

Icelandic Settlement

Markerville & District
Historical Tour





Stephan G. Stephansson
Icelandic Society (SGSIS)

owns and operates the
Historic Markerville Creamery Museum,
Historic Fensala Hall
Historic Markerville Lutheran Church
and the Tindastoll Cemetery.

Creamery Museum hours are:

10:00 am to 5:00 pm Daily
(May long weekend to September long weekend)
Phone (403) 728-3006



Scan this QR code to access more information
on Historic Markerville.

Icelandic Settlement

Markerville & District Historical Tour

This historical walking and driving tour includes sites in and around the hamlet of Markerville.

It takes about two hours to complete the entire tour. The ten sites which comprise the tour are marked on the map in the centre of the booklet in the same order in which they are described in the text.

It is recommended that the tour map be consulted before beginning the tour, and that the pertinent Range Road, Township Road and Highway numbers be noted at the outset.

There is little parking in Markerville, but cars can be conveniently left in the parking lot in Markerville Park (Site 5) or behind Fensala Hall.

The walking tour of the hamlet can then be completed by crossing the Medicine River on the foot bridge (see map).

Icelandic Settlement



Markerville in
1908 (PAA A16741)

On June 27, 1888, fifty Icelanders from the drought-plagued Dakota territory crossed the Red Deer River.

The district west of the river had been earmarked for them by a scout who had been impressed by the number of sloughs and rivers, and by its isolation, because the Icelanders hoped to establish a settlement where their language and customs could be maintained. They named their settlement "Tindastoll" after a mountain in northern Iceland. The next autumn another group of Icelanders, including Stephan G. Stephansson, arrived from Dakota. They settled further

north and west in a district called Hola. Together, the Hola and Tindastoll settlements formed the sole Icelandic colony in Alberta.

Farming in the early years was restricted to small-scale ranching and gardening and while this barely satisfied their needs, the Icelanders were free from debts that had haunted them in Dakota. A non-existent local cash economy meant that for extended periods the men had to work on sheep ranches, with surveying crews, or in Calgary. Yet within a few years, schools and a post office had been built to support the Icelandic settlements.

Two events radically altered the prospects of the colony. In 1899, the Dominion government established a creamery in the district, making the settlement economically viable for the first time. The village of Markerville, which grew up around the creamery, became the economic and social centre of the community. Then, in response to the heavy influx of immigrants seeking land, a bridge was constructed in 1901-1902 across the Red Deer River at Innisfail.

Soon, a Danish settlement appeared southwest of Markerville at Dickson. Swedes took land near Sylvan Lake, and so many Americans homesteaded west of Markerville that the area there became known as Yankee Flats. For at least the first few years, Markerville, with its stores and creamery, was the centre for all the new homesteaders.

As the children of the pioneer generation took up homesteads, the Icelandic settlement expanded. Despite the arrival of other ethnic groups, the Markerville district was able, for the first while, to retain the language and traditions of the homeland. Outerwear such as woollen mitts, stockings, caps, scarves and even suits of long underwear, traditional pastries, sweets and smoked mutton were produced in the homes in much the same manner as in Iceland. A library of Icelandic literature maintained an active membership until the 1930s. A men's debating society flourished briefly, but strong differences of opinion caused its

demise. Versifying, too, was practised by the immigrant generation, but died out with the first generation of Canadians.

During the 1920s, an increase in intermarriage with other ethnic groups and improved transportation and communication encouraged a general migration out of Markerville and by the late 1920s and 1930s it became apparent that the Icelandic culture "was lying on the ground like a broken instrument". Today, less than 10 percent of the population around Markerville is of Icelandic descent.



Centennial Cream Can Monument

The Cream Can Monument located across from Fensala Hall, on the banks of the Medicine River, was erected in 1988 to commemorate 100 years of settlement in Markerville. "They did so much with so little."



1 Stephansson House

Stephan G. Stephansson (1853-1927) was one of Canada's most prolific poets but few people have heard of him because he wrote only in his native Icelandic. His strong views on the church, war, and the future of mankind as well as the difficult structure of his verses created considerable controversy. Nevertheless, when the first three volumes of his poetry were published in 1909, Stephansson was hailed in Iceland as its greatest poet since the thirteenth century.

The vast majority of Stephansson's published verse was written in Stephansson House, which was designated in 1976 as a Provincial Historic Resource by the Government of Alberta. Stephansson began building the house upon arrival in Alberta in 1889, but

the original log house soon proved too small for his growing family and around 1892 Stephansson added a study, a front room and the upstairs.

Within a few years the arrival of the last of his eight children forced Stephansson to add the kitchen and front bedroom on the east side of the house. This required the construction of an entirely new roof, and it was at this time that the verandah and bay window were also built. To disguise the basic log construction of his home, Stephansson sheathed the outside with tongue and groove siding and added decorative detailing to the window trim and verandah, a practise common to many settlement groups.



Stephansson's writing desk (HRM)

Largely completed by the turn of the century, the Stephansson home is an interesting example of how many homesteaders attempted to copy the then popular picturesque style of architecture using local materials. Although known as an Icelandic poet and patriot, Stephansson had rejected traditional Icelandic housing styles in favour of a home which frankly illustrated his adaptation to life in western Canada. In fact this apparent integration into Canadian society was acceptable to Stephansson largely because it in no way compromised the literary traditions of his Icelandic heritage.

Stephan G. Stephansson in 1909 (PAA A15947)



The Stephansson house interior reflected few if any Victorian elements, but was no more "Icelandic" than the outside. Typically, Victorian era homes displayed the owners' social and economic position in the community through the furnishings - the best the family could afford in the parlour, dining room and perhaps the library. The Stephansson house, on the other hand, made no pretence of creating an image. It was typical of the homes of struggling farm families in west central Alberta. Built in stages, neither the layout of the rooms nor the furnishings indicated a need for social acceptance on the part of Stephansson. Several pieces of furniture, including Stephansson's writing desk, bookcase and reclining chair, were handmade. A number of items, including the sideboard and silverware, were gifts from teachers who boarded with the family. Most of the furniture was purchased through mail order catalogues, enabling the family to copy the current styles and trends at reasonable prices. With few exceptions, Stephansson was always short of cash. Economic security, not comfort, was his first priority, and his home mirrored his acceptance of a pioneer lifestyle.

Icelandic culture is not reflected in house forms and styles as in some cultures. Rather, the old sagas and poetry dating back to the period of the Icelandic commonwealth are the very essence of the Icelandic culture. Stephansson, as an Icelandic poet and patriot, had little difficulty in adopting western Canadian housing styles for this did not threaten his cultural identity. Stephansson's study was his retreat from the bustle of a modern prairie farm. Surrounded by his books, newspapers, periodicals and mementos from his speaking engagements in Canada and abroad, Stephansson perpetuated the Icelandic culture through his mastery of the Icelandic language and poetic forms as illustrated by his verses.

Class in front of
Hola School,
ca. 1910 (PAA A4669)



2 Hola School

When, shortly after Christmas 1891, it was decided to build a school at Tindastoll, the settlers in the north of the Icelandic colony complained of the distance their children would have to travel. To solve this problem, Stephansson donated a parcel of land for a second school. In the spring, he and a neighbour trudged northwest along the Medicine River until they found a suitable stand of spruce trees which they felled and floated down the river. The 26 foot by 18 foot schoolhouse was named "Hola" after a famed Lutheran diocese and centre of learning in northern Iceland.

There was some difficulty in finding an Icelandic teacher and Hola School did not open until the summer of 1892. The demand for farm labour and the severity of the winters meant that the school year was restricted initially to the spring and summer sessions. In 1897, however, Stephansson, the chairman of the school board, reported that an eight month school year could be implemented.

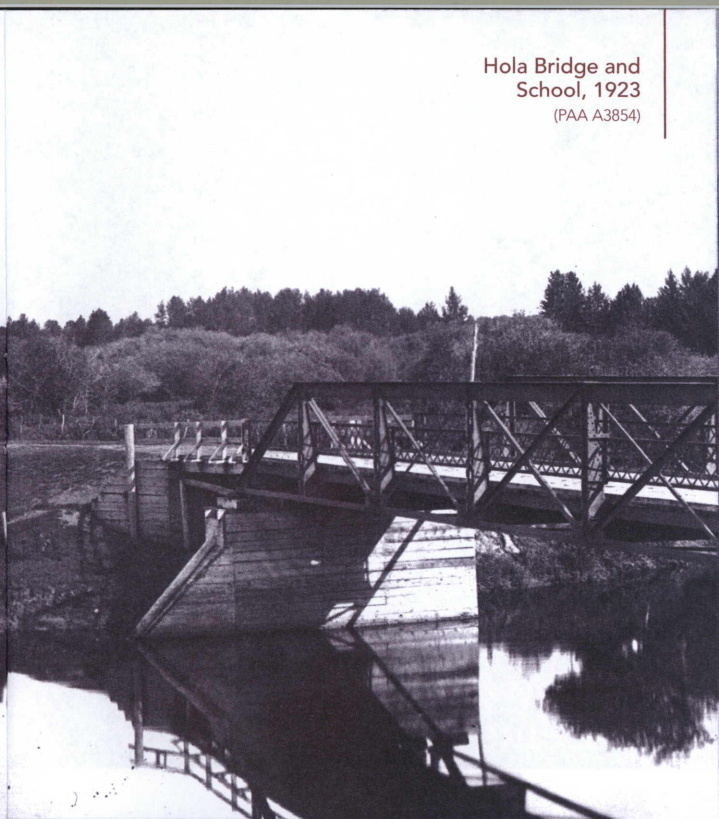
In 1904, a new wood frame schoolhouse was built. The opening of the school was marked by a celebration complete with speeches, songs and a dance. Dressed in period costumes, Fanny and Jenny Stephansson were part of a trio which sang "Three Old Maids."

Two years later, spruce trees were planted around the school by the students. Each student was then assigned to water one of the trees, and today it is said that one can tell how well each student performed his task. In 1910, a suspension bridge was built across the Medicine River to allow the children on the west side of the river to attend classes, and shelters for the children's horses were constructed on both sides of the river.

Prior to construction of a community hall in Markerville, Hola School was also used as the local social centre. One of the many events which took place there was the wedding of Stephansson's second son, Gudmundur.

After sixty-four years of service, the school closed in 1957 when it was decided to transport the students to the old school in Markerville. Since then, Hola has continued to function as a community centre and its exterior appearance remains virtually unchanged from the date of construction.

The Stephan G. Stephansson Icelandic Society offers school programs in May and June, 'Roll Call at Hola School', which is a one room school experience, delivered by a 1920s costumed teacher.



3 The Medicine River

When searching for a suitable location for their new colony, the Icelanders sought not only isolation which would protect their language and culture, but an area which would also supply the basic needs of food and shelter. The Medicine River district satisfied these requirements. Stands of spruce and poplar trees supplied building material and fuel while the numerous sloughs provided hay for the cattle. The river supplied suckers, pickerel, gold-eye and pike which the settlers dried, as was the Icelandic custom. The importance of the river to the Icelanders is evident by the fact that all the early settlers took homesteads with river frontage.

If a local legend can be believed, the river was also responsible for the unusually high incidence of multiple births in the district, including the Stephansson twins, Fanny and Jenny. According to Native beliefs, bathing

in the muddy waters of the Medicine River increased a woman's fertility.

The early homesteads were usually located on the east side of the river. Settlers on the west side had to cross the river each time they wished to visit friends or haul cream to Markerville. A petition drawn up by Stephansson, signed by thirty Icelanders who offered to fell and hew the timbers, resulted in the construction of a bridge near Markerville. The river could be dangerous, especially in the spring. In 1920, the farmers had to rescue the books in the Hola School by boat and it was a week before the waters receded. After much protest from the Hola community, the Hola Bridge across the Medicine River was removed in 2006 and a new bridge was put into place on Township Road 370.



Helga Stephansson
at the
Stephansson
Cenotaph,
1936 (GMA NA-2613-4)



Picnic at Markerville,
1921 (PAA A2236)

4

The Christinnson Cemetery

Located on the homestead of Kristinn and Sigurlaug Christinnson, this cemetery is the private burial plot reserved for members of the Christinnson and Stephansson families.

The Christinnsons' views on the Icelandic Lutheran Church were similar to those of their relatives, the Stephanssons. Thus, when Stephan Christinnson, named after his uncle, died of typhoid in 1905, his parents buried him behind their home even though the church cemetery at Tindastoll was available. Shortly afterward, the private family cemetery was surveyed and registered as was required by law. Gestur Stephansson, killed by lightning at the age of 16, was interred here in July 1909, and Stephansson's mother Gudbjorg, was buried here nearly two years later. Stephansson himself was buried in the Christinnson Cemetery in 1927, following funeral ceremonies at his home.

In 1936, Icelanders in Canada and the United States donated funds for the installation of a stone cenotaph on the grave of Stephan G. Stephansson. The people of Markerville later replaced the original wooden fence and the gate which held the inscription *Komin Heimm* (Arrived Home), with the present-day chain fence. A Society, formed to maintain the cemetery, has added official signage to mark the site.

5

Markerville Park and Stephansson Memorial

Icelanders have always been fond of entertainment. Prior to the construction of the community hall in Markerville, festivities were held at the Tindastoll and Hola Schools. For example, a Christmas concert was regularly hosted by Hola while February get-togethers, which featured a play, recitals, singsongs and a dance, were held in Tindastoll.

By far the most important festival was Icelandic Day, the national holiday of Iceland which the people of Markerville celebrated on the Saturday closest to June 17. Land across the river from the creamery was set aside as a community park, now known as Markerville Park, for the races and children's games. Year after year inclement weather forced the cancellation of the outdoor festivities and following the First World War, the holiday was moved to August 2. A number of years ago, the date changed back to June 17 and now Icelanders from all over Alberta join the people of Markerville to celebrate Icelandic Day.

In 1953, the centenary of the Poet's birth, the Historic Sites and Monuments Board of Canada dedicated a cairn to Stephan G. Stephansson. It is located on the knoll above the Markerville Park which was declared a Provincial Historic Resource in 1976 by the Government of Alberta.

Tour Map



Legend

- | | |
|--------------------------|-----------------------|
| Walking Tour | ○ Secondary Highway |
| — Driving Tour | □ Primary Highway |
| □ Township or Range Road | ★ Centennial Monument |
| □ P Parking | |

- 1 Stephansson House
- 2 Hola School
- 3 Medicine River
- 4 Christinsson Cemetery
- 5 Markerville Park and Stephansson Memorial
- 6 Markerville Creamery
- 7 Business Sector of Markerville
- 8 Fensala Hall
- 9 Markerville Lutheran Church
- 10 Tindastoll Cemetery and Tindastoll Post Office



6 The Markerville Creamery

There were several early attempts to process the milk of the Icelanders' shorthorn cattle into marketable butter and cheese. In 1895 Jon Benediktson established a small cheese factory on his homestead. He paid the farmers for their milk with the cheese he produced; both parties later bartered the cheese in Red Deer for other supplies. Another Iclander, Helgi Jonasson, who ran a competitive cheese factory, "did some business but had a hard time of it".

Then in 1899 the fortunes of the local industry changed when the federal Department of Agriculture established a number of creameries throughout the Northwest Territories in conjunction with local organizations. Convinced by Stephansson that a government creamery would be beneficial to the district, thirty-four Icelandic farmers formed the Tindastoll Butter and Cheese Manufacturing Association. According to the terms of the agreement, the Association was responsible for maintaining the creamery building and equipment while the government would keep the books and hire a qualified butter maker. Bowing to public pressure, both Benediktson and Jonasson abandoned their efforts at cheesemaking.

The position of buttermaker was filled by Daniel Morkeberg who had learned the trade in his native Denmark. He and his brother immigrated to the United States in 1890 and worked there for a few years in various creameries. With the news of the Yukon gold rush, the two decided to trek overland to the Klondike, but after losing all their supplies in a river, the brothers were forced to look for temporary employment. In Edmonton, Dan met C.P. Marker, the dairy commissioner for the Territories, who persuaded him to set up the creamery in Markerville. What originally was to be a six-month job became a lifelong position.

The farmers' faith in the creamery was soon confirmed as cheese making was discontinued in favour of butter production, which rose dramatically from 24,664 pounds in 1899-1900 to 194,870 pounds during the peak season of 1923. Such increase necessitated larger and more modern facilities than those provided by the old Jonasson creamery, which had been taken over as the Association's first base of operations. In 1902 the creamery moved to a new building constructed west of Tindastoll on the banks of the Medicine River. Over the

Tindastoll on the banks of the Medicine River. Over the years, additions and improvements were made to the Markerville Creamery, until, in 1934, it reached the state to which it has been restored.

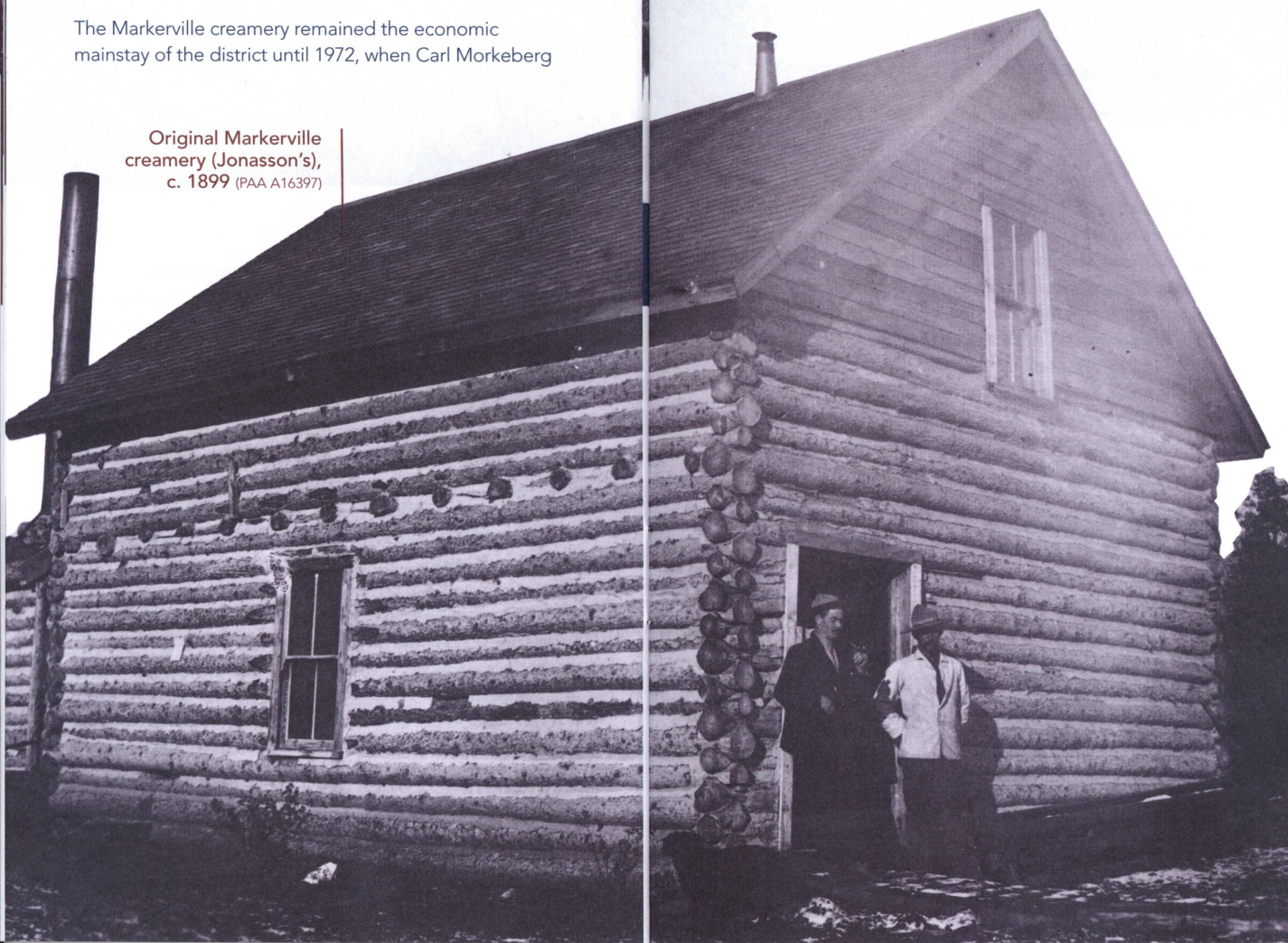
At first cream for butter was separated by Morkeberg at the creamery. In 1902, however, Morkeberg insisted that the farmers purchase home separators, for which he held the franchise. The farmers then hauled the cream to Markerville where it was weighed, sampled and graded, but later the samples were taken by cream hauliers employed by Morkeberg. The farmers were paid on Mondays, at a rate determined by the amount of butterfat in their cream. Dan's son, Carl, who took over the business, produced cheese for a while during the 1930s, but as it was too much work for the low return, the product was discontinued.

The Markerville creamery remained the economic mainstay of the district until 1972, when Carl Morkeberg

retired. The consistently high quality of the butter produced at the creamery marked it as an important leader of the dairy industry in Alberta. In 1978, the creamery was designated a Provincial Historic Resource by the Government of Alberta, and in 1984 the Stephan G. Stephansson Icelandic Society of Markerville, with assistance from the Federal and Provincial Governments, restored the creamery building.

Today, school and day camp programs are offered along with personal guided tours during the summer months. The "Kaffistofa" at the Creamery offers a menu of Icelandic specialties and is a popular ice cream stop. A "Coffee Club" meets daily, year-round, providing a gathering place for the community.

Original Markerville
creamery (Jonasson's),
c. 1899 (PAA A16397)





7 The Business Sector of Markerville

*Left to right: Benediktson Store, G.E. Johnson
General Store, Fensala Hall.*

The trade generated by the Markerville Creamery prompted a number of local entrepreneurs to establish other businesses nearby. The first to act was Jon Benediktson, who used the money from the sale of his cheese factory to set up a general store in partnership with his brother in 1899. After his brother's death in 1909, Benediktson persuaded Gudmundur Stephansson, or Mundi as he was called, to join him. Around this time the new telephone exchange was located in the rear of their store.

Benediktson was not without competition. His old rival, Helgi Jonasson, the other independent creamery operator, went into partnership with Einar Johnson to open a second general store, also in 1899, only a stone's throw away. This partnership was short-lived, however, and in 1901 G.E. Johnson purchased the store. A fire a number of years later temporarily put Johnson out of business.

The immediate success of the creamery and the two stores so encouraged the Icelanders that in the spring of 1903 they had a series of village lots surveyed behind the business row. In choosing a name for their community, the Icelanders broke with the tradition of

using Icelandic names. Instead, they choose the name Markerville, in honour of the dairy commissioner, C.P. Marker. As the village grew, so did the number of businesses serving it. The Markerville Hotel, in reality a hardware store with boarding rooms above, was built between the creamery and the Benediktson store, and a butcher shop, a blacksmith shop and a pool hall completed the business sector.

In its heyday, Markerville had a population of 100 people. It was a busy village, especially on Mondays when the farmers came to collect their cream cheques. Shoppers crowded in the store while the streets were jammed first with wagons and later with cars. Monday was also library day, when the Icelanders exchanged books at the Idunn Reading Club, located in a small wood frame building behind the stores.

Today, Markerville is a small hamlet. The once busy streets are now quiet, and most of the district's business is now transacted in the stores and offices of nearby towns. The Johnson store, once a symbol of Markerville, as the supply centre for most of the local farmers, has been replaced by a playground, active with community and visiting children.



Johnson's Orchestra
playing at Fensala Hall,
ca. 1920 (PAA A4671)

8 Fensala Hall

Not all the Icelanders who arrived from Dakota in the late 1880s moved immediately to the new settlement west of Red Deer. A number of families remained in Calgary for a few years working at the Eau Claire sawmill. There, in 1891, the Icelandic women decided to form a ladies' aid society which they named Vonin. By 1895, most of the Calgary families were able to relocate to Tindastoll or Hola, and the society was transplanted to the new settlements.

Vonin, which means "hope" in Icelandic, assumed the responsibilities of helping the needy, organising entertainment, and raising funds for church and community projects. As Markerville grew, Vonin pressed for the construction of a community hall which would serve the entire Icelandic settlement. The 40 x 24 foot wood frame hall, named Fensala, after the homes of the gods in the Norse mythology, opened its doors in November 1903. Fensala hosted Vonin's annual bazaar known as "Tombola", local musicians such as the Edmundson brothers, the Johnson orchestra, Chautauqua drama, the Markerville Brass Band and a large number of speakers from the Icelandic communities in Saskatchewan, Manitoba, North Dakota and Iceland.

Membership in Vonin was initially restricted to women of Icelandic descent, and activities took place in the Icelandic language. As others moved into the area, the

need for a second women's club became evident. The Markerville Good Neighbour's Club was formed in 1935 and was active in the community for 60 years. Over the years there was a dramatic decline in Vonin membership as Icelandic families left the area, so in 1976, it was decided to include non-Icelandic women married to Icelandic men. Membership requirements were further relaxed in the early 1990s, to include women interested in Icelandic culture and heritage. Since then the group has experienced a revival. Vonin has met regularly since 1891, has always been involved in supporting the Markerville Lutheran Church, and continues to cooperate with SGSIS on projects to benefit the Society and community. In recent years Vonin has helped supply Icelandic specialties for the Kaffistofa at the Markerville Creamery.

In 2003, after legal titles were obtained by SGSIS, Fensala was designated as a Provincial Historic Resource, and underwent an extensive restoration. History stated that Fensala was the oldest hall in continuous use in Alberta and was restored to its original state. Financial assistance came from local and provincial governments and personal donations. Today, Fensala, often referred to as the heart of the community, continues to be used as the main community centre for celebrations, community suppers, meetings, and Icelandic Cultural activities, which include the crowning of the Fjallkona (Maid of the Mountains.) Together with the Historic Markerville Lutheran Church, it is promoted as "your wedding destination", with rental and catering services available.

Fensala Hall Restoration,
2004 (SGSIS Archives)





9

The Markerville Lutheran Church

Despite the fact that all Icelanders were confirmed as Lutherans, the history of the Icelandic Lutheran Church in North America is rife with dissension. Early in the settlement period liberal interpretations of the Bible split the community into opposing camps. On one hand was the conservatism of the 1885 Icelandic Lutheran Synod with its insistence that its orthodox interpretation was the only true one. On the other was the "New Religion" movement, begun in the 1890s by more liberal Lutheran ministers, and the free-thinking Unitarian Church which attracted men such as Stephan G. Stephansson. The two weekly Icelandic newspapers out of Winnipeg chose sides, and Icelanders across the country avidly followed their respective arguments over the finer points of theology. Despite its small population, the full spectrum of religious opinions was represented in Markerville. It was this factionalism, combined with the personality of one particular minister, which brought the church controversy to a climax.

Appointed by the Synod to the Markerville congregation in 1905, Rev. Pjetur Hjalmsson had initially been given a broad measure of popular support. He persuaded a parishioner to donate a lot in Markerville for a church building and Jon Strong, a carpenter, built the foundation, using sandstone from the river bank. Volunteers continued the project. Pews were also built locally and a pump organ was purchased by Vonin. In May 1907, the 40 x 24 foot church, the last of Markerville's "public" buildings, was completed.

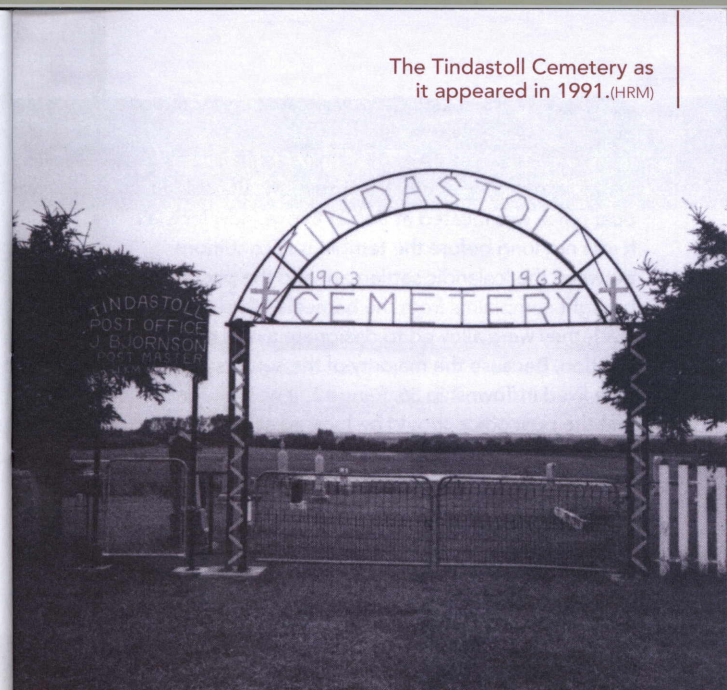
Church services had unique, distinctly Icelandic characteristics. Reverend Hjalmsson's sermons, which were usually enhanced by the spray of tobacco juice, went on for several hours, during which time the male members of the congregation regularly excused themselves for a chat and a stretch.

The fiery temper of Pjetur Hjalmsson was legendary. Determined to halt agnosticism in the district, he engaged in heated arguments with some of the freethinkers. On cream days, the hurling of insults back and forth was a source of amusement for the other Icelanders shopping in Markerville. It is not surprising that Hjalmsson soon disagreed with the board of directors and he was released from his duties in 1909. Those who had supported him resigned from the congregation, and the board, unable to agree on a replacement, let "church matters sleep". For his part, Hjalmsson remained to homestead in the area, while at the same time making himself available to administer the sacraments, teach confirmation classes, and provide wedding and funeral services. By the late 1930s, Hjalmsson was blind and unable to continue his duties as part-time minister.

During the 1940s, Lutheran worship services were once again held weekly and continued in the 1950s, but with a change of clergy to Rev. Ralston, a Presbyterian. He was followed later by Rev. Yoos who served until 1963. A church board of directors, Vonin ladies and occasional weddings and funerals kept the church in operation until 2006, when a severe hailstorm caused extensive damage. Church directors, hoping for historic designation and restoration, asked SGSIS to take ownership and thus another extensive restoration project began. Personal donations and designation as a Provincial Historic Resource came in 2008, followed by fund raising and financial assistance from local and provincial governments, leading to completion in 2011.

The church is a local landmark, clearly visible among other structures of the hamlet, and adding ambience to the community. Christmas Eve services have attracted "full house crowds" since 1981, and since restoration the church and Fensala share many wedding celebrations for couples who rent the facilities.

The original pump organ and church bell remain, but the unique theatre style seats, purchased second hand in the 1940s from the Innisfail Theatre, have been replaced with locally crafted antique looking pews. Pieces of broken glass from the church's windows smashed during the 2006 hailstorm were used to design special panels for the entrance windows.



10

Tindastoll Cemetery and Tindastoll Post Office

The Tindastoll Cemetery was closely connected to the Markerville Lutheran Church. When the Icelanders homesteaded in this district in 1888, all burials took place on the family farm. Later, around the turn of the century, the cemetery hill was set aside as the formal church burial ground. Funeral services often lasted two or three hours, Reverend Hjalmsson waxing eloquently the entire time. One memorable funeral lasted five hours as Hjalmsson and a visiting minister apparently vied with each other for the record! There were no undertakers in the district and the departed were buried as quickly as possible in hastily - built coffins. Often the coffins were too hastily built and on one occasion the only way the deceased's knees could be made to fit was by having one man sit on top of the casket, while another quickly nailed it shut. Tindastoll Cemetery is the last physical reminder of the first Icelandic settlement.

After ownership of the Markerville Lutheran Church passed to the SGSIS, it seemed natural that the Society should also assume responsibility for the associated cemetery. So legal and other matters were seen to and,

in 2008-2009, Tindastoll Cemetery came under the care of the SGSIS.

During the early years of the settlement, the closest post office was located at Poplar Grove, now Innisfail. It was not long before the terrible trail conditions between the Icelandic settlement and the post office brought complaints from the homesteaders and in 1891, they were allowed to designate a new post office location. Because the majority of the settlers at that time lived in Township 36, Range 1, it was decided that the post office should be located at the home of Johann Bjornson, which was central to the township. Much discussion and disagreement over an appropriate name for the post office ended when Stephansson suggested "Tindastoll" a name from northern Iceland. Tindastoll Post Office was established by the federal government in 1892, and Johann Bjornson received the \$100 per year contract to haul the weekly mail from Poplar Grove. With the influx of residents coming to Markerville, the Post Office was moved there in 1912, and remained in operation until it eventually closed in 1991.

A marker has been placed on the original site of the Tindastoll School, approximately ¼ mile east of Tindastoll Cemetery on Township Road 364, on the north side of the road.

Acknowledgements

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Photographs from the following sources appear in this publication:

Historic Resources Management
The Historic Markerville Creamery Museum
The Red Deer and District Archives
SGSIS Archives
Glenbow Museum Archives
Provincial Archives of Alberta

Production Credits

Production Coordinator, Editor:
Dorothy Field
Text: Jane Ross, Donna Nelson
Layout: Halkier + Dutton Strategic Design

ISBN: 978-1-4601-1023-2

Printed in Canada
©Revised 3rd Edition, 2013

Cover photo: The new Markerville Creamery, 1908 (GMA NC-4-41)

This booklet was a joint project by:

Alberta Culture

and the

**Stephan G. Stephansson
Icelandic Society**

with assistance from the

Alberta Historical Resources Foundation

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