC Talent Show in Montreal. He is presently living in Germany and working as first horn player with the Frankfurt Radio Symphony.

John Macdonald was born in Gimli thirty years ago, the son of Mr. and Mrs. Earle Macdonald. His parents presently make their home in Portage la Prairie, Manitoba. His brother, James Macdonald of Toronto, also enjoys a considerable reputation as a French horn player.

Mr. Macdonald is the grandson of (Loa) Valgerdur Engilrad Macdonald, daughter of the well-known poet and musician Jon Jonatanson, who lived for many years in the Gimli area.

Dr. Emil Gudmundson

Dr. Emil, Dr. Barbara and daughters, Holly and Martha

In the autumn issue, 1978, of the **Icelandic Canadian** there appeared an article *Emil Gudmundson Receives Doctorate,* but a photograph of him and his family was omitted in error. We are, accordingly, pleased to publish it in this issue.

Index to Advertisers