SUMMER 1961

# THE ICELANDIC CANADIAN

HIS EXCELLENCY ÁSGEIR ÁSGEIRSSON, PRESIDENT OF ICELAND

# The Icelandic Canadian

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## THE ICELANDIC CANADIAN

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EDITORIAL

# THE PRESIDENT'S VISIT

In September, 1961, the President of Iceland, Ásgeir Ásgeirsson, will visit Manitoba four score years and six after the first settlers from Iceland landed on the shores of Lake Winnipeg to establish new homes in a fledgling province of a nascent state. His visit is a commemoration and a tribute to the courage, fortitude and achievement of those bewildered immigrants and their descendants. On the other hand it cannot but bring into focus the radical change of outlook that has taken place in the Icelandic communities of Manitoba, now integral parts of an emergent Canadian nation.

The settlers had clearly defined objectives. Here they would establish a new Iceland, where their own beautiful language would be preserved, the "ástkæra, ylhýra málið, og allri rödd fegra" (beloved, heart-warming language, every tongue fairer). Here they would maintain Icelandic traditions and the Icelandic way of life. Here the erosive waves of alien cultures would forever beat in vain against their right little, tight little Icelandic island.

The years have passed; the Icelandic pioneers have gone to the beyond; gone also are many of their hopes and fears. That was inevitable. Some of their objectives were incompatible with the process of nation-building. Some of their fears have not come to pass, thanks to their efforts and those of their children.

But Ásgeir Ásgeirsson, the representative of a progressive, fairly prosperous modern nation, and a people to whom its Heroic Age is still an inspiration and a bulwark in times of trial, will still hear his beloved language spoken, well by some, haltingly by others. He will find that the tongue that Ingólfur Arnason and Egill Skallagrímsson spoke has not been completely forgotten on the North American continent. He will also find a strong desire on the part of many to maintain close relations with Iceland, its traditions, and its unique, virile culture, doggedly cherished and maintained throughout the centuries in spite of inconceivable hardships caused by Nature's caprices, and in the face of subversive foreign influences. He will come to know that the Icelandic people realize that in the crucible of tribulations the dross has been removed, and the pure gold remains. He cannot help but feel a sense of kinship with us of the West, the silken bonds of a common heritage, common interests and mutual respect.

To the shores of Vinland the Good, almost a thousand years later than Leif the Lucky, will come Ásgeir Ásgeirsson, a symbol of all that was best in the Viking spirit. Who is this man, Ásgeir Ásgeirsson?

He was born at Káranesi á Mýrum, May 13, 1894. He graduated in Theology from the University of Iceland, and pursued further studies at the Universities of Copenhagen, Denmark, and Uppsala, Sweden. Since that time he has held the following positions: secretary to the Bishop of Iceland, secretary of the National Bank of Iceland, teacher at the Icelandic Teachers' College, National Director of Education, manager of the Icelandic Fisheries Bank, member of Althing (Parliament) for twenty-eight years, speaker of Althing, Minister of Finance, member of the Foreign Affairs Committee, delegate to the Bretton Woods Economic and Monetary Conference, Governor of the International Monetary Fund, and Prime Minister (1932-4) Truly a versatile man!

He was elected to the office of President of Iceland in 1952; re-elected in 1956 and again in 1960, each time for a four-year term.

In 1917 he married Dóra Þórhallsdóttir, daughter of Þórhallur Bjarnason, Bishop of Iceland. They have one son and two daughters.

Your Excellency, President of Iceland! Welcome to Manitoba! Yours is a gracious gesture of good-will! Ours the pleasure and profit! Ours the honor! **—A. Vopnfjord**



# TARAS SHEVCHENKO

**THE TRULY INTERNATIONAL POET AND HERO OF THE UKRAINIANS**

The late **Dr. A. Hunter** of Teulon, Man., **translated a number of select poems of TARAS** SHEVCHENKO, which were published in a book called The Kobzar of the Ukraine. On the page before the Introduction, Dr. Hunter sets out the life of the Ukrainian poet and hero in these epic lines, written as if hewn out of granite:

## LIFE

**Born 1814, February 25.**

**24 years a serf,**

**9 years a freeman,**

**10 years a prisoner in Siberia,**

**3 1-2 years under police supervision.**

**Died 1861, February 26.**

George W. Simpson, retired Professor of History at the University of Saskatchewan and a student of Slavic history and literature has said:

"Shevchenko was a national patriot and no single factor has been more potent in the rallying of Ukrainian opinion around the national ideal than his poetry. The Emancipation Decree of 1861 was a concession to the rising tidal wave of public opinion in the Western World which demanded personal freedom and fuller opportunities for the great mass of people living in ignorance and poverty. Shevchenko was born a serf. He knew intimately the sufferings and tragedies of his people and his poetry is suffused with a feeling of glowing sympathy for the oppressed and deep indignation directed against the oppressor".

In 1914, on the centenary of the birth of Taras Shevchenko, Ivan Franko wrote:

"He was a peasant's son and has become a prince in the realm of the spirit.

"He was a serf, and has become a Great Power in the commonwealth of human culture.

"He was an unschooled layman, and has shown to professors and scholars newer and freer paths.

"Fate pursued him cruelly throughout his life, yet could not turn the pure gold of his soul to rust, his love of humanity to hatred, or his trust in God to despair."

A few selections from Hunter's translations appear in this number of the magazine. All the translations are, in the best Rosetti tradition, transfers of the inspiration and appeal of poems in one language into another language.

## Emile Walters Painting in The Vatican

**Emile Walters**

A painting by Emile Walters has been bought for the Vatican Museum in Rome, Italy. As pictures by living artists are seldom bought for the Vatican, this is a signal honor for the artist. The painting in question is a documentary showing the first Christian church in the north, west of the 30th parallel of longitude. The title is "Ruin in Hvalseyarfjord", Southern Greenland. Another picture by the artist of the same subject is owned by the National Collection of Fine Arts, Smithsonian Institute, Wash., D.C.

Under the auspices of the Smithsonian Institute an exhibition of Emile Walters' paintings of Greenland and Iceland was shown last November in four cities of Florida, and previously in Newport, R. I., Boston, Mass., and at Dartmouth College, Hanover, N. Hampshire. The twenty-one paintings included are a part of the series which traces the route of the early Vikings in their discovery of America.

At all exhibitions the artist received very favourable comments from the critics. The New York Times comments on "the strange landscapes, weird skies, and atmosphere effects . . . that evince a striking sense of design." Newsweek reported that visitors liked the ability with which Walters transferred space and brightness to his canvas" in an atmosphere strangely clear . . . where colors stand out sharply.

Emile has won distinction as an artist by his paintings in the north and elsewhere. The following museums have added his paintings to their permanent collections: the Glasgow Art Gallery, Scotland; Municipal Gallery of Modern Art, Dublin, Ireland; National Museum of Iceland; National Museum of Finland, Helsinki; the Luxenbourgh Galleries, Paris, France; Grainger Museum, Melbourne, Australia; University Museum, Bangkok, Thailand; the United Nations; and the Smithsonian Institute, Washington, D. C.

—Salome Halldorsson



# ENGLISH and ICELANDIC

by W. J. LINDAL

Each national group in Canada is anxious to make a creditable contribution to the building of the Canadian nation. That laudable desire poses a question: In what way can each group make its contribution the most worthy? Here claims to a worthy cotribution must not rest upon individual achievements, no matter how outstanding, because then the discussion would be little more than a series of bits of biography. Hence the first question prompts another. Is there something in the common heritage of a national group which places it in a position of advantage so that its contribution could become distinctive and hence of special cultural value?

All people of Icelandic descent in North America, who have given any thought to the content of their heritage, feel very strongly that in their heritage there is something very distinctive. That distinctive feature is the Icelandic language.

Here no attempt will be made to assess the inherent value of the literature, ancient and modern, to which the language is a key. The claim to distinctiveness will be based upon the language itself.

All the ethnic groups in Canada bring their native tongues with them and can claim with justification that theirs is consequently a special contribution. Hence the Icelandic contribution could not be really dstinctive unless there is something of intrinsic value in the language, as such, which sets it apart from other foreign languages, that is languages other than English and French, the two official Canadian languages.

As a language Icelandic has its own philological value but that value is much enhanced because the language occupies a unique relationship to the major dominant language in Canada--English. It is that philological connecting link which has to be examined.

The philological link lies in two language developments language developments which are at once different and similar. The two languages have much more in common than the common Teutonic origin. English is a modern language descendant from four ancestor languages or dialects of same. Old Icelandic, or to use the more common term, Old Norse, is one of them. Icelandic is not a descendant language whose ancestor language is Old Icelandic or Norse. Modern Icelandic is Old Icelandic, streamlined with many new words added, mostly coined out of Old Norse word-roots. Hence it can be said that Icelandic is one of the four ancestor languages to English.

To make this clear the relationship or philological link is discussed under headings.

## 1. Modern English and its Ancestor Languages

English has descended from the branch of the Indo-European family of languages known as the Nordic, Teutonic or Germanic group of languages. Its ancestor languages, or dialects or elements of ancestor languages are four in number. There is West Saxon, the language of King Alfred, Anglian, the language of Mercia and the Anglias, and Kentish, the language of the Jutes who settled in Kent. Then there is the fourth element—Norse—which, because there were two migrations differing in times of over a century, may be considered as one element in two parts. For present purposes the first three elements need not be discussed.

Towards the end of the eighth century migrations of Norsemen commenced to what they called "The Western Islands", the British Isles and the islands around them. These people came from the west coast of Norway and the language they spoke was the chief dialect of Norse spoken at that time and is commonly referred to as Old Norse. This language, whether it be called Old Norse, Old Icelandic or just Icelandic, is, as will be shown, the language which has been preserved in Iceland. Some of these people sailed to Ireland and went as far south as Dublin. Others went to the north of Scotland, to the Isle of Man, the Hebrides, and the Shetland and Orkney Islands.

The second Norse migration started about a century later and came from present Sweden and Denmark. These Norsemen were called Danes and at one time the Danes occupied all of Northern England. King Canute, it will be recalled, became King of all of Anglo-Saxon and Norse England. Some of the Norsemen who had settled in Ireland earlier came to England during this time. It is therefore obvious that immediately prior to the Norman conquest the fourth philological element was the language spoken in a large part of what may be referred to as Anglo-Saxon as distinct from Celtic England and Scotland. Dr. J. A. H. Murray, (1837-1915), the noted British lexicographer, who edited the New English Dictionary, says: (Enc. Brit., 11th Ed. Vol. IX p. 592).

> "For three centuries therefore, there was no standard form of speech which claimed any pre-eminence over the others. The writers in each district wrote in the dialect familiar to them; and between extreme forms the difference was so great as to amount to unintelligibility. Works written for Southern Englishmen had to be translated for the benefit of the North."

If one speaks with historic accuracy the four elements, Saxon, Anglian, Kentish and Norse are the languages or dialects which are the ancestor languages of English. But the four originals together with the changing dialects spoken during the three centuries referred to by Dr. Murray, are commonly and very loosely grouped together as Old English or Anglo-Saxon, and in that enlarged meaning Anglo-Saxon is the ancestor language to Modern English. But though the one is descended from the other, they are, from the point of view of intelligibility, distinct languages.

"Looked upon by themselves, either as vehicles of thought or objects of study and analysis, Old Englosh or Anglo-Saxon and Modern English are, for all practical ends, distinct languages as much so, for example as Latin and Spanish." (Opus. Cit. p. 587.)



The best way to illustrate the difference between Anglo-Saxon and Modern English is to quote from "Beowulf", the oldest English epic. The following are the first five and the last five lines, quoted from "Library of Anglo-Saxon Poetry", edited by Harrison and Sharp (Ginn & Company, Publishers)

HWÄT! we Gâr-Dena in geâr-dagum
þeód-cyninga þrym gefrunon,
hû þâ äðelingas ellen fremedon.
Oft Scyld Scêfing sceaðena þreátum,
monegum mægðum meodo-setla ofteáh.

Swâ begnornodon Geáta leóde
hlâfordes *hryre*, heorð-geneátas,
cwædon þät he wære woruld-cyning
mannum mildust and mon-þwærust,
leódum liðost and lof-geornost.

The following is a translation (Beowulf, Oxford University Press 1940) by Charles W. Kennedy, then Murray Professor of English Literature in Princeton University.

Lo! we have listened to many a lay
Of the Spear-Danes' fame,
their splendor of old,
Their mighty princes, and martial
deeds!
Many a mead-hall Scyld, son of Sceaf,
Snatched from the forces of savage foes.

So the folk of the Geats, the friends
of his hearth,
Bemoaned the fall of their mighty lord;
Said he was kindest of worldly kings,
Mildest, most gentle, most eager for
fame.

Care must be taken to distinguish between the four ancestor languages or dialects and words subsequently added. English has a multitude of words from the Celtic languages and Norman French. Most new words added in modern times are Greek or Latin derivatives. They all are valuable additions, but only additions. English is a Nordic not a Celtic or a Roman language. If a country can have a soul so a language can have a soul. The soul of modern English is to be found in Old English or Anglo-Saxon, using those words in the wider sense to include the four Nordic elements already mentioned.

## 2. The Common Origin and the Intertwining in Development of English and Icelandic

Both these present day languages are descended from a language or a dialect of a language spoken in North Central Europe and the Scandinavian peninsula about two thousand years ago. But there is a philological kinship between these two languages which arose through something much closer and more tangible than a mere common origin. During the centuries of Norse migrations to the Western Islands, and to Iceland, and the following centuries down to the Norman conquest the impact of Norse on the spoken language of the north af Scotland and of Ireland, and of northern and central England was very marked —much more than the addition of foreign words. It was the spoken language in the areas occupied by the Norsemen and spread out as these people moved in different directions. For instance, the people of the earlier Norse migration to the north of Scotland and Ireland did not all settle there permanently. After a generation or two some of

them moved to Iceland and took some native Celts with them. Later some of those who had settled in Ireland crossed over to central England.

The Norman conquest hastened the intermingling of the various elements of the population. But, and this is important, a new language was not imposed upon the people, but many new words were added, mostly in the court language. We have "sheep", Anglo-Saxon and Frisian, "mutton", Norman French; "swine", Anglo-Saxon and Norse, "pork", Norman French. This introduction of new words, Celtic as well as Norman French, and the intermingling of the people of north and south, now under one king, continued for the next three centuries. "It was not until after the middle of the 14th century that English obtained official recognition." (Opus Cit. p. 592).

Prof. W. A. Packer, graduate of the University of Toronto, wrote an article in 1957, when he was Professsor of German in United College, Winnipeg, entitled "The Icelandic Anglo-Saxon Tradition" (Icel. Can., Spring 1957) in which he summarized the relation between English and Icelandic as follows:

> "Today the Icelandic language is a source of pleasure and satisfaction to scholars and literary men for a reason which is almost unique in European linguistic history. Its history is entwined with that of English from start to finish. To begin with, Icelandic is a branch of the Germanic language, just as is English . . . . we can consider them sister languages. Both of them belong to the family of languages which covers most of Europe from the French along the Atlantic to Russian-Slavic along the Urals. Two thousand years ago the ancestors of both English and Icelandic spoke dialects of what was the same language. . . . . The occupation of central and north England by Scandinavians has left marks on the English language which still persist today. Many of our commonest words mine, thine, bring, come, hear, they, them — come from Scandinavian. In fact Old Norse, i.e. Icelandic, was spoken in the far northern parts of Scotland until the 17th century. It is not however this exceedingly close connection between Icelandic and English which today interests the scholars. They are attracted by features of Icelandic which distinguish it from all other Germanic languages. Icelandic has changed amazingly little in the last 1,000 years, so that a modern Icelander can read material composed in the early middle ages without difficulty.. This is a feat which is impossible in English, French or German. Icelandic is one of our best sources of information about the older forms of all Germanic languages."

### 3. Icelandic an Ancestor and a Modern Language

Icelandic is the only European language of which it can be said that it is both an ancestor and a descendant language. Even that may not place the language in its true category. Icelandic is an ancestor language to which something has been added, by usage and by design to make it a living modern language. Whether the word Nordic Germanic or Teutonic is used it is the only one of that ancient group of languages that has survived. The other Northern European languages, Swedish, Norwegian, Danish, Dutch, German and Anglo-Saxon, are so different to their ancestor languages that the people who speak these languages would find it just as difficult to understand the respective ancestor language or dialects as a present day English speaking person would find it difficult to understand the West Saxon of King Alfred.



It is true that the Icelandic language has been modernized. A number of words have been added, mostly created from Icelandic roots, and some words in the old language have been dropped or modified. But the all important fact is that the accidence or inflexions and the syntax of the old language have been retained. It is the same language with added words, also inflected, and some streamlining in construction. Philologists such as Frederick Bodmer, have stated that the old language can be read and understood by an Icelander just as readily as an English speaking person reads Shakespeare.

To illustrate how close modern Icelandic is to Old Icelandic or Old Norse, two verses are selected from The Poetic Eddas, (Finnur Jónsson edition). One is from the first poem, "Völuspá," "The Sibyl's Prophecy", verse 36. It is now generally agreed that Völuspá was composed in Iceland, about the time Christianity was accepted, circa 1000 A.D. The other is the first verse from the second poem, "Hávamál", "The Sayings of the High", (Odin), composed in what is now Norway and hence before the settlement of Iceland, which commenced in 874.

#### VÖLUSPÁ

Sal sá hon standa
sólu fjarri
Náströndu á,
norðr horfa dyrr;
fellu eitrdropar
inn of ljóra,
sá 's undinn salr
orma hryggjum.

#### TRANSLATION

A hall she beheld
In a sunless land,
Opens to the north,
'Tis the land of the dead.
Drops of venom
Drip through the skylights;
The hall is woven
Of dragon bones.

#### HÁVAMÁL

Gáttir allar
áðr gangi framm
(of skoðask skyli)
of skyggnask skyli;
óvist es at víta
hvar óvinir sitja
a fleti fyrir.

#### TRANSLATION

At the doorways
Ere proceeding
Look about you,
Watchful, peering.
You cannot be certain
Foes may confront you
Reclining on benches.

Educationists in Iceland would no more think of translating the Sagas for high school students than educationists in Canada would translate Julius Caesar into present day English for use in Canadian high schools.

Dr. George W. Dasent (1817-1896), Professor of English at King's College, London, and student of Scandinavian languages and literature wrote in 1875: (Introduction to Cleasby's Icelandic-English Dictionary)

"It is well known that the Icelandic language, which has been preserved almost incorrupt in that remarkable island, has remained for many centuries the depository of literary treasures the common property of all the Scandinavian and Teutonic races, which would otherwise have perished, as they have perished in Norway, Denmark, Sweden, Germany, England. — — — — From whatever point of view, therefore, we consider the relations which exist between England and Iceland, whether from that of primeval affinity, and a community of race, religion, and law, or from that of a connexion by commerce, immigration, or conquest, we shall find the two languages and peoples so closely bound together, that whatever throws light on the beliefs, institutions, and customs of the one, must necessarily illustrate and explain those of the other."

There are three reasons why the old Icelandic language has been so remarkably well preserved in Iceland. During Iceland's first Golden Age of Literature, commencing shortly after the colonization and extending to about the end of the thirteenth century the Icelandic Sagas were written and the Eddas reduced to writing. During Iceland's Dark Ages, which cover five centuries, from about the end of the thirteenth to about the end of the eighteenth century, there was great hardship and suffering in the land. During that terrible period an inherited courage and fortitude was reinforced by the reading of the Eddas and the Sagas, and the Bible when translations became available. In the nineteenth century Iceland had its second Golden Age of Literature when the language was purified of foreign infiltrations.

To this must be added the geographic fact that Iceland is an island about eight hundred miles out in the North Atlantic and until modern times, communications were intermittent and at times almost non-existent.

### 4. The Correlation between English and Icelandic has Received Recognition in the West

The correlation between English and Icelandic has received recognition among Vestur-Islendingar* in a very tangible and realistic way. In Winnipeg they maintain two publications, one a weekly in Icelandic, the other a quarterly published in English.** In spirit and content these publications are both Icelandic and Canadian. That may appear to be a paradox but it is true.

The main purpose in the publication of the Icelandic weekly "Logberg-Heimskringla", is to help maintain that unique ancient-modern language on this side of the Atlantic. As a Canadian publication it is as loyal to Canada and its objectives as any other Canadian ethnic paper. The other publication "The Icelandic Canadian" is published in English but in spirit is Icelandic and Canadian. Perhaps the seeming paradox can be explained by saying that in content the magazine gives recognition to both heredity and environment.

* People of Icelandic descent in North America, when speaking in Icelandic, invariably refer to themselves as "Vestur-Islendingar". The phrases "Kanadamenn af islenzku bergi brotnir" and Canadians of Icelandic extraction" are too cumbersome for daily use.

** There are other publications: Timarit, an annual in Icelandic, published by The Icelandic National League; and two church papers, "Sameiningin" in Icelandic and "The Parish Messenger" in English.



To a large extent both publications reach the same readers and one might have expected the usual competition and rivalry in a common enterprise. But such is not the case. In an editorial in Logberg-Heimskringla of April 20, 1961, on the article by Dr. P. H. T. Thorlakson in the last number of this magazine, not only is the magazine commended but the editor requests people to become readers of it. "Gerizt áskrifendur", "become subscribers" the editor says and quotes the subscription price and gives the name and address of the Circulation Manager. An unprecedented attitude towards a seeming competitor.

The Chairman of the Editorial Board of this magazine is on the Board of Directors of the Company which publishes Logberg-Heimskringla and has made concerted and successful efforts in helping to build up its advertising.

This close cooperation is not accidental, nor is it based upon an exaggerated sense of one man being his brother's keeper. It rests upon something deep and comes from within. All serving these two publicatons, voluntarily or otherwise, realize and deeply feel that both publications are necessary for the amplitude of fulfillment of a twofold duty which rests upon them—a duty which centres on the philological affinity of the language of their forebears and the language which here in Canada has become their native tongue. The cultural wealth to which the two languages are keys, can in the future become equally intertwined as the two languages in their early growth and development. That will constitute the essence of the contribution which the people of Icelandic extraction will make to the cultural development of Canada.

## Icelandic Canadian Club Scholarship

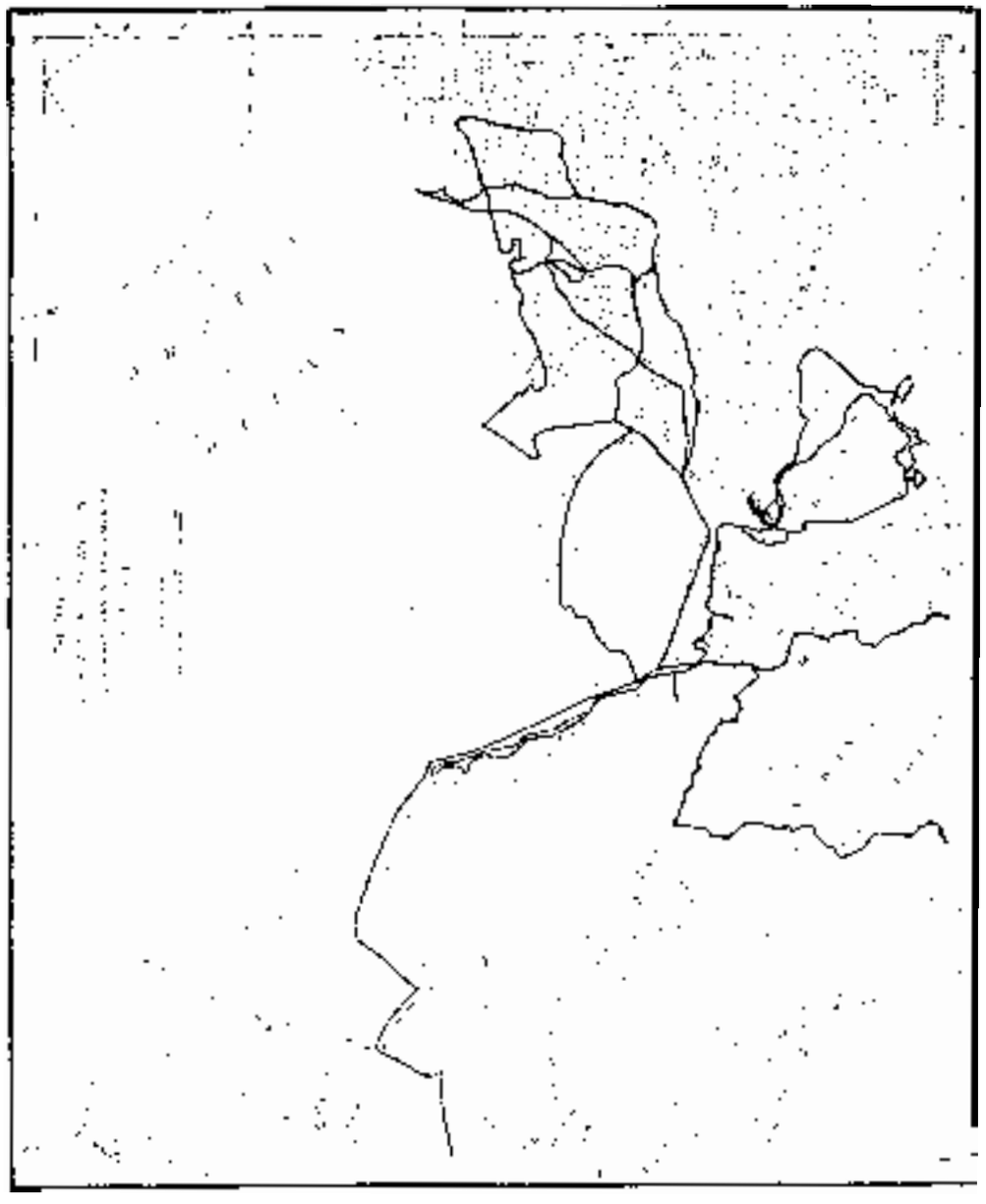
**The Icelandic Canadian Club of Winnipeg is offering a scholarship of $100.00 for the 1961—62 term to a student of Icelandic descent who has completed Gr. XI. or Gr. XII. in one of the high schools of Manitoba, and who plans to attend the University of Manitoba or one of its affiliated colleges.**

Qualification will be based primarily on the result of the Departmental examinations; but consideration will also be given to qualities of leadership, and to need for financial assistance.

Candidates are hereby invited to send their application to the undersigned before August 5th, together with a statement of examination results and testimonials from two leaders in their community. An Icelandic parent or ancestor should also be identified.

People who read this announcement are asked to bring it to the attention of any worthy candidate.

**H. J. Stefansson,**
Chairman, Selection Committee,
296 Baltimore Road, Winnipeg 13





# *Vilhjalmur Stefansson*

by D. M. LeBOURDAIS

For half a century, Vilhjalmur Stefansson, now eighty years of age, has been the outstanding exponent of the significance, not only for Canada but for the world, of the Far North. Except for two short periods when he was organizing further expeditions, his whole time between 1906 and 1918 was spent gaining valuable knowledge of Eskimo life and exploring the practically unknown northern regions of Canada.

**Stefansson and his wife at Dartmouth College, reading congratulatory messages on his eightieth birthday**

He was the organizer and commander of the Canadian Arctic Expedition, 1913-1918, which in many ways was the most important ever to explore the Arctic. His account of that expedition, **The Friendly Arctic,** published in 1921, has become an Arctic classic. In 1915 and 1916, he discovered islands in the Perry Group (now known as the Queen Elizabeth Islands), with an area of approximately 4,358 square miles, marking the final phase of an era that had begun with Frobisher, Davis and Baffin, This rounding-out of Canada's areal limits was an event of historical import, yet (except for an R.C.M.P. patrol in 1929), no Canadian was to set foot on any of these islands until 1958, when Raymond Thorsteinsson and E. T. Tozer of the Geological Survey of Canada carried out a reconnaissance survey and found that they form part of a sedimentary basin having excellent oil and gas possibilities-

Although Stefansson was born in Canada (Gimli, Manitoba, November 3, 1879), a circumstance of which he has always been proud, his becoming an Arctic explorer was an accident. In the course of post-graduate work at Harvard he had been preparing to join a British anthropological expedition in Africa

when he was offered the post of ethnologist on an expedition which proposed to operate in the Canadian North.

While at Herschel Island waiting for the expedition's ship to arrive, he was told by sailors from a whaler of Eskimos they had seen in Victoria Island who resembled people of European ancestry. The possibility that these strange people might be descendants of the "lost" Norse colonists of Greenland fired his desire to see them at first hand.

The ship was wrecked and Stefansson found himself footloose on the Arctic coast. With little money and no knowledge of the ways of the country, he decided to learn how to become self-supporting by living with Eskimos and, nearly as possible, becoming one of them. During the winter of 1906-1907, he was a member of two successive Eskimo households.

Young and inexperienced when he arrived, his head was filled with the myths upon which the popular view of the Arctic is based; but approaching it as an anthropologist, he soon saw that a land in which children are born and live happy lives through to old age cannot be the terrible place of popular imagination. His success in the Arctic is not due as many believe to exceptional endurance, but to his intelligence.

By spring the Arctic had already claimed Stefansson for its own and the desire to visit the people who resembled Europeans had become a fixation wth him. In order to do so he must organize his own expedition, and this took him to New York where he quickly gained the backing of the American Museum of Natural History. He proposed to go alone to the Arctic, living mainly "off the country", and especially to spend some time with the Eskimos in the vicinity of Victoria Island. A University of Iowa classmate, R. M. Anderson, a naturalist, wrote suggesting that without greatly increasing the cost two could secure much more information than one, and asked if he might join the expedition. Stefansson agreed and had no difficulty in securing the Museum's consent.

Owing to various delays, it was not until the spring of 1910 that Stefansson came into contact with people (at Cape Bexley) who had never seen white men, and a few days later, on the south shore of Victoria Island, he encountered the first of the Eskimos he had most wished to meet. His impression of that event is given in **My Life With the Eskimo (1913):**

> When I saw before me these men who looked like Europeans in spite of their garb of furs, I knew that I had come upon either the last chapter and solution of one of the historical tragedies of the past, or else that we had here a new mystery for the future to solve: the mystery of why these men looked so much more European-like than other Eskimos if they are not of European descent.

In the fall of 1912, the expedition returned to the United States, and Stefansson was front-page news: magazines requested articles and he was in demand as a lecturer. The discovery of the "Blond Eskimos" as an imaginative reporter dubbed them, greatly overshadowed in public interest the other accomplishments of the expedition.

In spite of his many activities, Stefansson was promoting a new expedition — one that would differ from any of its predecessors. At that time the Arctic Ocean, except in the vicinity of land, was considered by everyone—sailors, explorers and scientists alike—as devoid of life. Eskimos hunted seals close inshore and never ventured any great distance from land; for they too, did not believe that life existed in the depths of the sea.



Stefansson knew that life was prolific in Arctic waters, and that wherever plankton existed seals would also be found and could be secured by following Eskimo methods — which would work just as well over deep water as near shore. To test this theory and to conduct geographical explorations and scientific research were the chief objectives of the new expedition.

The National Geographic Society and the American Museum of Natural History each subscribed $22,500, but more was needed. He had received Canadian support for the previous expedition and he thought Canada might be interested in this one too. He therefore went to Ottawa and found that Sir Robert Borden, the Prime Minister, was eager to have his government assume the entire responsibility — if the American sponsors would withdraw. This was easily arranged, and in April, 1913, the Canadian Arctic Expediton, Vilhjalmur Stefansson commanding, came into being.

The expedition was divided into two sections, a northern one under Stefansson's direct command, to conduct exploration and scientific investigation in the Beaufort Sea; and a southern section which would conduct surveys and research along the Arctic coast of Canada and in adjacent areas. Before the transfer, Stefansson had offered the post of second-in-commnd to Anderson, who had accepted. After Canada took over, personnel for the southern section was recruited largely from the staff of the Geographical Survey of Canada, of which Anderson had become a member.

As the main ship of the expedition, Stefansson selected the whaler **Karluk,** familiar to him in previous years. As her skipper, he chose Captain C. T. Pedersen, also well-known to him. Pedersen resigned because he feared that he might be required to renounce his U.S. citizenship if he took command of a Canadian government ship. Stefansson then appointed Captain "Bob" Bartlett, for many years Admiral Peary's sailing-master. This change in captains was to have tragic consequences.

The **Karluk,** after outfitting at Esquimalt, B. C., went on to Nome, Alaska, to complete its loading and was joined there by two smaller vessels acquired for the southern section; and late in July (1913) the three ships, heavily laden, sailed northward, but storms and drifting ice soon separated them and they never got together again.

Steaming up the Alaskan coast, Stefansson explained to Bartlett the difference between the sailing-practices there and those in Atlantic waters where the farther from shore a ship can sail the looser the ice becomes, while the reverse is the case in Alaska. Generally it was possible to keep to narrow lanes of shallow water between the grounded floes and the shore. In some places, protected "lagoons" were formed by reefs and islands. Bartlett pooh-poohed such caution, suggesting that Alaskan skippers were a timid lot. Proceeding thus, the **Karluk** had reached Cross Island, where her progress was halted by ice ahead. In such circumstances the usual procedure was to wait patiently for an off-shore wind.

The ship was at anchor when Stefansson went below to sleep, but he was

awakened by the bumping of ice against the hull and realized that she was in the pack, "working ice." He admitted later that he should have ordered Bartlett to take her back inshore, but did not have the moral courage to do so. Increasing pressure eventually brought her to a standstill, and she never moved again under her own power. "This was my most serious error of the whole expedition," he wrote in **The Friendly Arctic.**

The **Karluk** drifted with the pack until about the middle of September when she came to rest in Harrison Bay where she might, with luck, remain frozen in for the winter. Stefansson now selected a few men to go ashore with him to hunt caribou for meat and skins.

Shortly after they had set off, a storm carried the ship, still locked in the floes, out of their sight. Stefansson was not to know her fate for seventeen months, when he learned that after drifting a thousand miles she had been sunk (in January, 1914) about sixty miles northeast of Wrangel Island, off the Siberian coast.

With a less resolute and resourceful commander, the **Karluk's** loss might have been a fatal blow, but Stefansson soon had evolved new plans from the wreck of the old. The largest unexplored area in the Arctic at that time was the Beaufort Sea; it was the most likely spot in which to look for new land, and Stefansson's hopes of achieving something of value were centred in it. His plan was to travel northward over the ice with two companions, continuing as far as travelling conditions would permit, and returning by a diagonal route, either east or west of his starting point. Preferably, depending upon circumstances, a landing might be made on either Banks or Prince Patrick Islands, in which case a base would be established for further exploration the next year.

The historic exploratory journey began at Martin Point, Alaska, on March 22, 1914, when Stefansson, Storker Storkerson and Ole Andreasen, set off across the Arctic ice. They had one sledge and six dogs with a load of 1,100 pounds, including food for a month. When snow was suitable, they would sleep in snow-houses, otherwise in a tent. An important part of the equipment was Stefansson's Gibbs-Mannlicher-Schoenhauser rifle with 170 rounds of ammunition and a 30-30 Winchester carbine with 160 rounds.

As Stefansson had expected, the going for a considerable distance from shore was most difficult. Near shore the pressure caused the pack to buckle into huge ridges through which it was often necessary to chop their way. At other times, delays were caused by open water, but sooner or later the leads would freeze over and allow them to proceed.

Later, when advancing spring resulted in wider leads which did not freeze, or insufficiently to bear a load, they crossed from one icefield to another by means of a "sledboat". This contraption was built thus: a tarpaulin was spread on the ice and the 14-foot sledge placed upon it; two sticks, six feet long, carried for the purpose, were lashed crosswise, a framework being completed by lashing a ski on each side. The edges of the tarpaulin were then brought up and secured to the framework. This provided a boat capable of carrying 1,000 pounds.

Since they started with approximately thirty days' food, no time was spent during the first month in hunting seals, but toward the end of April Stefansson realized that the testing-time had come. The first seal was seen on May 7, but not until a week later were they able to shoot one that did not sink. Contrary to the general view that seals would not be found in water deeper than 1,000 feet, a sounding made at the first kill failed to find bottom at 4000 feet.

Their course from Martin Point had been almost due north, but on May 25 they set a northeasterly course for Banks Island. Daylight was now continuous; the ice was covered with thaw water; and although they travelled mostly by night, the going was extremely unpleasant.

Land was sighted on June 22, but because of the large extent of open water and the erratic ice-drift, the date of their actual landing was the 25th, ninety-six days out from the Alaskan coast. They had settled the question of whether mammalian life sufficient to maintain a small party of skilled hunters exists in the Arctic seas; they had determined the continental shelf off Alaska and Banks Island and subsequently, certain of the Parry Islands; and they had carried a line of soundings through four degrees of latitude and nineteen of longitude.

The summer was spent in Banks Island, where they lived literally on the "fat of the land." Caribou were plentiful and large quantities of meat were accumulated against the coming winter. Before leaving Martin Point, Stefansson had bought a small schooner and had instructed George Wilkins, with the expedition as official photographer, to bring her to Banks Island in the late summer, when ice conditions would permit. Wilkins duly arrived and Stefansson then learned that members of the southern section —and all the rest of the world—had already given him up for dead. With few exceptions, everyone along the coast was convinced that when the ice-party had eaten their thirty days' rations they would either return to Alaska or starve; and when they failed to show up it was assumed that they were dead. As a gesture toward a dead commander, Wilkins had kept the appointment.

The winter of 1914-1915 was spent at the Cape Kellett base, at the south-

Stefansson, photographed by Wilkins (later Sir Hubert), Banks Island, autumn of 1914

western angle of Banks Island. In the spring, Stefansson, his two companions of the previous year and a newcomer who had come with Wilkins, travelled northward along the west coast of Banks Island until early in April, near the point of the previous landfall, they began an exploratory journey northwesterly over the ice of Beaufort Sea. Because the ice-drift was opposite to the direction of their course, poor time was made, and on May 6 they turned toward the southwestern corner of Prince Patrick Island. Travelling northward along the west shore of this island, they continued into an unexplored region to the north of it, and there they discovered new land (Brock Island) on June 18. A day or two later, they learned that beyond this discovery lay a much larger extent of new land, which was later called Borden Island. Not till the region was mapped from the air was it learned that what had been taken for an island was actually two. The southern portion was named Mackenzie King, while the northern portion retained the name given to it by Stefansson.

In the spring of 1916, Stefansson and two others went to look over the newly-discovered land, and continuing northward discovered (June 15) another tract of new land, later called Meighen Island. On their way south they came on further new land, which was called Lougheed Island.

Stefansson had high hopes for the season of 1917, but he was disappointed. When he had reached latitude 80° 26′, his men (who had ignored dietetic warnings) were found to have scurvy and he was compelled to beat a retreat to the nearest land (Ellef Ringnes) where on a diet of caribou meat, much of it partly raw, they were cured. All hope of further exploration was abandoned for the season, which Stefansson ruefully realized must be the last that could be devoted to such a purpose. (The southern section had gone out in 1916).

Stefansson reached the outside world just before the Armistice of 1918, knowing that his days as an Arctic explorer were probably ended. He was aware that with the advent of the aeroplane and the submarine the era of the dog-and sledge explorer was over. He took a keen interest in the career of his friend George (Sir Hubert) Wilkins, who, at the time of his death, was recognized as the foremost polar explorer.

As he saw it, his future field of activity lay in educating the public to the significance of the Arctic in world affairs. His immediate task was the completion of the expedition's report, which ultimately ran to eleven volumes. The greater part was written by others, of course, but his share was considerable. He was also at work on **The Friendly Arctic,** which is unique in the annals of Arctic exploration in that it introduces a philosophy of world geography without which the modern world cannot properly be understood.

In 1922, he published **The Northward Course of Empire,** in a sense a postscript to **The Friendly Arctic,** in which he predicted that Canada would be developed from south to north, even to the islands of the Arctic Ocean. He foretold a time when the great trans-polar air routes—and the submarines—would convert the Arctic into the the crossroads of the world.

The various geographical societies were quick to recognize his services to science by conferring upon him their highest awards. Leading universities have done likewise with their honours. The formal thanks of the Government of Canada was expressed in a Minute of Council and of the people of Canada by a resolution of parliament.

He is the author of twenty-six books, all but one devoted to some aspect of Arctic life, and his articles for scientific and other journals number about four hundred. His library, now at Dartmouth College, was at the time of its transference the largest private Arctic library in the world. With headquarters in New York during most of the time since his return from the North, and latterly at Dartmouth, where he is Consultant to the Program of Northern Studies, Stefansson has been the unofficial Ambassador of the North.

By courtesy of
The Canadian Geographical Journal



# Goes to Iran as Economic Adviser

**Luther Burbank Kristjanson**

Luther Burbank Kristjanson, son of Mrs. Elin and the late Hannes Kristjanson of Gimli, and nephew of Rev. Albert Kristjanson, has been appointed a member of an advisory group supplied to Iran by Harvard University.

Mr. Kristjanson is at present assistant deputy minister of agriculture with the Manitoba Government. He leaves for Iran on June 22nd on a fourteen month leave of absence.

He secured his high school education at Gimli, then a bachelor's degree from the North Dakota State university, a master's thesis for a doctorate from the University of Wisconsin.

Mrs. Kristjanson, the former Farrida Fallah, who, with their two children, Sharon 5, and Kevan 3, will accompany her husband to Iran, was born in Iran, went to school there, and with her family travelled around the country. Thirteen years ago she came to the United States, got her bachelor of education degree from the Missouri State Teachers' College, and majored in political science at the University of Nebraska, where she met her husband. After her marriage she did some social work in Saskatoon where her husband was stationed with the Canadian Department of Agriculture. She also did social work in Ottawa and in St. Boniface.

# Life Membership In I.O.D.E.

Mrs. H. F. Danielson was presented with a Life Membership in the Provincial Chapter of the Imperial Order Daughters of the Empire, at the annual meeting held April 11th and 12th, at the Royal Alexandra Hotel in Winnipeg. The Provincial President, Mrs. J. A. Swanson said the honor was in recognition of Mrs. Danielson's distinguished service to the Order, as secretary of her own chapter, Jon Sigurdson—for nearly twenty years and as Educational Secretary of the Provincial Chapter for five years. Mrs. Swanson said: "During your service the Education Department went forward by leaps and bounds".

During her term of office in the Provincial Chapter Mrs. Danielson served on various Provincial educational councils and conferences as representative of the I.O.D.E., such as the Teachers' Recruitment Committee; The Adult Education Association, The Library Committee; The Education Week Committee, and others. She travelled widely among the Provincial Chapters giving talks on education at their meetings at high school conferences.

Mrs. Danielson has also served as a Vice-President of the Prvincial Chapter for two years.

Five years ago Mrs. Danielson was presented with a Life Membership in the Jon Sigurdson Chapter for her outstanding services. In addition to being secretary for over nineteen years, she has been a leader in all the cultural activities of the chapter. In 1949 when the chapter wished to raise a $1000 to support the fund for the Icelandic Chair at the U. of Manitoba, Mrs. Danielson wrote and produced an historical pageant, titled "The symbol of

**Mrs. H. F. Danielson**

Iceland", which was shown in Winnipeg and at Gimli, and realized about $600.00 for the fund. Later, the pageant was reproduced on colored film strips, and the commentary and music taken on tape, to be preserved in the archives of the U. of M. The pageant was also presented in the Festival of Nations at the Playhouse Theatre, when the Y.M.C.A. held a three-day celebration to commemorate their 100th anniversary, in 1951, and won high praise.

In 1944, while president of the Icelandic Canadian Club, Mrs. Danielson organized the Icelandic Canadian Evening school, where lectures were given on the history and literature of Iceland, and classes conducted for instruction in the Icelandic language. She conducted this school for three years, and it was a great success, as nothing of this nature had ever been attempted before among the Icelanders here. A direct result of this scchool was the publication of the first years' lectures in a book called "Iceland's Thousand Years", which has been sold to universities and public libraries all over the world, including Russia, Germany, Australia, South American countries and South Africa.

Mrs. Danielson became Secretary of the Board of this magazine in the spring of 1946 and continued as such until in the summer of 1947 when she became Chairman of the Editorial and the Magazine Board. She continued as Chairman until in the summer of 1953, when she retired from the Board.

Members of the Magazine Board extend congratulations to Mrs. Danielson upon her merited honour.



# Wilhelm Kristjanson Honoured

At the annual Convention Banquet of the Manitoba Government Employees Association, held on January 27, 1961, Wilhelm Kristjanson was honoured by being granted a Life Membership in the Association. In the February 1961 number of "The Bison", the official publication of the Association, the following tribute was paid to Mr. Kristjanson:

"There will be hearty and general endorsation of the unanimous action of the 1961 Convention in granting Honourary Life Membership to Mr. W. Kristjanson for his outstanding services to the Manitoba Government Employees' Association.

"Over the years many members showed extraordinary courage and enterprise in building and operating the Association, but, so inspiring is the example Mr. Kristjanson set, and such is the respect in which he is held, that it is unlikely that any one will deny that none surpassed him in dedication and loyalty.

"The reason for this is clear from even a condensed study of Bill Kristjanson the man, and Bill Kristjanson, the Association's stalwart. Since the latter stemmed from the former, his role in the Association was inevitable once he was elected to Central Council.

**W. Kristjanson receiving award**

"Beginning in 1949, Mr. Kristjanson served with the M.G.E.A. as President of the Education Unit and as Association Central Councillor, Executive Member, First Vice-President, President and Immediate Past President. He also was President of the CCPEA. Over the past eleven years he chaired a total of at least eight Standing Com-

mittees of the Central Council. He served many times as Chairman of Convention Committees. He contributed numerous articles to "The Bison". Since 1955 he has served as an elected member of the Superannuation Board.

"There is space for only the briefest indication of his work as a private citizen. He has been President of the Icelandic Canadian Club, and a member of the Board of the Unitarian Church. Presently he is a member of the Y.M.C.A. Adult Education Board. His published writings include 'Glimpses of Oxford' and 'A History of the Icelandic People in Manitoba'.

"Though Mr. Kristjanson was a very mature man with a wide range of experience and knowledge when he entered for the first time the Council of the Association, he did not try to push himself forward. Throughout the years following he was content to leave to others the determination of the various capacities in whch he was to serve, but once called upon, he worked with a devotion and spirit that commanded the respect of all. Principles came first with him in his approach to problems. His convctions about the Association and its policies are deepgrained in his nature, but, when on occasion the Association disagreed with him, he yielded, perhaps with some regret at times, but always gracefully.

'Although, under our constitution the granting of Honourary Life Membership does preclude participation by the recipient at the policy making and executive levels, any present attempt to make a final assessment of Mr. Kristjanson's contribution would be premature. He continues as a staunch member and supporter. The standards he set are not forgotten. All outstanding personalities give something to an organization that may be hard to define, but nonetheless it never is lost."

Members of the Board of this magazine join in this merited tribute. Men and women of his calibre are needed for carrying out the ever increasing responsibilities and duties in publishing the magazine.

**Dr. Trygvi J. Oleson**

## Awarded A Fellowship

Just as the magazine was going to the press word was received that Tryggvi Julius Oleson, Ph.D., had been awarded a $6.000 American Science Research Council faculty research fellowship for research studies in England, Scandinavia and France on the life and time of Edward the Confessor. This work will be a continuation of the studies by Dr. Oleson in 1946-47 under a Guggenheim Fellowship and Nuffield Grant.

Dr. Oleson is spending the summer holidays at research work in the Department of History of the University of British Columbia. He will leave for Europe in August accompanied by his wife Elva, and three children.



# Hannes Petursson, Builder, Contractor, Passes Away

**Hannes Petursson**

Hannes Petursson, builder and contractor, died in the Winnipeg General Hospital on June 9, after a lengthy illness. He was the son of Pétur Björnsson and Margrét Björnsdóttir of Skagafjörður in Iceland. In 1883, when Hannes was two years old, his parents migrated to North Dakota with their four sons Bjorn, Rognvaldur, Olafur and Hannes, and a daughter, who died about a month after their arrival in Pembina. In the spring of 1903 Pétur Björnsson moved to what came to be called "Vatnabyggðir" in Sask. He and his son Olafur filed on homesteads that year, and Hannes the following year, in the Kristnes district northwest of Foam Lake.

Hannes Petursson taught school in both North Dakota and Saskatchewan. In 1906 he moved to Winnipeg and worked for a while in a bank. He then went into the real estate business and soon afterwards the three brothers Rognvaldur, Olafur and Hannes formed the Union Loan and Investment Co. Ltd. Olafur and Hannes were the active members of the company and they entered into the building and construction industry on, what was in those days, a fairly large scale.

On July 2, 1906 Hannes Petursson married Tilly Anna Chisholm, a daughter of Charles and Thórbjörg (Guttormsdóttir) Chisholm of North Dakota. They had one daughter, Maria, Mrs. Robert Louis Stephenson, now residing in Vancouver, B. C. Three children were adopted, Walter and Fred Vatnsdal of Winnipeg, and Olöf, Mrs. D. Gauthier of San Francisco. There are thirteen grandchildren. .

Hannes Petursson was the last of a number of unusually well gifted Icelanders who occupied the scene in our Winnipeg Icelandic activities during the first third of the present century. During that period of time most of our organizations and undertakings, national, of the spirit, and material, came into being or were reinforced in so far as they had existed before. The Icelandic National League, Þjóðræknisfélagið, and the History of the Icelanders of the West, Saga Íslendinga í Vesturheimi, originated during this period. The four Pétursson brothers made their ample contribution.

In that period of marked activities under strong leaderships there were bound to be some conflicts. But those who take over can see what was accomplished. As they reap the benefits they forget the heat of discussion and with bowed heads pay their last respects to the men and women who so bravely and with such vigor and enthusiasm laid the foundation strong and true.

—W. J. L.

# "And, lo, I am with you alway"

An editorial in New-Church Messenger of Cincinnati, Ohio, the official organ of The General Convention of the New Jerusalem in the United States of America, which is now in its 181st year of publication. The editor, by whom this editorial is written, is BJORN JOHANNSON, son of Johann Johannson of Akra and Hensel, North Dakota. —Ed.

The above words with which the **Gospel of Matthew** closes is the core of the Easter message.

For the disciples of the Lord, Calvary spelled defeat, frustration, hopelessness. Without their leader they were lost, and the dreams they had built around Him seemed but a delusion. Then as this frightened group gathered behind barred doors (John 20:19-23), the Lord stood in the midst of them and said, "Peace be unto you." Slowly the realization dawned upon them that their Lord is with them, that all empires cannot kill Him. He assigned to them the biggest task that any group has ever been called upon to perform: to go throughout the world to proclaim the kingdom. And they did not refuse the commission. Fear and frustration gave way to courage and confidence. Now they knew that the Lord was with them. He breathed upon them and said, "Receive ye the Holy Ghost." As the Holy Spirit He would ever be with them to sustain, guide and protect them.

"And, lo, I am with you alway", is the heart of the Easter message today, and it is as charged with peace and assurance for the Christian of this century as it was for the disciples.

Today's world is a frightened world, even a cynical and pessimistic world. To many the dream of the good life seems a delusion, a mere product of wishful thinking. The Messiah of the modern man, Science, upon which so many hopes have been built, now threatens to become a Frankenstein monster who is prepared to rend his creator. Such a world cannot know peace. Not until it hears the gentle voice of the Glorified Humanity, the Risen Christ, saying, "And, lo, I am with you alway".

It is significant that when the Lord appeared unto his diciples, His first words were, "Peace be unto you." Twice He uttered these words. The emphasis on peace, so deeply associated with that other great Holy Day, Christmas, is generally not prominent in the observance of Easter. Easter is thought of mainly as symbolizing the triumph of truth over falsity, of good over evil, of life over death. But in all these the promise of peace is implicit. For whatever makes for discord and war is destructive of life, and is out of harmony with the purpose of God. The promise of the Risen Christ to be ever with His children is a promise of peace.

The Christian of this age surely longs for a sense of the Lord's abiding presence. He sees powerful forces arrayed against Christianity: Atheistic Communism, the reviving missionary zeal of Islam, the acids of modernism, the constantly growing power of a materialistically oriented secularism. At times he may despair. If so it is because he does not recognize the Risen Christ Who stands beside him. This happened even to those devoted followers who were with Him on earth. Mary Magdalene grieving at the tomb did not know Him when first He spoke to her. The Lord walked with two of His followers from Emmaus, but so deeply had they been wounded by Calvary that they did not know Him until at the end of the journey. Even the disciples in the locked room were frightened when He entered, thinking that they were seeing a ghost.

If the Christian is not aware of the presence of his Lord, it means that the fears of this world have blinded him, for the Risen Christ stands at the door and knocks. What greater message can Easter bring us than this, "And, lo, I am with you alway?" **—B. Johannson**



## SORROW

**by DAVÍÐ STEFANSSON**
**translated by Páll Bjarnason**

We left the grave in silence
and shuffled on our way
And solemn were the thoughts
our hearts infested;
For all the splended scenery
had altered to a gray
And empty was the bier
where he had rested.

By tiny lights that flickered
on a far-off chandelier
And faintly lit the room
where all were sighing,
I spied a lovely rose that had
fallen from the bier,
With furling petals on the
carpet lying.

I tiptoed o'er the floor, like a
nurse beside the sick,
While sorrow into every heart
was creeping.
So quiet was the house that the
clock had ceased to tick.
Such calmness, born of pain,
is inward weeping.

I placed the little rose
in a scented silver vase,
With simple faith in life's
enduring power.
But long before I slumbered
the lights went out apace
And left me in the darkness
— and the flower.

## SORG

**eftir DAVÍÐ STEFÁNSSON frá Fagraskógi**

Við ókum burt frá gröfinni,
enginn sagði neitt,
og undarleg var gangan
heim í hlaðið,
því fjallið hans og bærinn
og allt var orðið breytt,
þó auðnin væri mest,
þar sem kistan hafði staðið.

Þó ennþá blöktu í stjökunum
örfá kertaljós,
var alstaðar í húsinu
döpur rökkurmóða.
Á miðju stofugólfi
lá föl og fannhvít rós,
sem fallið hafði af kistu
drengsins góða.

Ég laut þar yfir rósina,
svo enginn annar sá,
að öllum sóttu
lífsins þungu gátur.
Svo kyrrt var þarna inni,
að klukkan hætti að slá,
en klökkvans þögn
er innibyrgður grátur.

Í silfurvasa lét ég
mína sumarbjörtu rós,
en samt var henni þrotið
líf og styrkur.
Svo brunnu þau að stjökum
hin bleiku kertaljós,
og blómið hvarf mér —
inn í þögn og myrkur.

# Selections from the poems of TARAS SHEVCHENKO

**Translated by Dr. A. J. Hunter**

The following are the first stanzas in the national poem of the Ukrainians, often recited at concerts and other gatherings. Hunter says: "I have given the thought and something of the feeling. The music of the original I could not give. It begins like a Highland dirge with wailing amphibrachs, and there are other measures in it not used in our language."

## TO THE DEAD

**And the Living, and the Unborn,**
**Countrymen of mine, in Ukraine, or**
**out of it,**
**My Epistle of Friendship**

'Twas dawn, 'tis evening light,
So passes Day divine.
Again the weary folk
And all things earthly
Take their rest.
I alone, remorseful
For my country's woes,
Weep day and night,
By the thronged cross-roads,
Unheeded by all.
They see not, they know not;
Deaf ears, they hear not.
They trade old fetters for new
And barter righteousness,
Make nothing of their God.
They harness the people
With heavy yokes.
Evil they plough,
With evil they sow.
What crops will spring?
What harvest will you see?
Arouse ye, unnatural ones.
Children of Herod!
Look on this calm Eden,
Your own Ukraine,
Bestow on her tender love.
Mighty in her ruins.
Break your fetters.
Join in brotherhood.
Seek not in foreign lands
Things that are not.
Nor yet in Heaven,
Nor in stranger's fields,
But in your own house
Lies your righteousness,
Your strength and your liberty.

## THE BONDWOMAN'S DREAM

Hunter said: "Shevchenko's saddest experience in the Ukraine was when he visited his native village and found his brothers and sisters in serfdom . . . The poem, 'The Bondwoman's Dream' commemorates the poet's meeting with his favorite sister, Katherine, working as a slave."

## THE BONDWOMAN'S DREAM

The slave with sickle
reaped the wheat,
Then wearily limped
among the stooks;
But not to rest,
Her little son she sought
Who wakened crying
in cool nest
among the sheaves.



His swaddled limbs unwrapped
she nourished him,
Then, dandling him a moment
fell asleep.
In dreams she saw
her little son,
Her Johnny, grown to man,
handsome and rich.
No lonely bachelor
but a married man
In freedom it seemed,
no longer the landlord's
but his own man.
And in their own joyous field
his wife and he
reaped their own wheat.
Their children brought their food.
The poor thing
laughed in her sleep.
Woke up—
a dream indeed it was.
She looked up at Johnny,
picked him up and swaddled him,
And back to her allotted task;
Sixty stooks her stint.
Perhaps the last of the sixty it was;
God grant it.
And God grant
this dream of thine
may be fulfilled.

## MEMORIES OF FREEDOM

Dr. Hunter reports: "Ten years of Siberia changed the gay young artist of bright eyes and abundant locks to a gray-beared, bald-headed old man on whom Death had set his seal." The first stanza follows.-

## MEMORIES OF FREEDOM

Memories of Freedom
Bring sweet sadness to the exile's heart
And so lost liberty of mine
I dream of thee.
Never hast thou seemed to me
So fresh and young
And so surpassing fair
As now in this foreign land.
Alas! Alas!
Freedom that I sang away
Look at me from o'er the Dnieper,
Smile at me from there.
And thou my only love
Risest o'er the sea so far.
In the mist thy face appears
Like the evening star.
With thee, my only one
Thou bring'st my youthful years.
Before me like a sea—
Hamlets fair in broad array,
Cherry orchards, joyous crowds.
This the village. This the people
Who once as brothers
Welcomed me.

## PRAYER

To Tsars and kings
who tax the world,
Send dollars and ducats,
And fetters well-forged.

To toiling heads and toiling hands.
Laboring on these stolen lands
Endurance and strength.

To me, my God, on this sad earth,
Give me but love,
the heart's paradise
And nothing more.

The year 1961 marks the centennial anniversary of the birth of Taras Shevchenko. On July 8, a monument to his memory, erected on the Legislative grounds in Winnipeg, will be unveiled by the Prime Minister of Canada. It is thought fitting that to mark the occasion a few selections from Schevchenko's poetry should be placed before the reader.

# *The Old Man's Story*

"Ugly! I'll say he was ugly," the old man said as he tipped his chair back against the weather-beaten side of the store.

We had just stopped off for a drink and were standing in the shade of the store when his words caught our attention. Thin, weather worn to a deep brown, with a deep voice broken by age, he made an intriguing picture.

We moved closer as he continued, "The first time I saw him was on a cold, wet day one spring. He was a sorry sight, soaked to the skin, his hair plastered wth mud, and trembling with cold. There he was," the old man said, pointing down the road, "standing all alone at the side of the road. He was one of the most sad sights I ever seen."

He looked up at the crowd of loungers and asked, "What could I do? I just couldn't leave him. So I picked him up and tucked him inside my jacket." He laughed silently at the recollection. "My wife gave me 'what for' for that," but you could tell that it had not bothered him any.

"Well sir," he said drawing on his stubby pipe, "well sir, you should have seen the commotion when I brought him into the house. My wife sure scolded me, but I noticed she put some milk on to heat."

"He wasn't much to look at, let me tell you. Fact is, as I told you, he was as ugly as they come. It wasn't until some time later on that we figured out that he was part wolf and part dog. But ugly as he was you couldn't deny that he was cute. And the way he acted! He lapped up his milk, then just like he belonged, walked to the corner of the stove,—we had a wood stove then,—and lay down between it and the woodbox and went to sleep."

The old man stopped to scratch a match on the bottom of his chair and relight his pipe. After puffing the tobacco to a red glow he continued.

"Now, where was I? Oh yeah! Well, we decided that come morning we'd get rid of that animal. Come mornin' though it was still rainin' and no matter how hard the missus' tongue, her heart is in the right place.. When I went to put him out she said that you couldn't put nothin' out in that rain. So I shrugged my shoulders, put the dog back behind the stove, and kept from smilin' as best I could when I turned around. When Timmy got up, —he was four and a half then,—any plans the 'old lady' had went out the window. You know somethin'," he said, chuckling deep in his throat, "I don't think she really minded."

"Those two! That kid and that dog, if you can call him that? You never saw anythin' like it. Take to each other! You'd a thought they were brothers."

The old man paused. Everyone waited while he shifted to a more comfortable position on the wooden drink case.

"I'll tell you what I mean. One day Spook, that's what we called him 'cause of the way he moved around, chewed up a pair of slippers. The 'old lady', she said he had to go. There wasn't any changin' her mind either. Timmy was five now and the two of them were inseparable. I went out to the yard and took Spook by the scruff of the neck and dragged him along with me. Timmy stood in the doorway with tears in his eyes, and I swear there



were tears in the eyes of that animal too. They kept watchin' each other until we were out of sight. I drove about ten miles down the road and then left him tied to a tree. The rope would give me a head start. It would be an hour or so before he could chew it apart. You may think it was mean to tie him up, but you have to remember that horses aren't as fast as these here cars."

"Now let me tell you," the old man continued with a touch of pride in his voice, "that boy wasn't spoilt. He'd been brought up right. But there was somethin' between him and that animal. Well, even so, he went of and sulked. Didn't cry mind you. Just wouldn't say anythin'. Ate his food at supper and went to bed. The walls in the house weren't thick, just heavy cardboard paper, and that night the wife and I couldn't sleep. She said it was the heat, and I agreed with her. Timmy cried himself to sleep."

The old man smiled to himself and continued, "You can guess what a relief it was when Spook turned up next mornin'. I was goin out to the barn to milk the cows and there he was, standin' lookin' at the window to Timmy's room. You could have knocked me over with a chicken feather! Spook saw me and didn't know what to do. He 'bellied down' to the ground as close as he could and gave a few hopeful wags of hs tail. I didn't know what to do, but I did know I couldn't take him away again. I called to him quietly and led him into Timmy's room. He settled himself at the foot of the bed and went to sleep. You'd a' thought nothin' had happened. He made me think about the first time he came into the house, just goin' to sleep like that."

The old man paused to knock out his pipe against the side of the box, then continued as he put it into his pocket. "We were in the kitchen when the boy woke up. I'd expected a real hullaballoo, but I should have known better. You know what happened? He came out of the bedroom with that ugly mut at his heels, and you know what he said? He said, "Spook must be awful hungry, can he have some milk?" As he was goin' out the door to get the milk he turned and quietly said, "You know daddy, he had to come back." "Not he came back, but 'he had to come back'." Can you beat it, eh?"

The old man tilted the box forward, leaning closer to the listeners and said, 'There was somethin' between those two even then." With this he got up and shuffled down the hghway, using his cane to help himself along.

We took our 'pop' bottles and placed them in the wooden case at the side of the store. I turned to one of the loungers and said, "That is really something. A dog that is part wolf for a pet. But what did he mean 'even then'?"

He did not answer, but an elderly man that was sitting beside him on the store steps replied, "That all happened thirty years ago."

"But", I answered, "he talks like it happened only a while ago."

"It did, for him. Would you like to hear the rest of the story," he asked?

"Thanks no," I said, then changed my mind. "Yes, yes I would like to hear the rest of the story." I pulled the box the old man had been sitting on over to me and sat down.

"Well, let's see. He said the boy was five when this happened. It was a year and a half later, if I'm not mistaken, that some people built a house across the road from the old man. That wolf-dog had never bothered anyone, but like the old man said he was ugly.

Whatever kind of dog was in him had made his face shorter than it should be. He was a brownish-white and big. By this time he was about one hundred and fifty pounds, and on his hind legs he stood around six feet tall. That boy never went anywhere without him. They used to hitch him up to a sleigh that had a box built on it and he'd pull that kid all over the place. Well, as I was telling you about these new people, the minute they came there was trouble. Their kids teased Spook, and when he chased them their parents would complain to the Mounties. Then one day their oldest kid hit Timmy. It was a stupid thing to do. That wolf-dog knocked him over and stood over him until the kid was absolutely frantic. Mind you he didn't hurt him any. The Mounties came a few days later and told the old man that he'd have to get rid of that animal. The old man didn't do anything, hoping that it would blow over. The Mounties came back and said if he didn't do away with him they would have to do it."

"Have a cigarette," he offered.

"No thanks, I don't smoke." After he had lit his cigarette I asked, "What did the old man do?"

The store keeper dragged deeply on his cigarette and shrugged his shoulders in a sign of hopelessness. "What could he do? He took the dog out into the bush and left him. He came back. The next time he took him further. He still came back.. The third time he took him thirty, forty miles. It wasn't any use. And every time he came back all Timmy would say was 'He has to come back. We can't be alone.' "

"Finally the old man decided he'd have to shoot him. He took him out into the bush, but that dog was more than just a dog, he seemed part human. He knew something was wrong. He 'lit out' right away. The old man got one shot at him. He saw some blood on the ground, but knew it was no use trying to follow him in the bush. Besides it was getting dark. He went home. It wasn't a very happy supper that night."

"The next morning Timmy went off to school. It's right over there," he said, pointing at an old ramshackle building that was boarded up. "But at four o'clock he didn't come home. By half past four his mother was frantic. Just then the 'school marm' called in to ask how Timmy was. His mother didn't know what she was talking about and wanted to know why he had not come home. The teacher told her that he had not come to school and she had called in because she thought that he was sick."

"Everybody in town helped search for him. We all knew what he looked like. .He was blond and had very fair skin. All the women used to make a fuss over him. He'd been wearing a red corduroy jacket and breeks. You don't see breeks anymore," he observed and stopped to light another cigarette.

"We found his tracks going into the bush about half way to the school. About a hundred yards in we found his lunch pail. We knew right away it was his because it had been his pride and joy. His parents had ordered it, it was bright blue, from Eaton's mail order."

"A little further in we found some pad marks that looked like a wolfs. Right away some men went back for rifles. We lost his trail and found it two maybe three times. Then we lost it completely. We spread out and searched, but it was no use. It was a bitterly cold day, and the wind had rubbed out his tracks except where they were well protected by brush."



"It was getting dark and we were giving up hope of ever finding him when we heard a wolf howl. We went towards the noise. Then we stopped and waited. Another howl. We moved towards it again. We kept stopping, waiting, going forward until finally we came to a clump of spruce trees. He was there. With that ugly mut of his curled around him. That animal would not let anyone close. He'd snarl and howl, but he couldn't get up. One of the men was carrying a rifle. It was over quick. One shot from about two feet away."

He paused and sighed deeply at an old memory, then continued, "It was rough. The boy was frozen to death, but through no fault of that animal, He'd been trying to keep Timmy warm and safe. How did they find each other? Nobody will ever be sure."

"It's a funny thing. When we went to take Timmy away his fingers were clenched so tight in that animals fur that we had to cut the fur away. The old man came back for that animal the next day and insisted that they be buried side by side. The minister wouldn't let him bury an animal in the church yard, so he buried them just outside it. You'll be able to see the markers when you go by this side of the church. The old man's wife died soon after that and since then he has lived alone."

He got up to go, then added, "During the winter when it's early evening, and its cold and clear out you can hear a wolf howl somewheres around the graveyard. It's funny too, because we haven't had wolves around here for years. Makes you wonder."

Abruptly he went into the store, shutting the door behind him.

**—Wm. Dempsey Valgardson**

# CANADA

by **FRÍMANN B. ANDERSON**

All hail, beloved Dominion!
Thou home of the free and the brave,
Sound loud the martial Trumpet,
Let victory's banner wave.

Chorus:
Fair Vinland, fair Dominion,
Our home, the home of freedom,
All hail fair Canada.

Rejoice O, rising Nation,
Ye sons of many lands,
Unfurl the flag of freedom,
With strong and fearless hands.
Chorus:

While surges tide of passion;
While friendship true remains,
While streams thy flag of freedom,
While strength and beauty reigns.
Chorus:

While sunbeams crown thy mountains,
While ocean loves thy strand,
While glow thy fields and forests;
We love thee, dearest land.
Chorus:

All hail, our home, our Country,
While grow thy valleys green;
Long live thy noble Nation,
Long live our gracious Queen.

Chorus:
Hail Vinland, hail Dominion,
Pride of America.
Pour out thy soul O, music,
Three Cheers for Canada.

—Heimskringla Jan. 5, 1888.

# THE VIKING SPIRIT

by TRYGGVI J. OLESON

One of the great and vital forces in history has been the VIKING SPIRIT. By this term I do not, of course, mean the spirit of fury, violence and slaughter—the berserk spirit—which, no doubt, sometimes characterised the Viking raids of the ninth and tenth centuries and which caused the church to include in the litany the prayer: "From the fury of the Northmen, O Lord, deliver us." This aspect of the Viking Age has often been unduly emphasised, but there is now more and more general recognition of the fact that it is by no means the most important feature of the expansion of the Scandinavian peoples, but rather an inevitable accompaniment of expansion in all early ages. Excesses mark such ventures especially in warlike times and are to be deplored. Of more lasting importance, however, is the tremendous vitality, which was shown by the Vikings, the indomitable spirit and adamantine will to overcome and break all resistance of the visible. The same spirit which gave the Vikings their invincible courage in battle, when battle was necessary, enabled them to overcome problems of every kind—of a spiritual as well as of a physical nature. In that great poetic work, the Hávamál, the virtues of a nobleman are set forth. He is one who is taciturn rather than locquacious, thoughtful rather than indiscreet, striving to understand the essence of all things. He is indeed courageous in battle, and battle here may be understood not only in a narrow sense, but signifying all the difficulties which a man must solve and the obstacles he must overcome to render the material environment conducive to better living. The true nobleman will also be of good cheer and a congenial companion, vitally filled with a spirit of good fellowship.

Had the Viking been nothing but a freebooter the Viking Age would not be memorable today. We should then be able to point to few achievements. Any conquests made by the Vikings would have been as ephemeral as those of Attila the Hun or Genghis Khan, the Emperor of all Men. Instead the Viking expansion remains one of the most incredible and significant events in the history of mankind. Sweeping out of the north the Vikings in the course of three centuries left a rich and lasting monument to their genius. In England, France and Sicily they created in Western Europe the outstanding political states of the Middle Ages. After a short period during which Christianity suffered at their hands they became its most ardent champions, the benefactors of the church in their new homelands, the principal carriers of the Cross in the mighty crusade against the Crescent. In the east the Swedish Vikings, rivalling their brothers the Danes and Norwegians in the west, laid, in the principality of Kiev, the foundations of Russia,one of the tremendous feats in history. In the north the Vikings founded the unique republic of Iceland and produced as great literature as the Middle Ages were to produce. Their adventurous spirit made them the first Europeans to sail the open seas far from the sight of land and these voyages led to the discovery of Greenland and America. In the former they established another unique settlement which lasted over five hundred years—a colony whose ruins still testify to the energy, vitality and enterprise of a handful of men who overcame the greatest physical obstacles.



And so one might go on listing the achievements of the Viking Spirit in the Middle Ages. One might, indeed, bring the tale down to the present, and point to the continuing work of men who pursue as the old Vikings did, the quest of the unknown, who labour to remove all obstacles to spiritual and material progress, and who believe that to the human spirit no problem is insoluble, no task insurmountable.

One might point to the Scandinavian countries as a whole as models of liberal democracy, as countries where the highest degree of individualism has been preserved but not at the expense of the common good. One might mention the tremendous contribution to education made by Grundtvig and other Danes in their school system; the contribution to music made by Grieg, Sibelius and many others; the significant impetus given to philosophical and theological studies in the work of Kirkegaard; the great contributions to letters made by such individuals as Selma Lagerlof and Sigrid Undset to mention only two women; the enormously valuable historical research of such men as Steenstrup and Mickwitz; the creative architectural work of Sweden and Finland and the contributions of various Scandinavians in the scientific field; the service to the cause of international understanding rendered by such men as Nobel, Nansen, Trygvie Lie and Dag Hammarskjold.

It is, however, with only one field of endeavour that I wish to deal here—a field of endeavour in which, I think, the Viking Spirit has been more continuously evident than in any other. I refer to the field of northern exploration.

The Arctic and northern lands in general were almost unknown to the Mediterranean civilizations, although Pytheas of Massilia may have visited Iceland or Norway as early as 320 B.C. The Roman coins recently found in Iceland can hardly be regarded as conclusive evidence of a Roman visit to that country in the fourth century A.D., but there is no doubt that the Irish in the seventh and eighth centuries sailed the North Atlantic and reached Iceland. Real light, however, is first thrown on the northern regions by the sailings of the Vikings from the ninth century on. At the court of Alfred the Great of England we meet with the Norwegian Ottar who had sailed north around the Kola peninsula into the White Sea. And about the same time the Vikings discovered Iceland and began to settle that land, here they established the first European republic north of the Alps, or, if Iceland belongs geographically to the Western Hemisphere, the first American republic. Here the Viking Spirit created in the political sphere one of the most interesting states in all history and brought forth one of the noblest literatures of all times, exemplifying in its range the unlimited vistas the Viking Spirit sought to encompass, and in its accuracy that love of truth for its own sake which is another of its great characteristics.

In the tenth century Eric the Red performed his remarkable feat of sailing to, and exploring, Greenland, where he then established a colony that flourished for centuries and brought North America into the orbit of European civilization, thus giving

Europeans their first information about continental America and the Arctic archipelago. From Greenland polar bears were exported to become the most highly prized pets of European potenates and from Baffin Land came the white falcons, the most highly valued birds in that most popular of all mediaeval sports, falconry.

In the eleventh century Leifr Eiríksson and Þorfinnr **karlsefni** made voyages to the east coast of North America, which had been first sighted a few years before by Bjarni Herjúlfsson. Here Karlsefni attempted to found a colony and here the first white child was born in North America. However, not in the temperate zones of New England did the Viking Spirit choose to make its abode, but in the vigorous north it met and overcame the challenge of one of the severest natural environments ever encountered by man. In the ensuing centuries the Viking Spirit carried the Greenlanders to regions which in many cases were never again even assailed, much less penetrated, by white men until the eighteen hundreds. The names of most of these pioneers of Arctic exploration are by now unknown but the relics of their achievements are still to be met with in these northern lands. In the twelfth century a single line in an old chronicle tells us that Bishop Eiríkr **upsi** went from Greenland to search for Vinland but of his fate nothing is known, although Lyschander, the Royal Danish historiographer of the 16th century. tells us that his bones rest at Garðar in Greenland.

In the thirteenth century few names stand out, but we know that expeditions were made to the northern parts of the west coast of Greenland and probably to Ellesmere and other islands of the Arctic archipelago, where cairns and eider duck shelters, which can have been built by no one but the Greenlanders, still testify to their visits, and where extensive house ruins very probably are those of Norse settlements. It is also from the thirteenth century that we possess one of the finest descriptions of Greenland and its marvels, such as the northern lights, in the **Speculum Regale** or the **King's Mirror,** written anonymously in Norway, testifying to close contact with Greenland. In the fourteenth century Erlingur Sigvatsson, Bjarni Þórðarson and Eindriði Oddsson left a runic stone as a relic of their presence as far north as 73° n. lat., near the present Danish colony of Upernivik. In the same century it seems that many of the Greenlanders fell from Christianity, migrated to America and intermarried with its aborigines. Later those who remained in Greenland intermixed with newly arrived Skraelings and lost the Icelandic language and the Christian religion, although much of the intellectual and material culture may have been preserved. From the fourteenth century we also possess the extremely valuable description of Greenland by the administrator of the see of Garðar, Ívar Bárðarson, a work on which the English monk, Nicolas of Lynn, may have founded the account of his alleged trips to Greenland and the Arctic, which he recorded in the now lost **Inventio fortunata,** a book which is known to have influenced Columbus. The same century, too, saw the visit to Greenland of Björn the Jerusalem-farer (for the Scandinavians travelled much to southern Europe and often as far as Jerusalem in the Middle Ages, some even taking part in the Crusades as e.g. the king of Norway, Sigurður the Jerusalem-farer).

The fifteenth century—that obscure but tremendously vital period whose history someone has said can never be fully written—saw the contact with the western world maintained. Björn **ríki** visited Greenland in the middle of the century. Didrik Pining spent much time there. And towards the end of the century one meets with two of the most baffling problems in history. 1) Did Columbus learn much concerning the western lands from his visit to Iceland in 1477? 2)What voyages did the Portuguese make to America between 1470 and 1500 on the ships of the king of Denmark? There is no doubt that very close relations existed between the courts of Denmark and Portugal at this time.

In the sixteenth century communications between Greenland and Scandinavia were broken off, although Jón Greenlander landed in Greenland in 1542. Why communications were severed is not known but it may be that it was now possible for the Greenlanders to trade with Europeans in Labrador and Newfoundland and that this trade was more profitable for the Greenlanders than trade with the Bergen monopoly. Too, political affairs were in a disturbed state in Scandinavia during this century. However, the enterprising spirit of the Viking was not dead. It is this century which first brings Scandinavian literature and history to the full attention of other European scholars. The efforts of various Scandinavians in the fields of cosmography and cartography were to a considerable extent responsible for a renewed desire on the part of Danish kings to re-establish communications with Greenland and the western lands. In the seventeenth century the Jens Munk expedition, attempting this, ended tragically on the site of present day Churchill, only the leader and three men surviving. Contact was not to be re-established until the following century in which begins the full scale penetration of the Arctic to which no peoples have made greater contributions than the descendants of the old Vikings. Any summary of these can dwell only on outstanding individuals and many who deserve mention must be omitted.



In the eighteenth century two names certainly stand out. One is that of Hans Egede known as the Apostle of Greenland. Largely by his own efforts, and in the face of official inertia, he not only established contact with Greenland but also founded there a colony which has endured to this day. The spirit in which he worked has lived on and still makes the Danish administration of Greenland in many ways a model of what colonial administration should be—the colony regarded as a trust to be managed for the benefit of the natives. Egede built well and his work has endured. The other great example of the Viking Spirit in action is the Dane, Vitus Bering, whose persistence, thoroughness, courage and endurance are immortalized in the sea which bears his name.

The nineteenth and twentieth centuries are studded with the names of intrepid men whose exploits reflect lustre on their native lands and also prove conclusively that the Viking Spirit still lives in all its pristine vigour. In Greenland the Danes deserve great credit for their work in advancing our knowledge of the Arctic. The work done by them has made Greenland the best known of all Arctic lands, and their archeological work there and in all of Arctic America is doing much to make it possible at some future date to solve one of the most baffling of all problems of the north—the origin of the Eskimo and their culture. Hundreds of individuals have worked at increasing our knowledge of this and other Arctic matters, but

no one has done more than Knud Rasmussen, whose father was a Dane and whose mother a Greenlander. Most of the seven so-called Thule expeditions were headed by him, and he himself travelled and explored thousands of miles of Arctic territory and was the first to traverse the Northwest Passage by dog sled as part of the accomplishments of the Fifth Thule expedition.

It fell to a Swede, born in Finland, Baron Nordenskiold, to be the first to sail the Northeast passage through the Siberian Arctic. But his fame is not less for his remarkable research into early European geography. Less fortunate, but no less a Viking, was his countryman Andrée, the first man to attempt to fly across the North Pole, in 1897. Typical of his dauntless courage is the entry in his diary concerning his projected flight: "Dangerous? Perhaps. But what am I worth?" Andrée's fate was tragic, for when his balloon was forced down in lat. 80° 56'N there was no reason why he and his two companions should not have been able to reach civilization. But nothing more was heard of them until in 1930 their last camp was found with indications that they had perished from carbon monoxide poisoning.

Not till 1925 was the North Pole again assailed by air. This time by that true personification of a Viking—Roald Amundsen—already long covered with glory for his magnificent feat of being the first man to reach the South Pole He failed by 120 miles to reach the Pole but attained his object in the dirigible Norge in 1926 a few days after Admiral Byrd's successful flight to the Pole. Amundsen's death was in the heroic Viking tradition, when he flew to the rescue of the Italian, Nobile, and failed to return.

Any people might well be satisfied to count as their own one such man as Amundsson in a century. But fate blessed Norway with another equally illustrious son in Fridtjof Nansen. His exploits were numerous and his service to humanity great in his work with displaced persons after World War I. But one venture of his will always stand out—the voyage of his vessel **Fram** and his crossing of the Polar Sea on foot with one companion. It took the same kind of courage, as Leifr Eiríksson must have possessed when he, first of all men, set his course from Norway direct to Greenland, for Nansen to deliberately imprison the **Fram** in the polar ice pack north of Siberia in the hope that she would drift with the pack across the Pole. Even greater courage must it have taken to leave the security of the **Fram** and with one companion set out on foot for the Pole. In addition to such qualities Nansen possessed the ability to produce that classic work on Arctic exploration in early times, **In Northern Mists.**

Today the Viking spirit still lives among the American descendants of the Vikings. Suffice it to mention the magnificent achievement of Sub-Inspector Henry Larsen in sailing the St. Roch through the Northwest Passage, from East to West and West to East, in recent years, and in recalling the name of the greatest living Arctic explorer, Vilhjálmur Stefánsson, a man, who possessed of the same Viking courage as Nansen, staked his life to prove his theory that it was possible so to speak "to live off the country" on the ice of the Arctic Sea far from land. He has done possibly more than any other man to make us realize that the northern parts of the globe are not just cold, inhospitable ice fields, but are rather regions which we may call the FRIENDLY ARCTIC.

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# *Scholarships & Award Winners*

**National Research Council Studentship of $2200.00 in Physics to**

**Kenneth V. Paulson,** Wynyard, Sask., This is a re-appointment of a Studentship held in 1960-61 and Mr. Paulson will do research work at the Institute of Upper Atmospheric Physics at the University of Saskatchewan, leading to a Ph.D. degree.

**Honours in English and Physchology, and a University of Saskatchewan Graduate Scholarship to**

**Morine Barbara Baldwinson,** Regina, Saskatchewan.

**Schoolmasters' Wives Association**
(to a graduate entering the faculty of Education)

**Kathryn Gail Oleson — $100.00**

**Kathryn Gail Oleson**

Parents—Prof and Mrs. Tryggvi Oleson of Winnipeg, Man.

**GRADUATES — UNIVERSITY OF MANITOBA**

**Master of Education**

**Roy Herbert Ruth—**B.A. 1934 Manitoba; M.A. 1953 Manitoba; B.Ed. 1955 Manitoba.

Thesis: A History of Education of the Icelanders in Manitoba. (See Icelandic Canadian Spring 1961). Parents: Gudjon and Gudrun Ruth, Cypress River, Man.

**Agriculture—Diploma in Dairying**

**John Ray Breckman,** son of Mr. and Mrs. J. Breckman, Lundar.

**Wallace Raymond Finnbogason,** son of Mr. and Mrs. Bogi Finnbogason, Arborg, Manitoba.

**Bachelor of Commerce, Honors Course**

**Peter Ronald Erlendson,** son of Leifur and Margaret (nee Bjarnason) Erlendson. See Icelandic Canadian Summer 1958.

**Bachelor of Science in Home Economics**

**Joan Frances Bjerring,** daughter of Mr. and Mrs. K. H. Bjerring of Calgary. Granddaughter of Tryggvi Bjerring, of Winnipeg.

**Bachelor of Social Work**

**Eleanor Sigrun Johannson,** daughter of Mr. and Mrs. Kelly Johannson of Arborg, Manitoba.

**Annabelle Stefanson, B.A.,** daughter of Mr. and Mrs. S. Stefanson, Steep Rock, Manitoba.

**Bachelor of Architecture**

Eric George Clemens, son of Mr. and Mrs. Paul Clemens, Winnipeg, Man.

**Bachelor of Paedogogy, Honors Course**

**William Gudjon Johnson,** parents both deceased, were Thorkell and Friðrika Johnson, Gimli, Manitoba.

**Bachelor of Arts, General Course**

**David Ellis Arnason,** son of Mr. and Mrs. Baldwin Arnason of Gimli and grandson of G. W. Arnason, of Arnason dairy.

**Olof Baldwinson,** Thicket Portage, Manitoba, daughter of Mr. and Mrs. Barney Baldwinson.

**Villa Elin Bergman,** daughter of John and Anna Bergman, both deceased, niece of Louise and Johanna Bergman.

**Valerie Ann Dawson,** daughter of Mr. and Mrs. A. S. Dawson, Winnipeg, granddaughter of Sveinn and Groa Palmason, (both deceased).

**John Calvin Bjornson, LL.B.** as at Oct. 6, 1960.

**Donald Gudmundur Bjornson,** son of Gudmundur and Evelyn Bjornson, East Kildonan, Manitoba.

**Derwyn John Frederickson,** son of Mr. and Mrs. John Frederickson, Benito.

**Margaret Lilja Johnson,** daughter of Dr. and Mrs. K. I. Johnson, Pine Falls.

**William Gudjon Johnson,** parents (both deceased) Thorkell and Fridrika Johnson, Gimli.

**Frank Caldwell Johnson,** son of Charles and Esther Johnson, Winnipeg.

**Kristine Anne Josephson,** daughter of Arni and Laura Josephson, Glenboro.

**Kathryn Gail Oleson,** daughter of Tryggvi and Elva Oleson, Winnipeg.

**Heather Alda Sigurdson,** daughter of Mr. and Mrs. Joe Sigurdson, Winnipeg.

**Tanis Clara Sigurjonson,** daughter of Mr. and Mrs. Ed. Sigurjonson, Winnipeg.

**Franz Julius Solmundson,** son of Julius and Helga Solmundson, Gimli, (both deceased).

**Marguerite Frances Sveinson,** daughter of Mr. and Mrs. Robert Sveinson, Winnipeg.

**Albert Hal Sveistrup,** son of Mr. and Mrs. O. E. Sveistrup, Vogar, Manitoba.

**Elizabeth Swan** (as at October 6, 1961)

**Jon Swanson,** son of Mr. and Mrs. J. W. Swanson, Winnipeg.

**Mrs. Jonina Ellen Wood,** daughter of Mr. and Mrs. M. Gunnlaugson, Winnipeg.

**Snorri Christian Olson,** son of Peter (deceased) and Jonina Olson, of Winnipeg.

**Bachelor of Education**

**Bodvar Jon Skuli Bodvarson,** (as at October 6, 1960) son of Mr. and Mrs. Timoteus Bodvarson, Arborg, Man.

**John Charles Gottfried, B.A.** (as at October 6, 1960) Gimli, Manitoba.

**William Gudjon Johnson,** Winnipeg, (see Bachelor of Arts above).

**Solmundur Eyolfur Solmundson, B.A.,** (as at Oct. 6, 1960) parents (both deceased) Johann and Gudrun Solmundson.

**Bachelor of Science, General Course**

**John Gerald Collins,** son of Mr. and Mrs. J. J. Collins, Roblin, Man.

**James Eric Sigurdson,** son of Mr. and Mrs. T. Sigurdson, Fort William, Ont.

**Lincoln Jorgen Peturson,** (as at Feb. 2, 1961) son of Svana Peturson and the late Jorgen Peturson, Winnipeg.

**Jon Robert Jonsson Skafel,** (as at Oct. 6, 1960) son of Dr. and Mrs. E. Skafel, Brandon, Manitoba.

**Victor Andrew Johnson,** son of Mr. and Mrs. Paul Victor Johnson, Winnipeg.

**Bachelor of Science in Civil Engineering**

**Carl Edward Snidal,** son of Fiddi Snidal and the late Mrs. Snidal, Steep Rock, Manitoba.

**UNIVERSITY OF SASKATCHEWAN**

**Bachelor of Science in Agriculture with Great Distinction**

**Frederick Henry Bjornson,** son of Mr. and Mrs. Henry Bjornson, Elfros, Sask.

**Bachelor of Arts**

**Wilma Christine Johnson,** Regina.

**Bachelor of Education**

**Wanda Shari Gail Thorfinnson, B.A.,** Wynyard, Sask.

**Bachelor of Science in Nursing**

**Carol-Lynn Einarson,** Vanscoy, Sask.

**Diploma In Agriculture**

**Kenneth Wayne Bjornson,** Smeaton, Saskatchewan. Also the Canada Packers Medal for Poultry.

**Douglas Mervin Helgason,** Foam Lake.

**Diploma in Nursing, Graduate Nurse—Teaching and Supervision**

**Evelyn Frances Bergsteinsson,** Saskatoon, Sask.

**Judith Louise McNeil**

One of the young Canadians of Icelandic ancestry who graduated in the spring of 1960 is Judith Louise McNeil of Windsor, Ont. Judith was born in Winnipeg, Man., and moved to Windsor with her parents Solveig and Louis McNeil shortly after the conclusion of World War II. Her mother is the daughter of Mr. and Mrs. Gudmundur M. Bjarnason of Winnipeg.

Judith proved to be a student of high ability and because of this was accepted as a student nurse at the Metropolitan General Hospital. This hospital offers a course of nursing planned on a newer pattern of nursing education. This school which was begun in 1954 is aided by Dominion and Provincial grants, and because of its high requirements enrolls only a small class every year.

Judith graduated in June 1960 and obtained her RN. the following November.

# IN THE NEWS

## ERNIE EINARSSON WINS AWARD

Ernie Einarsson

Ernie Einarsson, formerly a staff photographer with the Winnipeg Tribune, last winter won the Western Canada news award for the best news picture of 1960. His winning photograph was taken in connection with the Hallas child adoption case. Mr. Einarsson was presented with the award at the 74th reunion dinner of the Winnipeg Press Club held in the Royal Alexandra Hotel on April 7. He is the son of Stefán Einarsson, for many years editor of the Icelandic weekly Heimskringla, in Winnipeg, and Mrs. Einarsson who now make their home in Vancouver, B.C.

Ernie Einarsson is now with CJAY-TV, Polo Park.

## WINS FELLOWSHIP

Oscar Thor Sigvaldason

Oscar Thor Sigvaldason of Winnipeg this spring was awarded an Athlone Fellowship providing for two-year post-graduate studies in civil engineering in England. Mr. Sigvaldason, who leaves in September for England, received his degree in civil engineering at the University of Manitoba in 1959 and at that time was awarded a Doupe Memorial gold medal. In 1958 he had won a $500 university bursary. He received his public school education at Vestri School in the interlake area of Manitoba and high school educatin at Ardal High School in Arborg. An avid athlete he has over the years participated in baseball, hockey, basketball and curling and is a member of the YMCA. Since graduation two years ago he has been in the employ of Brown and Root Limited, Calgary, Alberta. In England he hopes to pursue studies in concrete technology for a year at Imperial College,

London, and then take technical training for the second year with consulting engineer and construction firms in the British Isles, particularly in the field of prestressed concrete and thin shell structure. He is the son of Oscar and Adalbjorg Sigvaldason who live in the Arborg district.

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## MARIAN IRWIN AWARDED FREEDOM'S FOUNDATION GOLD MEDAL

**Marian Irwin**

Marian Irwin, daughter of Mr. and Mrs. Charles Wells of Blaine, was recently awarded a gold medal by the Freedom's Foundation of Valley Forge. This award is given to outstanding persons in the United States whose work in the field of citizenship, racial equality and general humanity has been of outstanding value to our national welfare. The recipients are selected from multi-thousands of nominations submitted each year, by a distinguished National and School Awards Jury. The Jury is composed of at least thirty individuals, one third of whom are chief and associate justices of state supreme courts. Former President Hoover is on their selection board and former President Eisenhower has been honorary chairman.

In addition to the gold medal award, Mrs. Irwin received a wall plaque on which her name was engraved.

The presentation of the gold medal was made at a public community gathering in Marysville, Washington, where Mrs. Irwin is Vice-Principal of the Marysville Junior High School. She gave her medal to her mother along with the silver medal, which she won at her junior high school graduation, which was presented to her by the American Legion for outstanding citizenship.

She completed high school in three years and graduated at sixteen. She received her first teaching contract at nineteen years of age, after finishing three years of college. Last summer she attended Central Washington College on a National Defence Education scholarship, which she was awarded in the field of guidance and counseling. The stipend included one thousand dollars, covering living expenses and tuition. She will receive a master's degree in psychology from that college this year.

This is the second scholarship she has been granted in this field, having received a grant to the University of Colorado in 1958 from the Anti-Defamation League of B'Nai Brith. While there she made an intensive study of the social problems at Little Rock.

Mrs. Irwin and her son Charles are leaving June 24th for Europe and Iceland. They will cover eighteen countries, including North Africa and Russia, arriving in Iceland for a two-week visit on August 3. Mrs. Irwin states that Iceland is the highlight of their entire trip and she is looking forward to visiting Ísafjörður, the birthplace of her mother who was Abigail Þórðardóttir. ★

## MASTER OF SCIENCE IN PHSYCOLOGY and DOCTOR OF MEDICINE

John David Sigurdson

John David Sigurdson, son of Mr. and Mrs. John A. Sigurdson of Portland, Oregon, will begin a first year of medical residency on Obstetrics and Gynecology at Gorgas Hospital, Canal Zone, this June.

Born in Seattle January 28, 1934, he completed high school in Portland at the age of 17 in spite of spending many months confined in bed and hospitals with a leg injury. He graduated from Pacific University, Forest Grove, and then entered the University of Oregon Medical School in 1955. There he received a research fellowship in physiology doing teaching and medical research as well as taking medical courses. He graduated in 1960 with a Master of Science Degree in Physiology as well as an M.D. degree.

He interned at Gorgas Hospital, Panama Canal Zone, where he now lives with his wife and small daughter.

Dr. Sigurdson's mother was Helga Borgford of Winnipeg, and his father is the son of the late Matthildur Sveinsson Johnson of Vancouver and Blaine. His father has been co-manager of the Marshall-Wells Company for thirty years. His great uncle and aunt, Magnus Thordarson and Ella Wells reside at Stafholt, Blaine.

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## STATE VISIT OF PRESIDENT OF ICELAND

**His Excellency Ásgeir Ásgeirsson,** President of Iceland, will pay a state visit to Canada next September. In Ottawa he will be a guest of the Canadian government and in Winnipeg of the Manitoba government. Mr. Ásgeirsson has expressed the desire to visit as many Icelandic communities in this country as possible. With him will be his wife, frú Dóra Þórhallsdóttir. In the presidential party will be Iceland's Forgein Minister, Gudmundur I. Gudmundsson and his wife, frú Rósa Ingólfsdóttir; His Excellency Thor Thors, Ambassador of Iceland to Canada and the United States, and Mrs. Thor; Haraldur Kroyer, Private Secretary to the President, and Mrs. Kroyer; and Hallgrímur F. Hallgrímsson, Consul-General of Canada in Iceland, and Mrs. Hallgrímsson. His Excellency, who previously visited Canada as a private citizen, is serving his third term as President of Iceland. He was first elected in 1952.

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## GOLDEN WEDDING

**Mr. and Mrs. Fred Fridfinnson** of 960 Garfield Street, Winnipeg, celebrated their golden wedding anniversary at their home on Sunday, April 2, when they were honored by friends and relatives. Mr. and Mrs. Fridfinnson were married April 4, 1911, in the First Icelandic Lutheran Church in Winnipeg by the late Rev. Dr. Jón Bjarnason. They have six sons and one daughter. They are John, Andres,

Franklin and Anna, Mrs. Wilfred Clarke, all of Winnipeg, William of Covina, Calif., Stanley at Port Alberni, B. C., and Percy of Hayward, Calif.

★

**AWARDED A FELLOWSHIP**

**Professor Haraldur Bessason**

Professor Haraldur Bessason has been awarded a Fellowship of $900.00 by the Canada Council for post-graduate studies at the University of Iceland in Reykjavik. Last summer Prof. Bessason attended Cornell University, Ithaca, New York. These summer courses are part of a series of studies leading to a Doctor of Philosophy Degree.

Professor Bessason left for Iceland on June 7, with Mrs. Bessason and their three daughters. They will be returning to Canada in August.

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**MATTHIAS A. THORFINNSON**
**Chairman of Minnesota Chapter of Soil Conservation Society of America**

The following appeared in the Feb. 1st, 1961 edition of The Minneapolis Star:

**Matthias A. Thorfinnson**

Election as Chairman of the Minnesota chapter of the Soil Conservation Society of America was a natural for Matthias A. Thorfinnson.

Thorfinnson has been in conservation for more than 40 years.

A native of Munich, N. D., he got into conservation work after graduating in 1917 from the old North Dakota Agricultural college (now the North Dakota State University of Agriculture and Mechanical Arts).

After graduation he went to Montana as a county agent, and there first encountered wind erosion in the quarter-sections the farmers were used to fallowing.

Thorfinnson persuaded the farmers to fallow in strips, which broke up the sweep of the wind.

After seven years in Montana, he came to Minnesota, first as a county agent in the Red River valley, then in Goodhue county, where he met the problem of water erosion.

"My predecessor in that job spent the whole week or 10 days we were together talking about it," he remembers.

Thorfinnson worked with the Southeast Minnesota Soil Conservation as-

sociation to persuade the Minnesota legislature to pass soil conservation legislation.

From 1936 to 1955 Thorfinnson was extension soil conservationist at the University of Minnesota. After his retirement he became executive secretary of the Minnesota State Soil Conservation committee.

In 1954, he spent six months in Iceland, introducing 4-H club work and advising on fertilizer use and soil conservation.

He and his wife live at 1330 Simpson St., St. Paul. They have a son, a daughter and six grandchildren.

The Icelandic Canadian extends congratulations to Matthias Thorfinnson and hopes that in the not distant future it will hear from him in regard to his very important work in connection with soil conservation.

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## REGIONAL LIAISON OFFICER

**Arni Arnason,** born in Leslie, Saskachewan, has for the last two years been Regional Liaison Officer, at Saskatoon, of the Citizenship Branch of the Department of Citizenship and Immigration. The Branch has a number of Liaison Officers in different parts of Canada. Their work, according to Mr. Arnason is, "a liaison between various groups and individuals who are concerned with mutual community problems." Their work is exceedingly important in all cosmopolitan centres and it was in Winnipeg where Mr. Arnason saw the need of such service.

When Arni was still a small boy his family moved to Winnipeg where he obtained his elementary and university education. On graduation he attended the Provincial Normal School,





now Teachers' College, and taught in Greater Winnipeg High Schools for six years. As a member of the Y.M.C.A. in Winnipeg Mr. Arnason became interested in group relationships and community service. He quit teaching, went to Vancouver and there he accepted a position as Executive Director of the Vancouver Civic Unity Association. In 1959 he moved to Saskatoon and took up his present duties as Regional Liaison Officer.

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## ELECTED HEAD OF EASTERN STAR

**Mrs. A. V. Olson**

Mrs. A. V. Olson of Lundar, Man., was elected worthy grand matron of the grand chapter of Manitoba, Order of the Eastern Star, at the close of the recent annual meeting at the Marlborough Hotel in Winnipeg.

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## OBTAINS DR OF. PHILOSOPHY DEGREE IN PLANT GENETICS

**Sturla Friðriksson** of Iceland obtained his degree of Doctor of Philosophy in Plant Genetics from the University of Saskatchewan on May 24 this year. His thesis was on the crossing of gene with in the Medicago Genus of clover-like herbs of the pea family.

Dr. Friðriksson has been studying in the Department of Botany in the University of Saskatchewan under a grant from the National Research Council of Canada. He received his Master's degree from Cornell university in 1946, and has been employed at plant cross-breeding in the Department of Industry in the University of Iceland.

Dr. and Mrs. (Sigrun) Friðriksson and their daughter, Sigrun, left for Iceland June 10.

## Manitoba Music Festival Winners

The 43rd annual Manitoba Music Festival has been brought to a successful conclusion. There were 263 classes (100 more than last year) composed of vocal, instrumental, choral groups, orchestras and bands. There were 2,538 entries with over 20,000 persons participating. Three school choirs had a membership of over 200. It was reported that there had been a general increase in the vocal and senior and intermediate piano classes.

With this overwhelming response the Men's Music Club found it necessary to engage six adjudicators. In previous years four have been engaged. The adjudicators were very pleased with the high calibre of the vocal classes and made mention of it at the various performances.

When scanning the program it was interesting to note the number of competitors of Icelandic extraction. As space does not allow the inclusion of all those who competed we must mentin only those who won trophies and individual honors.

Carlisle, Eric and Kerrine Wilson won the instrumental ensemble family class. Carlisle is a violinist, Eric a 'cellist, and Kerrine a pianist. Kerrine won the advanced pianoforte solo—compositions of Fredric Chopin. They are the children of Mr. and Mrs. J. Kerr Wilson (Guttormson).

JOY GISLASON

Joy Gislason won the intermediate solo, sacred intermediate solo, folk songs, intermediate operatic solo, Gilbert and Sullivan and the Alma Wynne Trophy. Mr. J. Van der Gucht, the adjudicator, said of her, "She's a lucky girl. Her voice is so perfectly true. It has a piercing sweetness that one cannot help but listen to". She is the daughter of Mr. and Mrs. Ragnar Gislason.

Heather Sigurdson won the Grade B. contralto solo. She is the daughter of Mr. and Mrs. J. Sigurdson.

Margaret Jonasson was the winner in the mezzo-soprano Grade A competition and runner-up in the soprano solo, sacred, Bach sacred solo, operatic solo and competed for the Rose Bowl. The Rose Bowl is the competition for all winners in Grade A vocal classes. Of the Bach sacred solo, Mr. Van der Gucht said, "You have a good voice for Bach singing. It has an instrumental quality as well as a warm humanity." She is the daughter of Mr. and Mrs. Snorri Jonasson.

The Icelandic Canadian congratulates these talented artists and will have a particular interest in their careers. —**Mattie Halldorson**

## MARGARET JONASSON WINS MUSIC SCHOLARSHIP SERIES

Margaret Jonasson

In 1948 the Music Scholarship Series was inaugurated by the Winnipeg branch of the Manitoba Registered Music Teacher's Association Inc. It has the dual object of giving talented musicians an opportunity to perform in public and to win substantial cash awards.

The student is required to present works from each of four musical periods, which constitutes an all-round test of his musicianship. Marks are



awarder by a panel of competent judges. The judges for the final concert were Mr. Filmer Hubble and Mr. Lucien Needham.

It is noteworthy that out of a large number of contestants two Icelandic girls, Margaret Jonasson and Heather Sigurdson were chosen to sing at the final concert, May 18, 1961.

Margaret Jonasson was the worthy winner of the series. We are justly proud of her achievement and extend our congratulations.

Dr. H. H. Saunderson, president of the University of Manitoba, presented the cash award to Miss Jonasson. **M. H.**

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