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and the McBains, about (coming in) the Hercules, and it says there in the entry of the family, it said "destitute." Poor. Accepted these people from Lewis because there was a shortfall. Because other people that were booked to come a bit later, came via Australia and with the British settlement, colonial settlement. It said "poor." "Accept them to fill in the gap," and also the fact that there were five strong-looking girls. So they were thinking of settling Australia with these immigrants that they had made their lives miserable in the Highlands. Instead of living in stone crofts like that, they were living in hovels down on the edge of the water. So then I looked and it said in the next chapter, it said, "Degree of education: illiterate • unable to read or write." And then underneath, "Speak Gaelic fluently, and read it well." Unable to read or write L'Arche Cape Breton L'Arche Cape Breton is an exciting community for mentally challenged people and those who choose to share life with them. Drop by our store THE ARK - new books and crafts - used books and clothing THE ARK exit 4 on the Trans-Canada L'Arche Cape Breton Whycomagh, N. S. BOE 3M0 (902) 756-3162 larchecb@atcon.com Visit our website: www.phk.auracom.com/--larchecb Serving homes and businesses throughout Cape Breton Island Distributing the White Birch Maple Leaf Products of ENERGY FUELS PROUD TO BE A LONGTIME SUPPORTER

100th Anniversary of Unique Publishing says the English naval ship, in use to transport these people just to get some money from them, and then take it up to Hong Kong where it was to be used as a hospital ship. But there it said "illiterate," you know, then says "can read and write in the Gaelic." And I think we did a little bit of that here in New Zealand. You were only literate if you could read. • n- 1833-1921. Son of Roderick, speak English. Passenger on the Gertrude. Married Annie McKay. I think that there was no room (for Gaelic). I think that New Zealand quickly used (English), unlike in the Highlands where Gaelic would have been used in the post office, you know what I mean. Or in the community other than in the church. You would have that in the homes, and you would have it in the church. But then I think, by the time you got to the social life, which I think probably would have started about the '70s (1870s)--dances and the parties and the gatherings • you were into the next generation. My mother and father spoke Gaelic. My grandfather wouldn't have anything but Gaelic in the house. Now, they had the Gaelic Sunday. They didn't come down to church. He read the Gaelic Bible. He questioned the children, and this is well recorded, because the children were not allowed to go out and pick fruit on a Sunday. It was nothing strange to me because I knew practically that same Sabbath in Davenport. The next generation down. You had the book to read, and the money was all prepared for your collection, and the food was all prepared and they had their Gaelic readings of the Bible. And my grandfather continued that. So though he never spoke Gaelic when I was a child, we had Gaelic singing. So for us it stayed with song, he would read the Bible to us, and to keep us quiet on a



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