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Published by Ronald Caplan on 1985/8/1

Nowadays, the kids are out all hours of the night, like any other place. Because the young people have little respect of that. They don't have the deep respect that the elderly people have within that island. They would go to Chapel Island to get married. Sometimes, if you're going out with somebody and you plan on getting married, if you're a boy, all you have to do is go and see one of the grand councillors. And between the grand councillors they would have a meeting, and they would select two men to go and see the father of the girl that you're marrying--the parents. And then they would ask the parents if they would allow their daughter to get married. If they approve it, they go back to the chief. And the chief would go to the priest, and they would be married right away. There'd be times when you're playing around all over the place--there'd be a bell ringing. You run over to the church, you'll see two people, and two more that are witnesses--they'll be getting married. And they didn't have to be in a long white dress or anything there. They just could go and wear whatever they want to. And there were times, too, that if they didn't have a ring, maybe their mother or their grandmother would lend them a ring. And they'd get married on that. The wedding band. It's blessed and they have it on until such time that they could afford a ring. And then, they would get that blessed. And many a time those marriages lasted for a long time, you know, until they died. They kept as sacred as they could--they were married together and they're supposed to stay together. Like, older days, if you're married to somebody, if you're in trouble, you try to run back to your mother and your father--they'll tell you, "Go back to the person you got married to. Don't come hurrying here. You married him. You stay with him." That goes for the man, too. If he starts trying to babyish back Whale Cruises Capt. Bill Crawford, = Cheticamp Boat Tours, 'I' P. O. Box 10, Grand Etang, N. S. (902)224-3376 to Mum, he's sent out, to be told, "Go to your wife," (What did the Indians do all through the years when they didn't have a priest?) Well, there were some holy men that were learning all the prayers--like, we have certain kinds of prayers for Easter. And they would pray--they even prayed harder. Like, during the Lent, they'd pray every night. There'd be a gathering here, and there'd be prayers there. And away off down the road there'd be another group of people praying together. And there'd be hymns sung. Take for instance, if somebody is sick in the house, and has to be anointed. You know, a deathbed, like. As long as they're anointed, there'll be prayers said every night for 7 days. Every night and every morning, they'll be there. The hymnsingers and all. (These would be Micmac Indians who would be able to do some of the things that the priest would do.) Yes. (Would they baptize?) Yes, newborn children, they'd baptize them, too. (Because I know, even among the Presbyterians, they had that problem. Times they had no ministers among them. And they had what they called "catechists," sort of elders among the group who kept the religion alive.) That's the same with us, too. Same way. And Christmas, and Easter, and times like that--they were able to sing the whole mass. When we bury our people, to the last shovel, they bury them--nobody would leave the graveyard



till the last shovel is put in. That's when the song is over. They would be singing from the church and they would be down around the grave there, and they'd be using shovels to put the gravel in, the mud in. They don't stop singing until the last shovel is shovelled in. They always have a cross all ready painted in white, and they'll put that on. Soon as they stop singing, they'll put that on. And then everybody leaves.

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