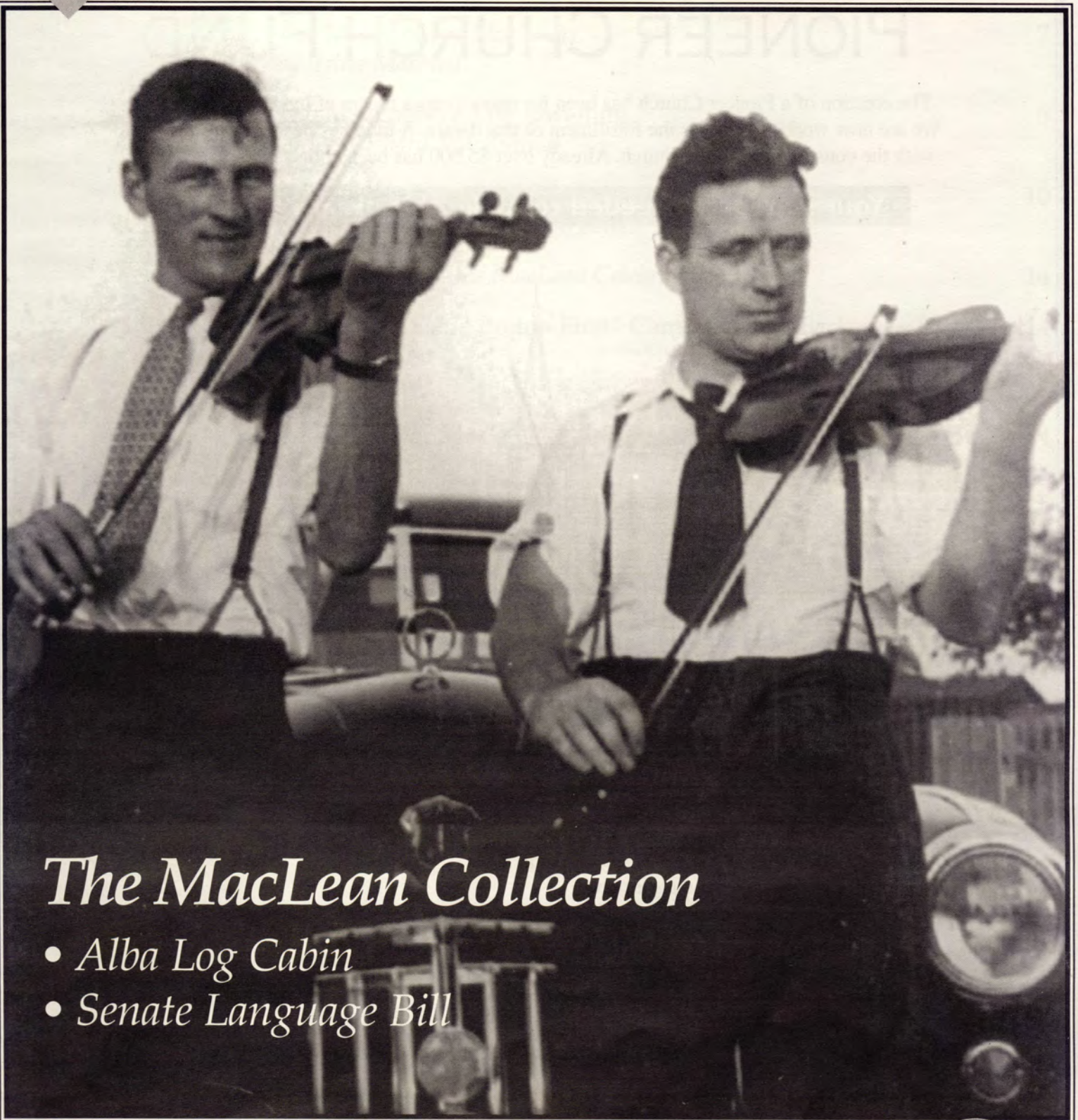


Naidheachd a' Chlachain

(THE VILLAGE NEWS)

Nova Scotia Highland Village Society



The MacLean Collection

- *Alba Log Cabin*
- *Senate Language Bill*

Highland
VILLAGE

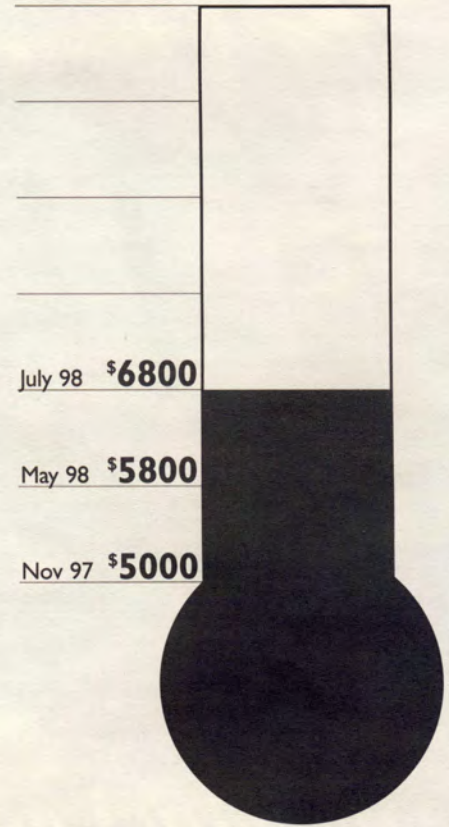
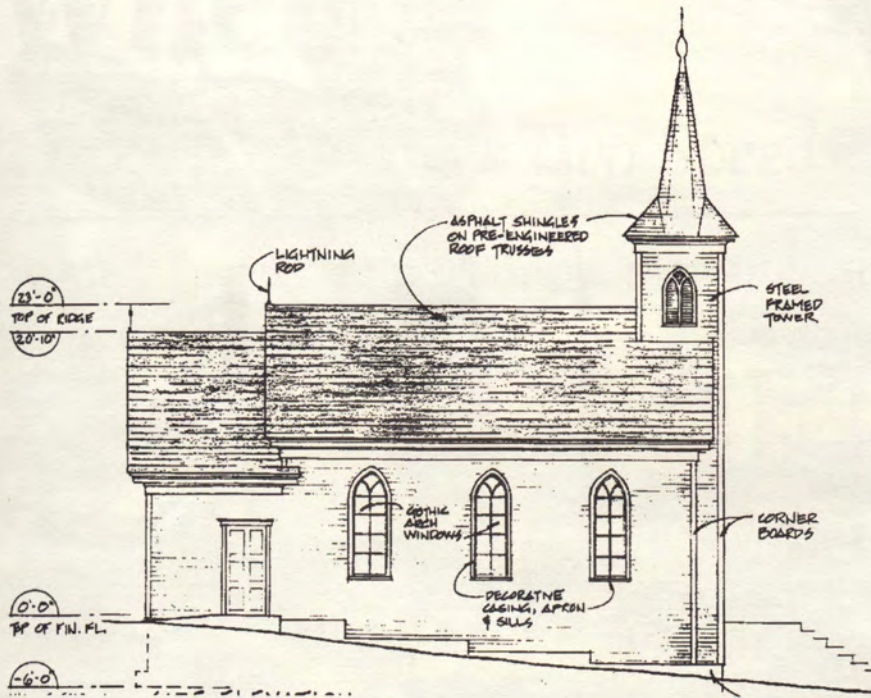
www.highlandvillage.ns.ca



HIGHLAND VILLAGE PIONEER CHURCH FUND

The erection of a Pioneer Church has been for many years a dream of the Highland Village. We are now working towards the fulfillment of that dream. A fund has been established to aid with the construction of the Church. Already over \$5,000 has been collected for this project.

Your support is needed to make this dream a reality.



This design by Trifos Design Consultants of Sydney is one being considered by our Design Committee. We are looking for your comments and suggestions.

Help realize this dream.
*Please donate to the Highland Village
Pioneer Church Fund*



The Nova Scotia Highland Village Society was incorporated on November 20, 1959 under the Societies Act of Nova Scotia with the purpose of constructing a replica pioneer village at Iona.

The Mission of the Society is: to protect, interpret and further the collection of buildings and artifacts at the Nova Scotia Highland Village site at Iona; and to preserve and promote the Scottish Highland and Island Culture as found in Nova Scotia.

The Nova Scotia Highland Village Society operates a 43-acre Museum and Cultural complex including the Highland Village Outdoor Pioneer Museum, Roots Cape Breton Genealogy & Family History Centre, Highland Village Gift Shop, and Outdoor Entertainment and Theatre facility.

The Society is a member of the Federation of Nova Scotian Heritage (FNSH), Canadian Museums Association (CMA), Iona Connection, Còmhairle na Gàidhlig, Alba Nuadh (Nova Scotia Gaelic Council), Council of Nova Scotia Archives (CNSA), Genealogical Association of Nova Scotia (GANS), Nova Scotia Genealogy Network Association, Society for the Study of Architecture in Canada (SSAC), Association of Living Historical Farms and Agricultural Museums (ALHFAM), Tourism Industry Association of Nova Scotia (TIANS), and Tourism Cape Breton.



CANADIAN MUSEUMS ASSOCIATION
ASSOCIATION DES MUSÉES CANADIENS

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Front cover:
Fiddler Joe MacLean with life long friend fiddler Bill Lamey.

Naidheachd a' Chlachain

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Naidheachd a' Chlachain (The Village News) is published in Iona, Nova Scotia twice each year by the Nova Scotia Highland Village Society. Comments, suggestions and contributions are welcomed.

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From the

MANAGER'S DESK

By Rodney Chaisson

Welcome to the Summer 1998 edition of *Naidheachd a' Chlachain* (The Village News). Over the past four years we have expanded The Village News from a newsletter which focused on Highland Village news and programming to a publication which introduces us to various aspects of Scottish Gaelic Culture in Nova Scotia and its origins in Scotland. As well, last fall we implemented a new printing process with City Printers which resulted in a much more professional presentation including clearer and sharper graphics, photos and type. This improved presentation continues this issue with tighter and sharper design and layout by Icon Communications & Research, Inc. in Sydney. Our goal is to bring our members a much more pleasing publication. I look forward to your comments on our new look. I'll also remind you that this is your newsletter and your contributions are very much welcomed and encouraged.

The cover of this issue features the photo of well-known Washabuck fiddler Joe MacLean who passed away in 1996. The Highland Village celebrated the music and the life of Joe MacLean this past spring with a release party for his latest recording *Joe MacLean: Old Time Scottish Fiddle Music from*

Cape Breton Island which was released this past winter by Rounder Records. One of Cape Breton's queens of the keyboard Lila Hashem describes Joe MacLean: "Joe was a beautiful player and a joy to play with because he was in a league all of his own. His bowing and fingering were perfect. Joe could make his bow jump in a way no one else could. His timing was always right. He could put more feeling in his sweet music than anyone else. He was smooth, consistent and full of emotion. The fiddler has not yet been born that is his equal." Joe will long be remembered for his contributions to the culture. The Highland Village is pleased to have been able to celebrate his legacy. In this issue of *Naidheachd a' Chlachain*, Jenna MacNeil (a Journalism/ History student) will introduce us to the life of Joe MacLean. As well we will also feature some photos from the release party in our Photo Album.

Last issue we introduced you to a debate which took place in the Canadian Senate in 1890 involving Gaelic. The debate revolved around a bill introduced by Thomas Robert McInnes to have Gaelic made an official language for the proceedings of the Senate. We will provide the second part to the debate in this issue.

We will also explore a log dwelling in Alba, Cape Breton,

sometimes referred to as the MacRitchie or Cassell or MacEachern house. We are fortunate that this article was prepared by Dr. Richard MacKinnon, a professor at the University College of Cape Breton. Richard, who is also a member of our Board of Directors, has done much research in the area of log dwellings. This research will provide us with the basis for our plan for our new replica log dwelling which will be built this year. The new MacEachern replica replaces our existing log cabin which over the years has deteriorated from weather. The present log cabin has served us well over the years and we commend all of those involved in its construction.

We also have our regular The

Village News and Photo Album features. The Curator's Corner, Microfilm Reel and Gàidhlig will return next issue. I hope you enjoy this issue and look forward to your comments.

In the next issue we will update you on a number of projects that we are working on, including the following:

- Jenna MacNeil, a Journalism/History student, at the University of King's College in Halifax is working on a research project on the music of the Iona/Washabuck Peninsula. The end result will be a small display/exhibit in our Visitor Centre. We will also have

some of her findings in the next issue of *Naidheachd a' Chlachain*. This project is being funded by the Nova Scotia Links Program (Department of Education & Culture), Years of Music Community Music Program, Enterprise Cape Breton Corporation and the Nova Scotia Highland Village Society.

- We are in the process of acquiring a significant collection of fiddle manuscripts. We are working on Cultural Property Certification. We hope to have more details in the next newsletter.
- With the assistance of Enterprise Cape Breton Corporation, the Province of Nova Scotia and the Strait-Highlands Regional Development Agency we are in the midst of a \$122,000 site development program. This program will see renovations to the interior of the Visitor Centre, new interpretive displays, construction of the new log cabin, and other projects. This capital program will see the completion of our present site development plan, which over the past five years has resulted in a bit of a transformation to our site.
- In conjunction with the University College of Cape Breton Press we are working on a series of books featuring our period homes and the lifestyle and culture of those who lived in them. The books will also feature use of Gaelic stories, songs and terms in these books. The first in the series on the blackhouse will be published in the Spring of 1999.

These are just a few of the projects we have underway. We are looking forward to a busy and productive summer. We hope to see you this summer. *Tapadh leibh.*



BOARD OF DIRECTORS: (1998-1999)

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Meghan Lynch, Researcher

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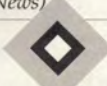
Highland Village

Outdoor Pioneer Museum

Charlene Kosick, Curator
Marie MacDonald, Weaver
John MacDonald, Blacksmith
Stevie MacNeil, Farm Hand
Colleen Beaton, Interpreter
Marie Chehy, Interpreter
Carmella Farrell, Interpreter
Beth MacNeil, Interpreter
Kaye Anne MacNeil, Interpreter
Vicky Quimby, Interpreter
Erin MacKinnon, Interpreter
Cynthia MacNeil, Interpreter
Maggie MacNeil, Interpreter
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Gàidhlig

James Watson, Coordinator



New in the

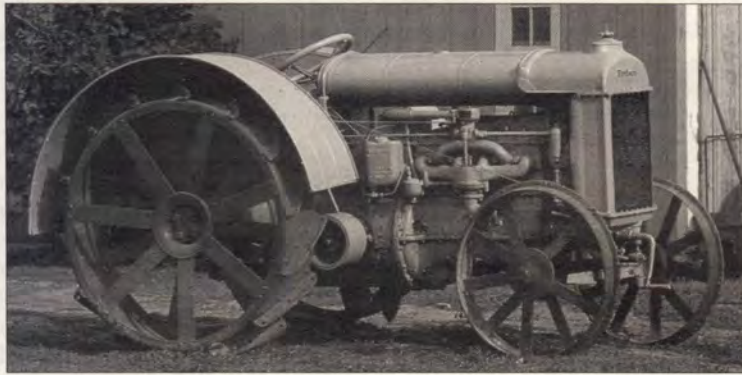
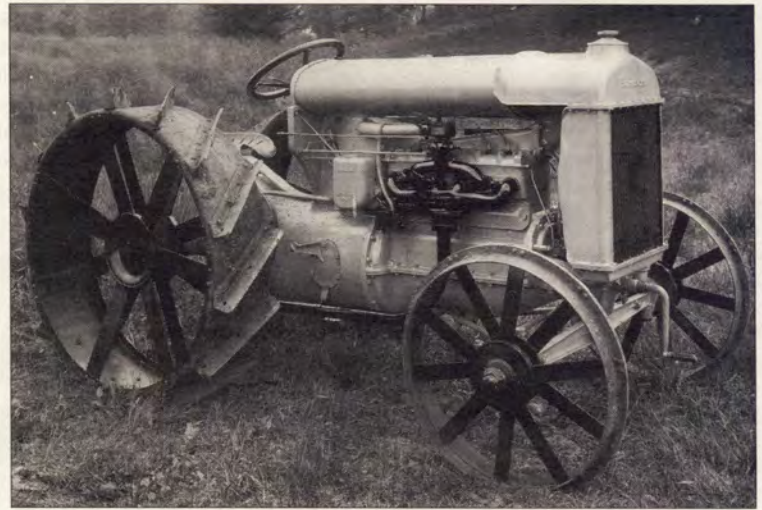
BARN & THE LIBRARY

- The Fordson -

Last summer, the Highland Village acquired a 1928 Fordson Tractor from John Lund in Marion Bridge. This tractor, now on display in the barn, is the model T of the tractor world. Below is a short history of Fordson as written by Robert N. Pripps in "Ford Tractors: N Series, Fordson,

tractor in the world, and for the first time, the average farmer could buy and own a tractor. The heritage of the Ford tractor was set with the Fordson, which was built by Ford in the United States between 1917 and 1928 and in the United Kingdom until 1946. By the end of its production life, there were about as many Fordsons as their would be 9N, 2N and 8N Ford Tractors.

The most revolutionary feature of the Fordson was that it lacked a conventional frame. Instead, the cast-iron engine, transmission and axle housings



Ford and Ferguson, 1914-1954." This book which gives a great history of the Ford tractor is available in our library.

The Fordson was launched in 1916. It was the first lightweight, mass produced

were all bolted together to form the structure of the tractor. Within a few years, this feature was copied by others, and with the exception of garden tractors and the large articulated four-wheel-drive

units, most have been made this way ever since.

The Fordson had a 20 horsepower, four-cylinder engine, a three-speed spur gear transmission and a worm gear reduction set in the differential. Because high-ratio worm sets generally transmit rotation from the worm element to the gear element, no brakes were provided on early Fordsons. All you needed to do to stop was depress the clutch. The reason for this one-way rotation phenomenon is simply the efficiency or rather the lack of efficiency of worm gear sets. The sets used in the Fordson were about fifty percent efficient. This meant that of the 20 horsepower the Fordson's

engine produced, only about ten survived passage through the worm set; the other ten came out as heat.

The initial version of the Fordson had the worm set right under the driver's seat, and after short periods of operation, the heat on the bottom of the driver became unbearable. Subsequent versions saw the worm placed under, rather than on top of, the differential, where it ran submerged in oil. The problem of the hot seat was eliminated.

For more on the Fordson and other Ford tractors, check out this book in our library. And for a closer view of our Fordson, drop by the barn.

In Memorium ~ Dedication



Alex C. (John J.) MacLean

Over the past 39 years, the Nova Scotia Highland Village has grown from a dream to a reality – a 43 acre Museum and Cultural Centre. Our success to date could not have happened without the committment of many volunteers. Two of these dedicated volunteers passed away this spring – Alex C. (John J.) MacLean of MacKinnon Harbour and Joe (Red Rory) MacLean of Washabuck. These two men over the years have put their heart and soul into the development of the Highland Village. They will forever be remembered for this contribution as well as their stories and their wit. Thus this issue of *Naidheachd a' Chlachain* is dedicated to these two men and our sympathies go out to their families.



Joe (Red Rory) MacLean

The
**VILLAGE
NEWS**

Winter and Spring News
from Hector's Point

It has been a busy spring and winter here on Hector's Point. Here's what's been happening:

JOE MACLEAN LAUNCH

To celebrate the release of *Old Time Scottish Fiddle Music from Cape Breton Island* by Joe MacLean, the Nova Scotia Highland Village Society hosted a release party for the CD and celebration of Joe's music. Over 300 people attended the function which was held in the dining room of the Highland Heights Inn. Hector MacKenzie was MC and there were presentations by the Society and by Joe's son Vince. And we cannot forget the great music throughout the afternoon: Wilfred Prosper, Maynard MacKenzie, Charlie MacCuspic, Carl MacKenzie, Stan Chapman, The Barras, Kyle Gillis, Dawn and Helen MacDonald, Calum, Lauchie, Jill and Susan MacLean (Joe's grand nieces and nephews), Paul K. MacNeil and Tracey Dares, Joe's sister Theresa and others. It was a great afternoon.

GAELIC CULTURE AWARENESS MONTH

May was Gaelic Culture Awareness Month in Nova Scotia. To celebrate this special month and the Gaelic Culture, the Highland Village hosted a Gaelic Trade show and a special lecture by Dr. Michael Kennedy. The Trade show was a kind of "what's going on" in Gaelic. There were displays by Feis Nan Oran and B & R Heritage in Iona, the Gaelic College, Am Bràighe, the Highland Village, Feis nan Eilean in Christmas Island and the Nova Scotia Gaelic Council. There was much information sharing and discussions on how the groups could work together.

To wrap up Gaelic month, Mike Kennedy shared his Ph. D. thesis with us and introduced us to another version of Scottish

migration and the Clearances. Using accounts from Gaels, including letters to home from North America, Kennedy challenged the traditional view of the Highland Clearances. It led to very interesting discussion after his presentation.

HERITAGE DAY VIDEOS TO THE SCHOOLS

Also, this past winter, the Highland Village commemorated Heritage Day with the placement of our orientation video in the Strait Regional School Board schools. The presentation took place in Mabou and we received coverage on the ATV program "Live at 5." As a result of this presentation, our orientation videos are now in all of the schools on Cape Breton Island as well as Antigonish and Guysborough Counties. Our next step is the Chignetco Board which covers Pictou, Colchester, and Cumberland Counties, as well as the Eastern portion of Hants County. Our goal is

eventually to have this video in every school in Nova Scotia.

WINTER WORKS - NOVA SCOTIA WORKS PROGRAM

Our biggest project over the winter was our Nova Scotia Works or winter works program. Barbara MacNeil, Josie Bonaparte, Steve Chehy and Tom Playford all of

Iona were hired for a period of 16 weeks. The most noticeable work was that conducted in the Visitor Centre. The Gift Shop and Roots Cape Breton both received new homes. As well, a new theatre has been completed for the showing of our orientation video.

There was also upgrading in the reception area. This

was phase one of our visitor centre renovations. The remaining work to the administration area and the boardroom will be completed in the fall. The design for the renovations was a product of Sydney architect Spiro Trifos.

Other work conducted this winter included

“Our orientation video is in every school on Cape Breton Island. Our goal is eventually to have this video in every school in Nova Scotia.”



indexing music and photo collections in the library, data entry of death records and construction work in the stage and canteen.

OUR STAGE ALUMNI

This past winter we saw some of our stage alumni walk away with honours at the East Coast Music Awards in Halifax. J. P. Cormier who closed Highland Village Day last year won Roots Traditional Vocal Artist of the Year. Great Big Sea who rocked the hill three years ago at our Concert on the Hill captured Group of the Year, Single of the Year, Pop/Rock Artist of the Year, Album of the Year and Entertainer of the Year. Also, Scott MacMillan a member of our Society took honours for Instrumental Artist of the Year. Congratulations to them all.

SYMPATHIES

In addition to the passings of Joe and Alex MacLean this spring, we have also said good bye to other friends since the last newsletter: Kay Rankin, mother of the Rankin Family and good friend of Jim St. Clair; Francis MacDonald father of staff member Marie MacDonald; and former board member Evan Lloyd. Our sympathies go out to all their families.

THE SUMMER OF WEDDING BELLS

The jewellery stores were busy over the winter, and as a result this will be a busy summer for weddings. Pius MacNeil, a former board member, will marry Gail MacLellan of South Bar in July. Our Highland Village Day piper Paul MacNeil and Cape Breton Scottish pianist Tracey Dares will say their "I do's" in August. Our Secretary-Treasurer Dan E. MacNeil and Liz MacLeod of Baddeck will tie the knot in September. And Patricia MacNeil, my Administrative Assistant and our former Grounds keeper Glen MacKenzie will marry in October. We wish them all the very best of luck.

The Music of

JOE MACLEAN

By Jenna MacNeil

Joseph Walter MacLean was born September 22, 1916, the seventh son of Vincent and Theresa (MacNeil) MacLean. Growing up in MacKay's Point, Lower Washabuck, Joe was surrounded by music. Although Vincent was busy fishing, farming and boat building to support his family, he found time to teach seven of his twelve children the rudiments of fiddle playing. Vince's own repertoire of fiddle tunes was limited, but he was a renowned stepdancer and a popular participant at local ceildhs.

Joe began learning to play the fiddle around age twelve, sharing one instrument with his older brothers Peter F., Alexander, Michael A., Murdock, and John, as well as his younger sister Theresa and their father. During his late teens Joe began to play at local dances and parties, along with Michael A. and Theresa. In an interview with Allister MacGillivray, Joe recalled his early years of playing:

"I played first at school dances, pretty well unaccompanied. You didn't care whether you made money or not. . . Usually on Friday nights I would play in school houses in Middle River, Bucklaw and Baddeck and all around that territory. There were no pianos; you would just sit in the corner and eat the dust! You were good until two or three in the morning and you would end up getting two or three bucks."

Joe's musical style was greatly influenced by his father's dancing. Joe often played while Vincent danced, developing a perfect sense of timing and a preference for dance tunes. Joe once explained that he "would often pick tunes that were good for dancing. There is music that is just for sitting

down and listening to, but it doesn't have the swing for dancing. I always had a preference for dance playing because I found that rewarding."

Joe learned a lot about fiddling techniques from watching Inverness county legends Angus Chisholm and Angus Allan Gillis, but he never lost his unique Washabuck style. Although he was a shy man, Joe's music possessed a "modest yet firm sense of musical self-worth," says international folk music expert Mark Wilson. "[The tunes have a] proud quality that renders [them] so stirring and so inextricably identifiable as Joe MacLean's."

Joe left Washabuck in 1939 to find work in Sydney. After a year as a taxi driver and working at the steelplant, Joe was hired as a trainman at the Canadian National Railroad.

Shortly after arriving in Sydney, Joe became good friends with Bill Lamey, another well-known fiddler. The two became part of a flourishing musical community, attending numerous ceildhs at the Grand Hotel, hosted by Philip and Dan Joe MacKinnon. At Joe's first Grand Hotel party he was introduced to Jim Hughie MacNeil, another music enthusiast who also held legendary gatherings.

In 1943, Joe married Jim Hughie's oldest daughter, Marguerite. Together they raised eight children: James, Reverend Joseph, Ronald, Stephen, Allison, John, Vincent, and Stephanie. The family lived at 45 1/2 Alexandra Street, a home often full of visiting musicians.

Until his arrival in Sydney, Joe had learned to play completely by ear; he had learned tunes only by listening to other players and watching their movements.

"You would pick up tunes by ear: the older people had them and would jig them in Gaelic," Joe once explained. "You could learn a lot just by looking and listening [to good fiddlers]."

In Sydney Bill taught Joe to read music, adding a new dimension to

Joe's insatiable quest for new tunes. Joe was an avid collector of fiddle music, eventually compiling a library of almost 200 volumes. Many of Joe's acquisitions were rare manuscripts from the late 1700s and the early 1800s, purchased through J. Murdoch Henderson, a Scottish music collector who had studied fiddle under J. Scott Skinner. Joe became known throughout the musical community for his vast collection and his ability to select the finest compositions from each manuscript.

Joe's collection also included a number of hand-noted compositions from his longtime fiddling

throughout the Island.

In 1956 Joe recorded another group of 78s for Rodeo records. This time he was joined by Lila and Peter Dominic, one of the few drummers known for properly accompanying fiddlers. These 78s were compiled on an lp and widely distributed across Canada. Joe also made an LP with pianist Janet Cameron, recorded in Halifax in 1962.

In August 1977, Joe, Lila and Peter entered the studio again to record with Mark Wilson. The recording was done for Rounder Records, but was never released. Almost twenty years later Wilson contacted Joe to discuss releasing the record.

On August 22, 1996 Joe MacLean passed away. Shortly before his death Joe agreed to release the 1977 recording, if his family believed it worthwhile. Joe's son Vince collaborated with Wilson through letters, e-mail, and phone conversations to produce the recording.

On May 3, 1998, Joe's family and



Joe MacLean, second from left at back, with his nine brothers and sisters

friend, Dan R. MacDonald. Dan R. was a regular at 45 1/2 Alexandra Street for Sunday dinner, and never left without playing a few tunes. Joe and Dan R. kept a steady correspondence throughout their lives and Dan R.'s letters were often accompanied by a few new tunes he had written.

Pianist Lila Hashem was Joe's constant musical companion. The two were introduced in 1939 by Bill, and the three friends could often be heard playing together throughout the Island. In 1947 the trio made several 78s for Celtic records in Antigonish. Shortly after this Bill moved to Boston where he often invited Joe to be his guest at dances and concerts he hosted. Joe also travelled frequently to Detroit, Hamilton, Toronto and Halifax to play.

Joe became a prominent figure in Cape Breton's musical community, playing with Lila every Saturday night at Nelgah Beach for 16 years (1940 - 1956), as well as appearing at numerous concerts, dances and ceildhs

friends gathered at the Highland Heights Inn, Iona to celebrate the release of *Joe MacLean: Old Time Scottish Fiddle Music from Cape Breton Island*. Although Joe may be gone, his memory and his music live on.

Joe was a beautiful player and a joy to play with because he was in a league all of his own. His bowing and fingering were perfect. Joe could make his bow jump in a way no one else could. His timing was always right. He could put more feeling in his sweet music than anyone else. He was smooth, consistent and full of emotion. The fiddler has not yet been born that is his equal. (Lila Hashem)

Note: Information compiled from the liner notes of the recording Joe MacLean: Old Time Scottish Fiddle Music from Cape Breton Island and Allister MacGillivray, The Cape Breton Fiddler (Sydney: University College of Cape Breton Press, 1981).



Joe with his grandson, Charles



The

MCEACHERN LOG DWELLING

By Dr. Richard MacKinnon

the region. Hart, like other local historians, believes that log dwellings were the first form of temporary dwellings and that other more advanced forms developed as people became more settled.

One of the more reliable descriptions is a late nineteenth century personal experience account published in the Gaelic newspaper MacTalla:

River Denys runs into Malagawatch Lake and when we came in 1821, there wasn't a white man living there. We started to cut down the forest where we intended establishing everyone near a neighbour and after that, everyone began building little log houses, thatched between the logs and narrow sticks, hewn with an axe or adze put down for a floor.

“This examination of log houses lays to rest the debate about whether or not log buildings were prevalent in this pioneer district of eastern North America.”

~ Dr. Richard MacKinnon

the logs are earthfast or are on sills. We learn that interstices between logs are filled or “thatched”, floors are made from hewn logs and that neighbours chose to build houses close to each other.

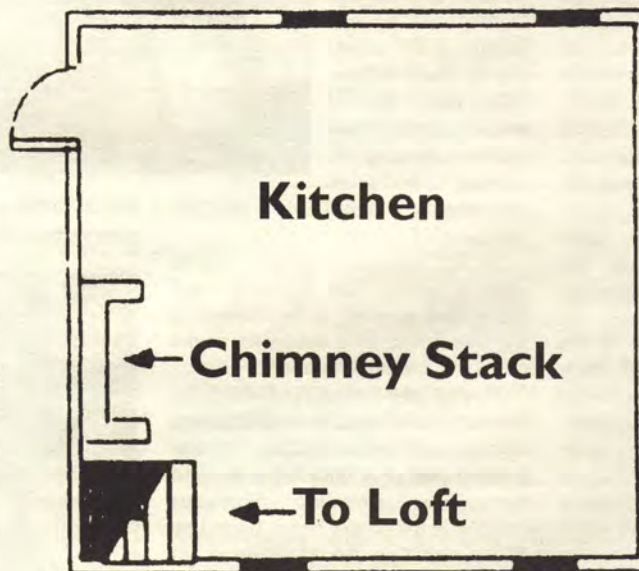
While the details in this account suggest our author is not romanticizing about the settlement period, the contemporary reader must be wary because of the long delay between the actual settlement experience and its recording.

Situated on the Bras d'Or

ceiling. Each wall of the original log pen (18 feet by 21 feet) is made of twelve rounded logs, V notched in the corners, with a squared 6 inch by 10 inch log on the top serving as a foundation plate for the roof and its rafters. There were originally five trusses of rafters with dovetailed collar beams and no purlins placed on average 3.5 feet apart. These trusses are made of squared, hand hewed logs held together by wooden pins; two more were added when the house was extensively altered at the end of the nineteenth century. The roof is sheathed with 9 inch wide pine boards and covered with wooden shingles. The logs are not exposed but rather are

covered with vertical-ly laid laths and 18 layers of shingles with a six-inch face. Judging by the spacing between the logs which are chinked with local moss, it does not seem that the bare logs were ever left exposed to the weather. I suspect that from the date of its original construction, the house was always sheathed with shingles or clapboard. Houses such as the Cassell-McEachern house were probably more common in Cape Breton Island than we are led to believe by the few extant examples. These kinds of buildings were most likely expanded or attached to the larger frame houses which became more popular as the nineteenth century progressed. Margaret McPhail, a writer who bases her work on experiences in rural Cape Breton, describes the Cassell-McEachern house in the novel, Loch Bras D'Or:

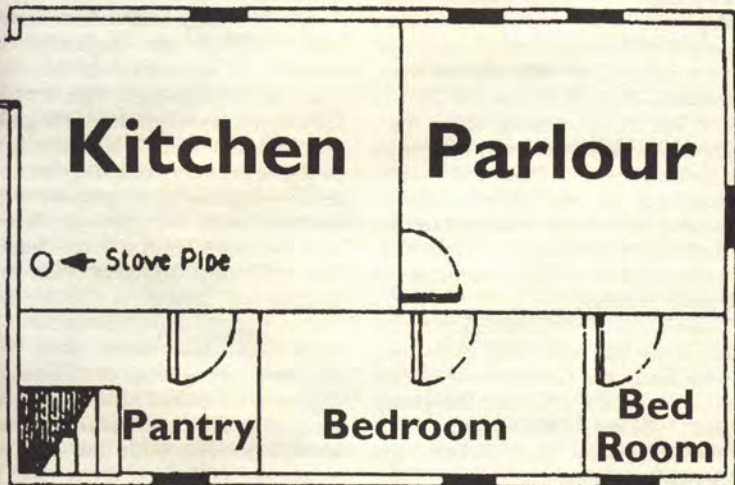
Before Modifications



Lakes and 300 feet from the road, the Cassell-McEachern house is now 31 feet by 18 feet in size with a kitchen, pantry, parlour and two small bedrooms. However, this layout dates from the latter end of the nineteenth century when major renovations occurred in the house including the additions of wainscoting and a pantry in the kitchen, the removal of a large, stone, end chimney, and the addition of a large extension for bedrooms and a parlour. Originally, the house was 21 feet by 18 feet in size containing one room with a large, stone, end chimney; sleeping quarters were in the loft reached by a ladder in a corner by the chimney. The original size of the building can be determined by examining the loft where one can see pieces of the original end wall still in place above the first floor

After Modifications

1/8" = 1'



As he looked about the warm cozy kitchen he noted though it was a log house the walls were ceiled with wide pine boards with heavy open beams overhead, the large stone chimney was in the centre of the side wall. At one end of this room was a curtained built-in bed for the parents, under it a trundle bed that was pulled out at night for Kirsty. The weaving loom took quite a space at the other end of the kitchen with the spinning wheel and jackreel. On the wall beside the loom pegs formed a warping frame. It was all familiar to Hamish. As he climbed the steep stairway to the loft, he saw four beds built in along the eaves. Two were on either side of the chimney which were cozy from the well heated stones. From the rafters hung dried herbs such as tansy, burdock, calendula, mint, blackberry roots all of which Mrs. McNabb prepared skillfully for various ailments, huge branches of goldenrod for bright yellow dye.

original grantee, Alexander McEachern purchased 100 acres from the government by 1859 and received grants of 200 acres of adjacent land in 1867 and 1868. The date the land was granted does not provide a clear indication of first settlement for grants of land in Cape Breton Island were often applied for only after the settler had resided on the property for a number of years. Born in 1818 in Scotland, Alexander was a son of Hugh McEachern (1744-1842), one of the pioneer settlers in Alba who migrated to Cape Breton in 1828. By 1864 Alexander was way office keeper (owner of a house from which mail was bought before being distributed), by 1871 a Justice of the Peace, and by 1881, the operator of the post office. He resigned in 1896 and the Cassells family succeeded to the property in 1901. This family consisted of Alexander, Lockhart and Mary, all unmarried. An adopted daughter of the Cassells married Lauchlan MacRitchie and the MacRitchies succeeded in the occupancy of the property. By the 1940s Mary had died and the property was abandoned in 1970 when

It was difficult to date this dwelling, but the property is referred to in some public documents by the mid-nineteenth century. The

Lauchlan MacRitchie was placed in an old people's home by his adopted son, George Mac Ritchie, who is now the non-residents owner.

What does this examination of log dwellings in nineteenth century Cape Breton Island, Nova Scotia tell us? First, it lays to rest the debate about whether or not log buildings were prevalent in this pioneer district of eastern North America. Some scholars have argued that log houses have become romantic symbols and that people wrongly assume their forefathers lived in houses such as these. I am not suggesting that this form was the only one available to Cape Breton Island builders, but merely that it was one of the possible choices available in the early and late nineteenth century. Research on building of this kind in other areas indicates that many structures built in this way were not

temporary - as is often suggested - but were meant to be permanent dwellings. In Ontario and in the United States, for example, log houses were still being constructed in the latter part of the nineteenth century, a time when there were ample building materials available other than log (Rempel, Roberts).

The evidence presented here indicate that horizontal log architecture was used by early Scottish settlers of Cape Breton Island. Builders of this region readily adapted to new ideas about spatial usage at the end of the nineteenth century. Whatever explanation eventually proves to be more plausible for the origin of log buildings in Nova Scotia, these extant houses raise many unanswered questions about diffusion of architectural traits, ethnic group interaction and cultural borrowing in the pioneer landscape.

The Highland Village is doing research of

The Music of the Iona-Washabuck Peninsula

The result of this research will be a report and exhibit. If you have any information, stories, photos, or recordings you would like to share, please contact Jenna at the Highland Village

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Senate Debate

1890 GAELIC LANGUAGE BILL

~ Part Two ~

In the last issue of Naidheachd a' Chlachain we introduced you to a debate that took place in the Senate of Canada around the designation of Gaelic in the Senate as an official language for proceedings. The bill was introduced by Honourable Robert MacInnis, Senator from New Westminster, British Columbia on Tuesday, March 18th, 1890. Here is Part Two to this debate:

HON. MR. McINNES (B.C.) - That is a fair specimen of the letters and addresses that I have received from various parts of the Dominion, from Cape Breton to Vancouver. Now, referring for a moment to the North-West, if the French language is to be maintained there as an official language - there is equally good reason - in fact, a better reason for a similar recognition of Gaelic. I am not one of those who object to the perpetuation of the French language in this Parliament, providing Gaelic is put on the same footing. Every right and privilege accorded to the French Canadian people when they came under the British Crown should be most scrupulously guarded, and the minority should be treated in the most liberal spirit; there is no great nation, excepting the United States, that has not, at some period of its existence, but had two or more languages recognized officially, and many of those nations occupied countries insignificant in extent compared with the enormous area of this Dominion, which is equal almost to the entire continent of Europe. And if small countries, such as Switzerland and Belgium, can afford to have two or three official languages, surely this Dominion, that is putting forth such great efforts to attract desirable immigration to fill up our waste lands, should offer every encouragement that may be necessary to accomplish that object. If it should be necessary to have three or four official languages let us have them. What would the cost amount to? According to a statement made in the other House in the debate on the dual language Bill, the cost of printing French documents in the North-West amounts to only \$400 a year. Why, a few families - a few dozen immigrants - would cost the country that much to settle them in our North-West, and then there would be a grave doubt in the minds of the public whether they would become permanent settlers even after

that expenditure. You who speak the English language have no idea what it is to find oneself in a foreign land, comparatively helpless and unable to converse with the people. A few hundred dollars could not be better spent than in making Gaelic an official language, so as to attract to this country a most desirable class of people.

Some hon. gentlemen have expressed surprise at the Bill before the House. They refuse to treat it seriously - and yet, apparently, they find nothing surprising in the proposal to establish French as an official language in our North-West - or the still more liberal proposition of the right hon. the Premier of Canada, to make German, under certain conditions, official in that country. Let me here read to the House what the right hon. gentlemen said in his speech on the dual language question a few weeks ago, when imploring the members of the Commons - irrespective of party - to defeat the McCarthy Bill, and to continue the official use of the French language in the North-West Territories. At page 800 of the Commons Hansard he is reported as saying:

"There is scarcely any French spoken in the North-West. There are a few French Canadians there, and a scattered population of French Half-breeds, and the whole effect of this Bill (the McCarthy Bill) would be to deprive these poor people of reading or knowing the laws to which they are subject".

Again, at page 802, still speaking of the North-West, we find him making the following important declaration: "After the population comes in there, if there is a large German population - and I should be very glad to see it - who shall take possession of a large quarter of that area, why not give them the right to use the German language? They would insist upon using the German language? They would insist upon using the German language. If the French Canadian settlement, which was commenced under rather unfavourable auspices at Edmonton, should increase and grow so that they would become a French Canadian Province, they would insist upon having their language?"

Again, at page 799, the veteran chieftain of the Clan Macdonald, as he becomes inspired with the great importance of the subject, and, notwithstanding his great age, his warm Celtic blood coursing more freely in his veins, he makes the following pathetic and significant declaration, which we must accept as the policy of the Government of which he is head, anent official languages in Canada, remarks:

"The reason why I oppose the Bill

of my hon. friend (Mr. McCarthy) today is the same - because that Bill, a small Bill; I might almost call it an insignificant Bill in its enacting clause - is based on the purpose of doing away with the French language, of discarding the French language, at all events, and depriving the French Canadian people of the solace of the language they learned at the feet of their mothers. Why, Mr. Speaker, if there is one act of oppression more than another which would come home to a man's breast it is that he should be deprived of the consolation of hearing and using and reading the language that his mother taught him. It is cruel. It is seething the kid in his mother's milk."

Such was the declaration, year the oracle of the right hon. gentleman who leads the Government of this country, on the 17th ult. The policy laid down is plain and unmistakeable, that when the German element increases in the North-West the German language is to be made official; that although there are only a few French Canadians and French Half-breeds in the North-West, French must be retained as an official language. That it would be wicked to deprive these poor people of the privilege of reading or knowing the laws to which they are subject. That there is scarcely any French spoken in the North-West. That if there is one act of oppression more than another which would come home to a man's breast it is to deprive him of the consolation of hearing, using and reading the language that his mother taught him.

He exclaims: "It is cruel - it is seething the kid in his mother's milk." Surely, after such earnest and pathetic pleading - such consuming solicitude and regard, such outpouring of sympathy for the welfare of our French and German fellow-citizens, over whom he exercises such fatherly influence, care and protection, he cannot with any degree of consistency do less than grant equal rights and privileges to his own countrymen - the Highlanders, the Britons - the true Britons - and their immediate descendants, to whom so much of the greatness of England is due, and also to the undeniable fact that to the untiring energy and matchless valour of the Scotch Highlanders - ably assisted by their brethren from the Emerald Isle - Canada is to-day and has been for over a century an integral part of the British Empire.

Who dares to say, or even insinuate, that the head of the loyal Clan Macdonald (Sir John), and every clansman throughout, not only the Dominion and the British Empire, but throughout the world, has not at least as great regard and

sacred love for the language they first lisped on their sainted mothers' knees as the English, the French, the German, or any other people? To think or say the reverse would be a gross libel on the most affectionate and warm-hearted people that ever lived.

Any contrary contention would only display an unpardonable amount of ignorance of the true character of clansmen. The Scottish Celt, in whatever quarter of the globe you find him - and he is generally to be found in every nook and corner of it - loves his mother-tongue, loves his country, loves her glorious history and traditions, with a more intense and enduring affection than any people of whom I have any knowledge, with one exception - the Irish Celt. The manly sons and womanly daughters of Scotland's high and heathered hills, as they bid farewell to their beloved country, are always moved with the deepest emotions, and they often sing in mournful tones:

"Tho' far frae thee my native shore,
An' tossed on life's tempestuous ocean;
My heart aye Scottish to the core
Shall cling to thee with warm devotion."

Yet in the same notes they give expression to a still deeper and more patriotic feeling in:

"Farewell, farewell my native home,
Thy lonely glens, an' heath-clad mountains,
Farewell thy fields o' storied fame,
Thy leafy shaws an' sparkling fountains.
Nae mair I'll climb thy mountains steep
Nor wander by the rapid river,
I seek a hame far o'er the deep,
My native land, farewell forever."

To the matchless valour of the Scotch and Irish soldiers the British arms have been victorious in every clime and in every country where honor and duty called them, until to-day the Union Jack proudly floats over one-sixth of the earth's area and over one-fourth of the world's population. In extending the possessions of Britain and furthering her interests I know of no land which has not been consecrated by their precious blood - I honestly, justly and conscientiously claim and believe that principally through the dauntless bravery of the "Clann nan Gidheal" Britain has become the great and glorious nation that she is, and has been for so many centuries - in the vanguard of nations, as the great disseminators of light, of liberty and of civilization, and all the blessings that follow in their wake.

Through the prowess of Scotia's kilted veterans and Erin's warlike sons the northern half of this continent was wrested from a foreign power and added to the British possessions. In that mortal struggle were engaged two of the most valiant races that the world ever produced. In mortal combat they met on the historical Plains of Abraham to decide the destiny of half a continent nearly equal in area to the whole of Europe. At the word of command the stalwart Highlanders and the gallant Frenchmen rushed on to death and glory. The bloody struggle, though brief, was decisive, and many were the acts of heroism performed, which added fresh lustre to the arms of the contending nations. The god of war, however, smiled on the kilted sons of the heathered hills. A great battle was fought, an important victory was won. Canada became British, and has remained so ever since.

I submit, therefore, that to the "Clann nan Gaidheal" and to them alone are we indebted for the fact that Canada is British to-day. Who were the first permanent settlers in our great North-West? The brave and hardy Highlanders, under the guidance and supervision of the good Lord Selkirk, who, as early as 1811, took possession of that country. Among that noble band was the good and brave father of our respected colleague from Kildonan (Mr. Sutherland). Who to-day are exploring what remains of the North-West terra incognita, who are continually advancing the outposts of civilization further, and yet further, into those great plains that stretch beyond the Arctic circle? The intrepid Highlanders of Hudson's Bay.

I have no desire to decry the French; such an idea is foreign to me; I gladly acknowledge the invaluable services rendered by them as the explorers and pioneers of Canada, but I contend that no class of Canadians should be favoured above another, and that if the French of the North-West, or of the Dominion as a whole, be allowed used and have their language used officially, the Highlanders of Canada should have equal courtesy shown to their beloved Celtic language. It is objected that if we establish the official use of Gaelic there can be no reason why German, Italian, Chinese- what you will- should not be used officially and so all order and unity in our Parliament, our Legislatures and legal tribunals would be lost in polyglot confusion.

On the face of it, I admit, this objection is plausible enough; but examine it for a moment, and you will find that it is founded on an utter misapprehension. The difference between the official use of Gaelic,

and, let me say, of German or Italian, is as wide as the difference between what is essential and what is non-essential.

Let me explain: The great bulk of the inhabitants of Canada are directly, or by descent, Scotch, Irish, French and English. The foreign element of our population is very small, consisting principally of German, Italians and Swedes. These people, though foreign, are not under disadvantage on that account; for Canada stands with open arms welcome for all who come with honest purpose to her shores, but they must come subject to her institutions, laws and languages. But who dare say that the Highlanders of Canada are a foreign element? Are they not an essential- I might almost say the essential element of our people?

Hon. gentlemen may smile as much as they please. I say it is so, and the statement cannot be disproved. From the day (or rather the night) when they clambered up the rocky heights of Quebec, to this hour, when Clan Macdonald has brought forth a chieftan to rule the Dominion, a man whose matchless abilities as leader can force admiration even from his bitterest opponents, the Highlanders have been a leading element in the population of the country. Take again the ex-Premier, of the Clan Mackenzie - a man of marvellous ability, a man whose every act and word during a long, active and honourable public career has been ineffaceably stamped with the purest patriotism, and whose many good and wise acts and sayings will be emulated by future generations. Highlanders are an essential element, and have and will continue to exert a powerful influence for good, no matter what restrictions or disabilities they may labour under. They will surmount them all. Go over the long list of our brightest names, and see how many belong to the clans. On the Atlantic side, the original name Nova Scotia speaks for itself, and on the Pacific slope the original name of the Province that I have the honor to represent was New Caledonia. The name suggests whose footsteps first passed over the rugged heights, through the torrent-washed canons and into the dark and shaggy forests of that new land, to open a way for the world to the wealth of its rich mines, its vast forest and its exhaustless fisheries.

I will not speak of the past history of those whose native tongue was Gaelic. I will not speak of the bards who have made it glorious, or the heroes whose dying words have made it sacred. You who have not lisped it first at a mother's knee- you who have not felt it lend itself to the whisperings of love and to the

moanings of sorrow, to the curses of anger and the beseechings of prayer- you cannot understand the feeling with which every Highlander regards his native tongue. You are not Celts. On Britain's bloodiest battlefields, wherever her valour has been put to the severest test, above the clashing of arms and the roaring of guns, have been heard the wild chanting of the Pbroch and the Gaelic cheers of the charging Highlanders- "Gualaibh ri Gualaibh."

Notwithstanding that that language was taught in the royal household to the royal family- that Gaelic chairs are endowed in the universities of Edinburgh, Oxford and Berlin (blessings brighten as they take their flight), I am fully conscious of the fact that it is passing away. I regret exceedingly that the most forcible and expressive of all languages is falling into disuse, and being replaced by the great commercial language of the world.

You need not fear that in recognizing Gaelic you are prolonging its life. You will not do that, for the trend of events points inevitably to one language and one nation; but you will be showing what is deserved- and what will be appreciated as much as it is deserved- gratitude to the Highlanders for the great part they have taken in the upbuilding of our nation. Neither the French nor the Gaelic language will ever gain ascendancy in the Dominion- of that we may be sure.

They are passing away. They must eventually disappear: but till they do, let us recognize them. We owe it as a tribute of respect to those whose mother tongues they are.

Let us not forget that it was the French that made Canada worth taking, and that it was the Highlanders who took it, and together they were the pioneers of the civilization that followed in their wake. Such toleration and friendliness, far from delaying the day when the broils of party creed and races, that now unfortunately distract the nascent nation will be over- will rather hasten it, and when that glorious day comes, and we gaze upon Canada, the youngest and fairest of nations, free, united and at peace, then shall Highland bonnets leap high in the air, and from the wild Atlantic coast to the far Pacific shores shall Highland voices hail her with the glad refrain- Ceud Mile Failte."

Now, in view of all that I have stated- in view of those undeniable facts that I have submitted to the House- I appeal to every English member of this Senate who has any gratitude and I know that you are all possessed of more or less gratitude, to do this simple act of justice to the Highland Scotch that have made

Great Britain a great empire, and have added so much to her prestige during the past centuries! I appeal to you to support this Bill, and not to relax your efforts in the supporting it until it becomes the law of the land; I appeal to every French gentleman in this House, in view of the generous treatment that has been accorded to them since they have transferred their allegiance from France to Great Britain; I appeal to them to extend the same courtesy, the same rights and the same privileges that they hold so dear to themselves, to the Highland Scotch of Canada! It would only be in keeping with their frank, generous and kind-hearted nature in other things, and I appeal to my French friends confidently to support the measure that is before the House! To my Irish colleagues, I need scarcely say that I expect there will not be a dissentient voice amongst you- that you will support to a man a language that is as dear to you as it is to the Scotch.

It cannot be denied us on the score of economy; it can be denied to us merely because it will cost an extra few hundred dollars each year. It is our right, and if we stand true to ourselves I have not the slightest doubt in the world but that we will get it, if you lend your support to the Bill before the House.

Now, to my fellow countrymen- and allow me to say that I have analyzed the representation in this House and in the House of Commons, and find that there are ten Highland Scotch representatives in the Senate that can speak more or less Gaelic; we have eight Irishmen that can speak more or less Gaelic besides others that are of Celtic origin, making in all over twenty members of this House who are Scotch and Irish Celts, and thirty-two members in the Commons who speak Gaelic and Erse to some extent.

In appealing to my own countrymen let me remind you that this is the only opportunity that has been offered us to show our love for our mother tongue in this connection, and I believe that Highland Scotchmen, and people of other nationalities who have been improved by Highland Scotch blood in their veins, will stand up truly and manfully in upholding their rights in connection with their language. I believe that those who do not will bring the blush of shame to the cheek of every Scotchman from Cape Breton to Vancouver, and will be branded as unworthy descendants of a noble, a generous and an honourable race. I therefore expect that there will not be a dissentient voice amongst the Highland Scotch representatives in this House.

Now one word to the hon. gentleman that leads the Senate. The

policy of the right hon. gentleman that leads the other House (Sir John A. Macdonald) was laid down in a most unmistakable manner in pleading for the defeat of the McCarthy Bill and the continuation of the French language in the North-West.

He lays it down plainly that we are to have more than two languages under certain circumstances, and if the hon. leader of this House is in accord with his chieftain he cannot do less than carry out the policy there defined by the Premier, and not only vote for this Bill, but use all his influence and not relax his efforts until it becomes law. Perhaps it would not be out of place now to address the House in the language of Divine origin:

A CHEAN-ARD NA SENAIRIN, AGUS A DAOIN-UASAIL NA SENAGH.

Tha mi toilichte agus taingean gu bheil anns an tigh urramach uasal seo moran do dhaoine caoimhneil, coir a thuigeas agus a labhras a' chanan eireachdail a tha mi bruidhinn.

Anns an duthaich r, fharsainn, thorach anns na chuir Freasdail casbh a coinneabh sin- duthaich sa bheil sluagh as gach earrain 's Riodhach d'on 'tsuoghail a cruinneachadh, 's coir d'on luchd riadhaidh gum di iad gliccuramach ceart agus onarach.

Feumaidh na Gaidheal a' n narraidh mhath a d' thoin doibh fein, agus do riadhaidh na d' thucha; d' tha mi'nebarail g'ur h'an orro sa d' thig a n d' thualach mor ri giulan gu brach.

I'se na h'Aulabanich agus na h'Eirenich chraidh-dhromo na d' thucha, 's 'iad a nearst bho cuan gu cuan. Ceason mata nach aoid sin an canan a d' hìomsich a' r Mathair dhuinn a cleachdadh co math ri cach cia arson nach bi s in co damhail ris na Frngich a 'd ta coinneadh an sa'n d' thuaich? C'arson nach eil e co ceart gum biodh Gaelic a r a brioghain agus a' ir a sgrìobhadh a' nns an tigh agus a' nns an t'seoman seo ri Frangish.

Cha b' hon a n d' thuaich 'd on d' Fhraing t'she d' tha t'seo tir Bhreatanach, d' tha coir aig Gaidheal agus aig Gaelic a' s'n d' thuaich nach e il aig Frangich no aig frangish 's dor a cennaich i ad a coir le fhuil dearg a'n chridhe, 's 'ann leis a lamhaich- l'eis a claidheamh a d' thuir iad ceat saoidh a n a'm Parlamaid t'saor an s a bhaile mor a d' thog aid a n a 'sheo a n'a caoire. 'Siomadh gaisgeach calama c aidh a s a' n ur a' gath a' r sliabh Abraham.

C'arson nach biodh sinne co dabhaid don d' thuaich as a d' thamg sinn d' fhein agus bhur sinsirein agus dha'n Canan ris na Fhraingich? Ci-

arson nach d' thoir sin dhuin fein aoidhean a cheartas agus dhiabhsan? Ma 'd' tha e ceart, cor agus aon chanan a labhair a' nns a t'shemar se'o cha b e gaelic bu cor a bi a r dhearadh. I'she chanan n'a Gaidheal bu cor a bith a' r toisich ann's an d' thuhich t'seo, t'se t's'heo an tam seasibh dileas- "guileabh ri guileabh." Biodh Chanain Alabin 's Eirin a ir a meas a n sa d' thuatich Bhreatanaach t seo cho math ri teanga n'am F'hraing, nach Chanan ann, ach brochan deth gach seorsa chaint.

Faicibh a dinoh a 'm bheit na Fhraingich toilich a dheanabh ribh sa M'har a sibhsa dheanabh re hiu sa.

Biohb duanail agus diolais mas biodh e ro aonamach- d' thaneil suil na cluas, Machd Gaidheal eadar Cap Breatain agus Bhancovernach eil a coimhead agus a g'esdeneachd riobh, d' th na Gaidheal agus na h' Feninich pailt, dhiomhibh ceartais dhiobh.

Mair a bheil rum aig Gaelic a n a Canada cia-arson a bhios sin ri coisgeiech a chamail suas Franguish nach d' thuig sin- air nach eil eolas agin 's air nach e il sinn a iarraidh eolas. Ma bhios sin dileas dhuin bheinfhein bheir ur sliochd d' thaing dhuin bheir a d' thuatich d'onair agus urvaim d' huin bith Mis aid a n t'sluagh oirn, feumadh sin earlois fhoidhin agus a tabhairsh. Cha d' thug namhaid riobh buidh air na gaidheal cha robh alabhin riobh focis cea arson a biodh a Chanan a'n a eis urram as Par-lamaid t'seho?

HON. MR. KAULBACH - I have always contended that Gaelic was the language of poetry, but after the poetry the hon. gentleman has given us to-day I am sure we had better be preserved from anything of the kind in this House. I am sure we would not like to indulge in Gaelic as an official language. I do not know how to treat this matter-as a joke, or how. I cannot say anything seriously about it, for it is evidently a joke. On my hon. friend's own admission it would be a piece of cruelty to a language that is struggling for existence in a hopeless way to assist it to continue its struggles, when the hon. gentleman admits that it is going out. We know that English is to be the dominant language on this continent. The hon. gentleman grew pathetic when he spoke about listening to the Gaelic language at his mother's knee. I believe that I listened to the German language on my mother's knee, but the Germans in our county found that we were behind the age as long as we continued to adhere to our mother tongue. It is only about twenty years ago since German was excluded from our public schools, and it is from that date the county of Lunenburg has taken the strides

forward that it has. The Germans found that so long as they retained their native language, when they went out of the county they could not transact business, because they could not be understood, and were laughed at.

HON. MR. MCINNES (B.C.) - Why are the French who cannot speak English not laughed at?

HON. MR. KAULBACH - The hon. gentleman's speech was very fine, and it has pleased us all, but I don't suppose any of us want Gaelic as an official language. He speaks of some thirty-two members of the Legislature as representing Scotch Highlanders, but I ask him how many of those members are there who cannot speak the English language? They all speak English, and they speak the English language better than they do Gaelic. I ask my hon. friend if he were entering into a debate in philosophy, science or art, where would he be with his Gaelic? I don't think the hon. gentleman himself, if he undertook to discuss a problem in Euclid or mathematics, would find the Gaelic language of any service to him. I am afraid that in almost any department of business in this country his language would be entirely useless- even in the part of the country from where these people come Gaelic is not used as an official language, and is it reasonable that privileges should be asked for Highland Scotchmen in this House that are not asked for in their own country? No doubt, Scotchmen try to make themselves at home, and add to the wealth and prosperity of any country in which they settle; but I defy the hon. gentleman to show that in any part of the world Scotchmen have demanded that Gaelic shall be made an official language. I do not know of more than one or two members of this House who would undertake to read Gaelic, and if it were made an official language, and made compulsory in the records and journals of this House-

HON. MR. MCINNES (B.C.) - Does the hon. gentleman say that I wish to make it compulsory in this House?

HON. MR. KAULBACH - I so understood the hon. gentleman.

HON. MR. MCINNES (B.C.) - I beg the hon. gentleman's pardon. If his law is not better than his understanding, it is not worth much.

HON. MR. KAULBACH - The hon. gentleman's own Bill provides that Gaelic "shall be used in the respective records and journals of those Houses".

HON. MR. MCINNES (B.C.) - Yes; in the records of the House.

HON. MR. KAULBACH - Even then it would be a dead language, as our judges could not be expected to have to learn it. It would be absurd to require that the judges of this country should learn Gaelic to be able to understand the official documents. My hon. friend has spoken in Gaelic, and no doubt it was very fine. I tried at one time to learn Gaelic myself, and undertook to speak it in my own county, but nobody could understand me, and they opened their eyes in astonishment when I undertook to speak it.

HON. MR. MCINNES (B.C.) - You could not get Gaelic into a Dutchman's head. The want was in the pupil, and not in the teacher or the language.

HON. MR. KAULBACH - In the north of Scotland, where Gaelic is used, I found the Scotch indulging very much in legends and fables and fairy tales and witch stories. They were great believers in all those things, and that is what the language seems specially adapted for.

HON. MR. MCINNES (B.C.) - Does the hon. gentleman mean to say that the Highland Scotch believe more in legends and fairy tales than the Greeks and Romans? Yet I have no doubt he has spent many a long year trying to learn the languages of these people.

HON. MR. KAULBACH - I dare say; but in the northern part of Scotland I find these people were great believers in witches and fairies, and legends of all kinds, and their language seemed more adapted to expressing the ideas of the people in these matters than anything else. As I said before, it would be a cruelty to the Scotchmen themselves to attempt to perpetuate a language which my hon. friend admits is in its death struggle.

HON. MR. MCINNES (B.C.) - I did not say anything of the sort. I never used such language.

HON. MR. KAULBACH - I took it down myself.

HON. MR. MCINNES (B.C.) - I beg my hon. friend's pardon. I never made use of such an expression.

HON. MR. KAULBACH - I will say nothing more about it. The flights of oratory that my hon. friend indulged in were very fine, but I am sure he did not convince the House. But he trenced upon the time of the House, that should have been

occupied by the practical business before us. We are not here to perpetrate practical jokes. We are here to do the business of the country, and we should do it as it is sent down to us. If my hon. friend were to secure the passage of his Bill it would be followed by others of a similar character, and we would soon have confusion of tongues. According to my hon. friend's theory, every person who came here, no matter where he came from, would be entitled to the same rights as Scotchmen. I am sure the Germans do not want any such privilege. Even the Scotchmen themselves do not want it. My hon. friend does not produce a single petition from any part of the country asking for such a Bill. In Nova Scotia, which is largely settled by Scotchmen, and in Cape Breton, the language was never made official, and even in England and Scotland they do not want it. I certainly deprecate anything that would have a tendency to extend plurality of languages. I believe even the French in Parliament speak more in English than they do in their own language. They can speak fluently and well, and with force, and I hope the day is not far distant when the English language will be the language of the continent.

HON. MR. ABBOTT- My hon. friend gave some figures to the House which I fear may be subject to misinterpretation. I understood him to quote them as showing that the population of the North-West Territories from 1881 to 1885 had diminished-that is to say, the civilized population- while in reality the two censuses which he quoted show that the civilized population of the Territories in 1881 was 6, 976, and the civilized population of the Territories in 1885- which was one year before the opening through of the Canadian Pacific Railway, which gave facilities for reaching that country, was 28, 192, or more than four times the number of the civilized population in 1881.

HON. MR. MCINNES (B.C.)- I did not make use of the word civilized or uncivilized. I gave the total population.

HON. MR. ABBOTT- I am quite aware of that, but the figures were so quoted as to show, to my mind, and possibly to the minds of others people, that the population we would recognize as a useful population of the North-West Territories had decreased in the last four years, while the figures show it had actually quadrupled. Now, with reference to this measure which my hon. friend has introduced, I must, out of courtesy to him, assume that

he is advocating this proceeding seriously-that he seriously intends or desires that we should publish our proceedings in three languages instead of two- that we should triplicate our officials in the way which would be required for that purpose, and that he contemplates an innumerable number of inconveniences, which would necessarily follow the adoption of any such measure as he proposes to the House. I say I am bound to assume that the hon. gentleman seriously desires that his proposition shall be carried. I, of course, may be permitted to form my own opinion as to the soundness of his judgment in that respect, and I shall say more about that: but without imputing to my hon. friend any such intention, this Bill appears to me like a sort of far-fetched joke, framed for the purpose of casting ridicule on-

HON. MR. MCINNES (B.C.)- I rise to a question of order. The hon. gentleman is assuming things that he or no other person in this House, or outside of this House, has any right to assume.

HON. MR. ABBOTT- I am sorry for that.

HON. MR. MCINNES (B.C.)- It does not matter whether the hon. gentleman is sorry or not; all he has to do is to deal with the Bill, and with the Bill alone, and with the principle of the Bill.

HON. MR. ABBOTT- What is the point of order?

HON. MR. MCINNES (B.C.)- The hon. gentleman is out of order in imputing motives that I am insincere, and I ask for the ruling of the Speaker, because it has been suggested once before by the gentleman from Prince Edward Island, and I think that ought to be quite enough. If there is nothing in the principle of the Bill for the hon. gentleman to oppose, it is not fair to impute motives.

HON. MR. ABBOTT- I am afraid that my hon. friend is not as familiar with the English language as he is with the Gaelic, otherwise he would not accuse me of imputing any motive to him at all. I assume him to be sincere in his desire to have this Bill become law- I assumed that. Then I stated what the Bill does appear to me to be. I did not say that my hon. friend intended it to be so. It appeared to me, from his language, or purported to be, a far-fetched practical joke, intended to cast ridicule-

HON. MR. MCINNES (B.C.)- It is

the language of section 133 of the British North America Act.

HON. MR. ABBOTT- Calculated to throw ridicule upon the just pretensions of our fellow citizens of French origin to have their language recognized in our courts and in our Parliaments, as we do recognize it, and as I hope we shall continue to recognize it. That is the aspect which the Bill presents to my mind, and I do not propose to discuss it. I do not think there is any other man in the House who will imperil his reputation and position as a statesman and a public man by voting for it, and I hope that we may be allowed to proceed with the serious business of the House, and that the House will vote down the second reading of this Bill.

HON. MR. DICKEY- I do not intend to discuss the Bill, but I wish to call the attention of the House to the position we are in if we vote for this measure. In the British North America Act there is a section which provides for a dual language, and I contend that we have no power to legislate on this subject, as to the public records, until we get an alteration of the British North America Act.

HON. MR. POWER- Will the hon. gentleman read the section?

HON. MR. DICKEY- Section 133 of that Act, which my hon. friend says is almost in identically the same words as his Bill, provides: "Either the English or the French language maybe used by any person in the debates in the House of the Parliament of Canada and of the House, of Quebec; and both those languages shall be used in the respective records and journals of those Houses; and either of those languages maybe used by any person or in any pleading or process, in our issuing from any court in Canada established under this Act, and in or from all or any of the courts of Quebec".

Now, here is a distinct provision as to the languages which shall be used in our official proceedings; yet my hon. friend proposes that another language shall be added. How can he do that, unless he has power from the source which gave us this Act? How can he alter any section of this Act to add another language? He says he proposes to add two, and he hopes eventually four. Why not half a dozen? Why not have Spanish, German and Irish, which, although a cognate language, is not the identical language spoken of here; but it has this recommendation, at all events- for my hon. friend rests his argument

on figures- it is the language of 300,000 more of Irish than of Scotch.

HON. MR. MCINNES (B.C.)- It is the same thing.

HON. MR. DICKEY (B.C.)- We are asked to alter that section, and to say that three or four more languages shall be used in addition to those which the Act provides shall be used. It is unconstitutional, and I therefore say that this is a Bill which we have no power to pass in this Parliament.

HON. MR. POWER- Whatever objection there may be to the Bill of the hon. gentleman from British Columbia, I do not think it is open to the one which is raised by the hon. gentleman from Amherst. The British North America Act says that the French and English languages may be used by any person in the debates in the Federal Parliament and in the Legislature of the Province of Quebec, but that Act does not limit the power of the Canadian parliament to making official as many languages as it pleases. It does not control our powers in that way at all, so that the Bill of the hon. gentleman cannot be disposed of on that ground. I am not familiar either with Gaelic or Erse, but as I heard the hon. gentleman's closing remarks in, I believe, his native tongue, I feel that there was a good deal to be said in favor of having that musical language used in parliament. I do not propose to discuss the Bill at all, but I rise largely for the purpose of making a suggestion to the hon. leader of the House. I have noticed that the right hon. gentleman who leads the Government in another place does not, as a rule, when a supporter of his introduces a Bill which should not pass, and which has really almost nothing to be said in favor of it, call upon his friends to vote it down. The policy which he adopts is, as a matter of courtesy to the hon. member who introduces the Bill, to give it a second reading, and then put it to sleep. Looking at the fact that the hon. gentleman who had introduced this measure has been able to show that the language to which his Bill refers is spoken by a very large portion of our population, perhaps the most courteous way to deal with his measure would be to give it a second reading, and afterwards, in Committee of the Whole, the objection might possibly be raised that it was a measure involving a tax upon the subject, and therefore one which did not come within the jurisdiction of the Senate.

The conclusion to this debate will be printed in the next issue of Naidheachd a' Chlachain.



Enjoy Our
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ALBUM**

~ CD Release ~

In May, the Highland Village sponsored a special release party to celebrate the music of the late Joe MacLean and the release of his CD *Old Time Scottish Fiddle Music from Cape Breton Island*. Here are some scenes from the event as seen through the cameras of Vince MacLean in Washabuck and Rodney Chaisson of Iona.



Highland Village President Bruce MacNeil and his wife Sheila make a special presentation to Joe's widow, Margeurite



Joe's sister Theresa Morrison



Joe's son Vince speaks about his father and his music



MC Hector MacKenzie tells a story



Joe's son Vince and his wife Natalie

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THINK CAPE BRETON FIRST!



The Music of Joe MacLean: A Display of recording and tunes



Friends and family of Joe taking in the great entertainment



Wilfred Prosper, Maynard MacKenzie, and Charlie MacCuspic



The Washabuck Connection – Joe's grandnieces and grandnephews – Lauchie, Jill, Susan, and Calum

Special Thanks

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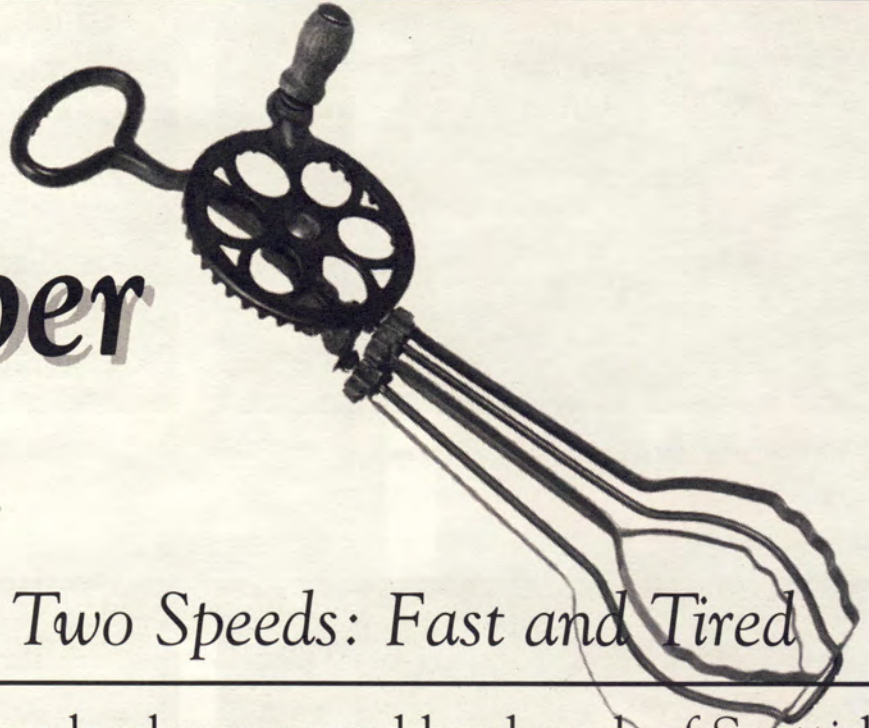
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