

Revd. François Marcel Richard qui a fait le sermon français, le jour du Centenaire, dont nous donnons le Résumé ci-dessous.

RESUME DE SON SERMON

Le Père Richard prit pour texte : "Heureux le peuple dont le Seigneur est son Dieu".

Dans son exorde l'éloquent prédicateur fit des allusions délicates au comité d'organisation, au digne curé de la paroisse, à Sa Grandeur, Mgr l'évêque, au clergé présent et à l'auditoire, les remerciant au nom de l'église et de l'Acadie, pour leur bienveillante sympathie. Il déclara que s'il a accepté l'invitation d'adresser la parole en cette circonstance ce n'a été que parcequ'il s'agit d'honorer une classe de citoyens généralement trop ignorée, laquelle, cependant, est tout à fait digne de respect et de reconnaissance.

Il appliqua aux huit familles qui fondèrent la paroisse de Tignish ces paroles de nos saints livres : "Je vous ai choisis et je vous ai placés afin que vous alliez et que vous produisiez des fruits et que ces fruits demeurent." A l'appui de cet avancé, il mentionna l'érection de la magnifique église, du couvent et des bâtisses curiales qui sont les fruits de la mission que le Seigneur avait confiée aux vaillants, courageux et religieux colons qui jetèrent les bases et les assises de cette grande et magnifique paroisse.

Le Revd. prédicateur passa ensuite aux divisions de son remarquable discours qui fut sur la religion.

Il développa dans son premier point que c'est SAGESSE de s'attacher à la religion qui civilise, soutient et récompense l'individu, la famille et la société. Il ajouta que les premiers colons qui fondèrent Tignish avaient montré beaucoup de sagesse, car ainsi ils avaient laissé une mémoire éternelle à leurs descendants qui jouissent aujourd'hui des avantages de la religion dans ce beau pays.

Dans son deuxième point, le prédicateur expliqua avec éloquence que c'est GRANDEUR que d'être fidèle à la religion et de la défendre. Il démontra la grandeur de l'homme et il ajouta que son titre le plus illustre, le plus noble et le plus honorable est celui de serviteur de Jésus-Christ. Il parla du pape et de la Ste. Vierge dont il fit un brillant éloge, lesquels se proclament : "SERVITEUR SERVITUM DEI" — "SERVITEUR DES SERVITEURS DE DIEU", et "ANCILLA DOMINI" — "LA SERVANTE DU SEIGNEUR". Il démontra que les fondateurs de la paroisse de Tignish furent de GRANDS HOMMES dans le vrai sens du mot.

Dans son troisième point, le père Richard démontra que c'est s'assurer le bonheur que de vivre selon les dictées de la religion et les héros dont on célèbre la mémoire aujourd'hui nous en rendent un témoignage éclatant.

Dans sa péroraison, le curé Richard fut très touchant et très éloquent, et l'auditoire était profondément ému lorsque s'adressant à la patronne de l'Acadie, il lui de-

manda de lui conserver la foi ; d'y affermir la paix et de mettre en fuite tous ses ennemis. Mais lorsqu'il interpella l'ancien pasteur de Tignish, — le vénérable et regretté évêque McIntyre — et qu'il le pria de bénir ses enfants Acadiens du haut du ciel, ce fut un élan oratoire difficile à surpasser.

Il est admis que ce sermon fut un succès complet. Aussi, l'après l'office, l'évêque, le clergé et les principaux citoyens réunis, félicitèrent-ils chaleureusement l'éloquent prédicateur pour cet effort tout à fait remarquable dans l'art oratoire.

Cramps and Colic

Always relieved promptly by Dr. Fowler's Ext. of Wild Strawberry.

When you are seized with an attack of Cramps or doubled up with Colic, you want a remedy you are sure will give you relief and give it quickly, too.

You don't want an untried something that MAY help you. You want Dr. Fowler's Extract of Wild Strawberry, which every one knows will positively cure Cramps and Colic quickly. Just a dose or two and you have ease.

But now a word of proof to back up these assertions, and we have it from Mr. John Hawke, Coldwater, Ont., who writes: "Dr. Fowler's Extract of Wild Strawberry is a wonderful cure for Diarrhoea, Cramps and pains in the stomach. I was a great sufferer until I gave it a trial, but now I have perfect comfort."

FALL GOODS

Fall Goods

We have now the most of our fall goods which we sell, as usual, at greatly reduced prices

We are prepared to buy Oats and other farm produce. Prices good.

Our line of fall and winter overcoats and ulsters is complete

Prices just right.

Dress good, Cloth for caps and mantles, Top shirts, Flannel, Sweaters, Caps, etc., etc.

Boots and Shoes

Our line of Groceries is well stocked.

The whole stock is better and sold at lower prices than ever before.

J. F. Chaisson & Co.

J'aime le
PIN ROUGE
du SUD du DR HARVEY
Il m'a sauvé la vie.
25c. LA BOUTEILLE.
CIE DE MEDECINE HARVEY, Mfrs,
Montréal.

Bernard Bros
NEW GOODS
NEW GOODS

We have just imported a general stock of some of the finest goods ever shown in Tignish, consisting of

- Boots and Shoes
- Hats & Caps
- Ready Made Clothing "for men and boys"

Cotton, Prints, Dress Goods, Fancy Goods, Cotton Warps etc.

Also an extra fine stock of Groceries.

The Best Tea in the County we retail for 23 cents cash.

We have a fine stock of Tin ware and Graniteware.

The price of the Graniteware is lower than usual and we intend to lead in this line.

Hardware, Stoves, Holloware

a large assortment

Prices always the lowest

We have a large stock of cloth which we wish to exchange for wool

We sell our goods low at living prices, but we wish to have it understood that we desire the ready pay system. Still we are anxious to see our farmer succeed and will do every effort to keep them. We do not wish to impose on the people. We do not intend to take mortgages on the farmers, giving only half value, we want to live and let live.

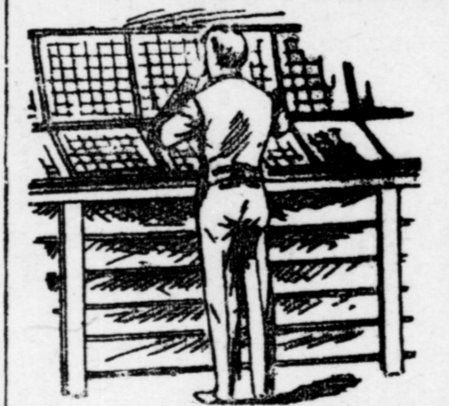
All county produce taken in exchange for goods

Fishermen will be benefited if they give us their fish—We will do what is just with them.

Our stock most complete
Prices low
BERNARD BROS.

Tignish, P. E. I.

JOB PRINTING



Not necessary to pay high prices for Job printing when you can get good work done at this office for less. Anything very fine that we can't do we tell you where you can get the best Bargain.—L'IMPARTIAL OFFICE.

BARGAINS

—IN—
BOOTS & SHOES
TIGNISH FOR EVER!

Come and leave your order for a pair of good Fishing-boots, Winter boots, Fine shoes.

An opportunity to get just what you want at reasonable price.

Have you got old Rubber shoes which are out of use? Bring them over and I will make them as good as new.

Have you got any Boots to patch? Come and see me; I will mend them to your satisfaction.

ANTOINE GAUDIN.
Tignish Sept. 15th 1898.
Store of J. A. Brennan.

Rev. P. Doyle's
Sermon

"Non fecit taliter omni nationi et judicia sua non manifestavit eis."

He hath not done so to every nation and his judgments he hath not made manifest to them—Psalm 147 v. 9.

In speaking to you to-day, Dearly Beloved Brethren, on the personages and circumstances which laid deeply and well, one hundred years ago, the foundations of this parish, and opened the way to the development of this beloved western land, I am constrained to have recourse to the words of the Hebrew Psalmist in cheering the hearts of his sadly afflicted people who still possess, however, that blessing beyond all others the world can give, the friendship and protection of Almighty God. By a special providence he watched over the Israelites and by the most wonderful miracles directed them to the impetion of their destiny. "Non fecit taliter omni nationi." God hath them in his special predilection and God with them, who should be against them.

Beautifully in another language has the history of the Acadian people been portrayed here to-day. The sad page on which it is written reminds us, of the sorrows the Psalmist so pathetically records. They were a persecuted, abandoned people in the new world, far from the homes of their fathers and destitute of means or friends. The hardships and difficulties they had to face were enough to dishearten any nation not strong in the faith. Still buoyed up by the strength of their Holy Religion, to which they were never for a moment recalcant, and by the exercise of that Fortitude which is a work of God's special predilection, they withstood war and persecution and the dangers of the sea, and altho; at one time, reduced to the greatest extremes of poverty and decimation in numbers to a handful, they merited that vindication of divine Justice, that the day should come when, a new and vigorous people, they should take possession of their own lands and occupy a proud place in all the walks of life in the land of which they were the first possessors. Verily have they been vindicated by the Lord whom they served.

"Non fecit taliter omni nationi." The History of the Acadian people is an example to the world of the value of Religion to the life of man.

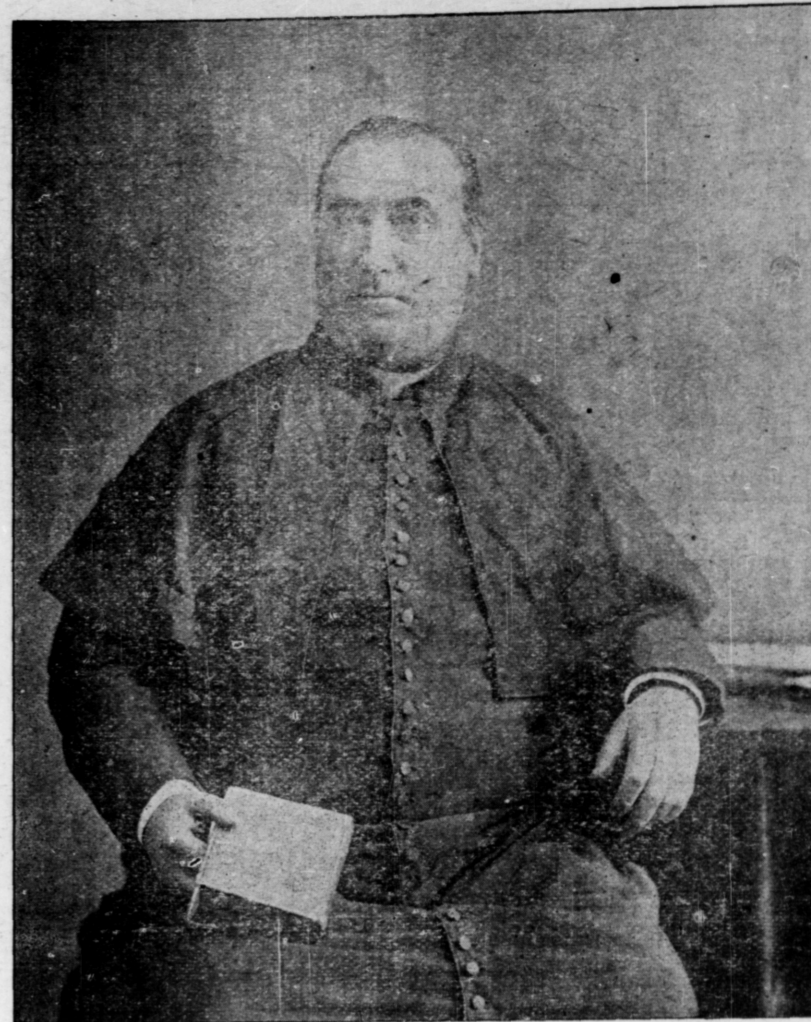
Religion is a high sense of moral obligation and spirit of reverence or worship which affect the heart of man with respect to the Deity.

Fortitude is that strength or firmness of mind which enables a person to encounter danger with coolness and courage, or to bear pain or adversity without murmuring.

But who were those sturdy pioneers who laid so deeply and so well the foundations of Tignish parish? Their names are familiar to even those who know nothing of their heroic exertions, for they are perpetuated in a long line of virtuous descendants.

In the autumn of 1799—just one hundred years ago—quitting their insecure homes on Richmond Bay, near Malpee, Joseph Desroches, Joseph Richard, Jacques Chaisson, Pierre Arsenault, Pierre Poirier, Basile Poirier, Germain Desroches and Gregoire Bernard together with their families and whatever little worldly goods they could get together, entrusted themselves to the frail boats they used in fishing and invoking the blessing of Providence, set out along the North Coast, to reach a place where, some of them at least, had been before hunting and fishing and where they felt sure they would be secure for many years, from the encroachments of the English, who had once already stripped them of their homes and firesides and menaced them time and again with a repetition of the outrage. These men were all of Acadian descent and refugees from the devastating torch of Colonel Rollo, who had been commissioned at the fall of Louisbourg, in 1758, to drive the French from St. John's Island, and raze to the ground their churches, stores and dwellings.

They had returned to the dear scenes of those happy days of French possession after a time spent in the wilds of New-Brunswick and resolved to quit them no more, if, the English authorities would receive their allegiance and protect them in their conscience and property. Although they were permitted to live and labor where the jealousy and greed of the English colonists registered no complaint, still they were treated as strangers and settlers on sufferance and whenever occasion presented were menaced and unjustly dealt with, if not by the authorities, at least by those who seemed to enjoy



Rev. Patrick Doyle, D. D., who preached the English sermon at the Centenary Festival.

their protection. Even in our day might it be heard, on all sides by the ignorant and domineering, as an excuse for any unjust action: "Oh he's only a Frenchman!" And if in late years how much more so were such shameful sentiments common a century ago. Is it strange then that the Richard, the Poirier, the Chaisson, the Arsenault, the DesRoches and the Bernard, should long for some place of comparative safety where they could live secure from the violence or their inconsiderate conquerors and practise the arts of peace which had such a charm for their quiet natures? Silently they stole away from the scene of their misfortunes, seeking the far away land of security over the waters whose surface up to then had only been disturbed by the Mic-mac's paddle and which by them was called Taguineek—From this Indian word the new country came to be called by the Pioneer Acadians Taguniche and later Tignish by the English speaking settlers.

It is not necessary to narrate, even if tradition furnished us with the incidents what took place on that perilous voyage made in canoes or frail boats along the wild north coast and through the islets of Casumpeque bay, where the night was passed on the island now called Savage Island where many Indians were gathered before going further east to Lennox Island and Malpee into winter quarters. They were received by the friendly Mic-macs with every show of pleasure and provided with the abundant materials at hand to refresh tired nature. Next day another stage was made and nightfall saw them safely landed on the wooded shores of the lagoon which seemed to their judgments to promise an abundance of fodder for their prospective flocks and herds. This landing place is known as the "old burying Ground." Having sincerely thanked God for a safe exit to their perilous journey, they resolutely set to work to make provision for the rigors of the fast approaching winter. It was impossible to build houses then, so huts were constructed of timber and clay, and in the following spring were erected comfortable log homes, which not a few among us still remember, and the cellars of which are still visible.

Then commenced the cutting down of the forest, the burning of dead-wood, the clearing of enough land to permit of the growth of sufficient crops to sustain life with. And, of course the deep sea teemed with fish and the Pioneers were expert fishermen. No time was lost—the ring of the axe was almost constantly heard from the morning when young Pierre Chaisson felled the first tree, till great gaps were made in the forest and the country began to be made ready for the plow.

The toil, self-sacrifice, and far-seeing prudence of those pioneers, is the admiration of everybody who examines their work. And the women were their worthy helpmates; their love and tender solicitude for all their needs making the rude life bearable in the lonely forest. And God abundantly blessed their labors. A year or so after, they were joined by others. Stephen Gaudet, Charles Doucet, Joseph Gaudet and Joseph Doucet came in 1803, and the years after saw a fresh influx.

In 1801, two years after the first arrivals, their spirit of piety engaged them to build a church in which to worship God according to their belief.

It was of course, only a log chapel, but it was large enough and as well furnished as they could at all afford, being 30 ft x 25 with a shingled roof and a door and two rude windows. The difficulty they had of getting nails may be easily understood when for many years, the forge at Darnley owned by George Warren or that of John Baker, Bedeque, had to be reached, before anything in iron could be procured, and should a grist be required from a flour mill a jaunt of 50 miles to Bedeque or Malpee had to be undertaken. And except for the short time the Abbé De Calonne was resident at Malpee, a marriage or christening often necessitated a journey to Rustico where a priest was stationed.

When Bishop Denaut, the first Bishop to visit this Island, came here in 1805, and even in 1812, when Bishop Plessis came, the Tignish candidates for confirmation had all to go down to Malpee to receive the Sacrament at their hands.

The Abbé Picard was their first Pastor who offered up the Holy Sacrifice in their new chapel. He was charged with the care of the missions of Rustico, Malpee, Tignish and the new mission of Casumpeque which in 1803 had a population of 65 souls.

Shortly after completing the church in 1801 those self-sacrificing pioneers erected an humble but adequate presbytery, where the visiting clergyman lived. The church and Presbytery stood near Tignish Run on the Thomas Chaisson farm. Now the difficulties of early settlement began to disappear, and the new settlers prospered. They were joined by many more Acadians and in 1812 came the first Irish settlers. In 1826 the old church becoming too small and inadequate to the purposes which in ruder times it had to serve, a new frame building—now the Tignish Grammar School—was erected. It was 60x45 ft. This was in Father, afterwards Bishop McDonald's time. Father McDonald had succeeded the Abbé Beaubien and the Abbé Cécile in the service of the French Catholics of the west. The new church was situated a short distance to the westward of the first and to it were now made a number of roads. This church and the beautiful site on which it stood, must still be remembered by many of you here present today. The mention of it conjures up in my mind many fond recollections of my boyhood's days when I served mass in it for the late Bishop McIntyre and in which I attended catechism class and made my first communion in 1854, and around which I received the rudiments of my education from the late Mr Bellings and Mr Gilbert Buote, the present editor of L'IMPARTIAL.

In 1828 the Reverend Sylvain Ephraim Perry was ordained and sent to take charge of the western Acadians. Sixteen years after Father McIntyre was placed in charge and Father Perry was appointed Pastor of Egmont Bay, Fifteen Point and Miscouche.

Father McIntyre labored with great zeal and success until he was consecrated Bishop in 1860. The present magnificent church in which we are now assembled was commenced in 1859. The late Bishop McKinnon of Arichat laid the corner stone and in 1860, in the month of August—only about 15 months after—it was solemnly consecrated and dedicated to divine worship by Archbishop Connolly of Halifax, completely finished and free from debt. This is one of the most remarkable facts in our church-building history—and a matter to the eternal credit of Pastor and people. In 1868 the convent was built and opened by the good Sisters of the congregation of Notre Dame and in 1872 the present Presbytery was built by the present Pastor, the Revd Dugald McDonald who, with the exception of 6 years—from 61 to 67—has served the Parish of Tignish since 1860.