

# Northwest Review.

"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

VOL. XV, No. 6.

ST. BONIFACE, MANITOBA, TUESDAY, AUGUST 29, 1899.

{ \$2.00 per year.  
Single Copies, 5 cents.

## FIRE PROTECTION.

Among the results of modern civilization we find in the daily papers headings like this: "A wful conflagration, 200 families without shelter," etc.

Electricity and steam are powerful agents, very serviceable in social life, but human ingenuity has not yet altogether harnessed these blind energies; hence their frequent freaks in which they free themselves from the hold of man and work terrible havoc.

We read an advertisement about a fashionable hotel; it runs thus: "First class in every respect; lighted by electricity, heated throughout by hot water, built according to all modern improvements, fireproof." In a word you can enjoy every luxury in the greatest security.

We find in the papers twenty-four hours later, a heading like the following: "Manitoba Hotel destroyed by fire;" "Windsor Hotel a heap of ruins; terrible loss of life and property." All that high-sounding security was a delusion; those fireproof buildings have proved to be fire-traps.

After all the disastrous fires which the papers have announced this year, we are entitled to affirm that among modern improvements the most urgently needed is the improvement of fire protection.

We have now a number of good fire extinguishers and fire escapes, some of them very near perfection. We might instance Mr Goldrick's extinguisher, and Father Jones' fire escape.

But all fire alarms are poor. Most of them are not prompt enough, and moreover do not cover one tenth of the area to be protected. If you wait till fire has, by heating precisely that spot, caused the expansion of that little metal bar designed to effect the contact in order to close the circuit and give the alarm; well, then, half the house will be burned or the fire will have gained such headway that it will be utterly impossible to control it. The same thing must be said of the melting of a piece of wax, or of easily fusible alloys.

These alarms must be discarded because they are too slow, and generally cover too little space.

A new invention, due to Mr. Jehan de Froment, justice of the Peace in the parish of Notre Dame de Lourdes, Manitoba, possesses all the required qualities. It can be made to protect effectively a large area, it is instantaneous and indicates precisely the location of the incipient fire.

Its construction is simplicity itself. Imagine that your ceiling is crossed by a few pyroxyline (gun-cotton) threads, which descend also about half way on the side walls. These pyroxyline threads all converge toward an electrical contact apparatus; if any one of them catches fire, it will, by burning out, relax a

spring; contact will be effected and the alarm given. Now a flame, a spark, or even a mere increase in the temperature up to 130° C., will cause the thread to burn. The burning of these threads is instantaneous and leaves no residue. It is perfectly safe, it burns on cloth without singeing it; it does not ignite even a train of gunpowder through which it may pass. It indicates precisely the location of the incipient fire, for the alarm bell with its indicator board will tell the number of the room where the contact has been effected by the burning of the pyroxyline.

Fire originates often in a much more dangerous manner. A chimney, for instance, is going to pieces inside; the stone and cement work crumbles and falls away, so that the timbers of the building are exposed to fire; slowly but surely the destructive element creeps under the floor; finally it reaches the open air and spreads at a raging pace in the long-dried material. In cases like this fire extinguishers are of little avail, because the fire has gained considerable headway before it is discovered. But let pyroxyline apparatuses be set in grooves in places liable to these accidents and the alarm will be given surely and in time.

This is not simply a theory. A number of successful experiments made at the Winnipeg exhibition this year by Mr. Jehan de Froment have demonstrated the instrument to be eminently practical. Mr. de Froment's invention brings into play a new principle: an easily inflammable and dangerless substance is used to give the alarm. Nobody has thought of it before. Inventors have used the expansion of solids by heat to effect the contact, or the melting of an easily fusible substance. But we must bear in mind that the three first minutes after the beginning of a fire are those during which alone action is efficacious to prevent damage. If we let these priceless minutes go by, then the fire will be altogether uncontrollable or will damage property to a great extent before being put out. Now if these invaluable minutes are spent in heating the expansion bar of the alarm or in melting the metal you will come too late with your fire extinguishers.

Mr. de Froment has been invited to attend the meeting of the fire engineers of the United States and Canada, which took place at Syracuse, N. Y., last week. We feel sure that many of his apparatuses will soon be used chiefly in large buildings, but also in private residences. As the material employed is cheap, the price of his alarm will be within easy reach of every one who has property worth saving.

Rev. Father Lecoq, O.M.I., returned from France, last week, greatly improved in health, and took the first train to Ste. Rose du Lac.

## THE PROVINCE OF QUEBEC

AS DEFINED BY MR. J. P. TARDIVEL WHO RESENTS THE STRICTURES OF "ONLOOKER."

To the Editor of the Free Press.

Dear Sir—A friend has just called my attention to a correspondence, signed Onlooker, dated from Montreal, August 2, and published in your issue of the 6th inst. La Vérité is therein taken to task. Against that I have nothing to say, for legitimate contradiction is not calculated to displease a journalist. What I do object to is the outrageous manner in which your correspondent misrepresents my ideas, sentiments and writings. The summary he gives of an article of mine is a mere travesty. What he presents to your readers is a caricature, not a portrait.

For instance, he makes me say that the province of Quebec "wants no English." The ludicrousness of that statement will strike you when you learn that I am myself half English, that all my friends know it, and that I am proud of my English blood.

I want the French Canadians to remain what God made them—French speaking Catholics. I want them to work out what appears to me to be their providential destiny, and to become in due time, and by fair means, a thoroughly autonomous people. Meanwhile, I want them to hold up their hands and to insist like men, upon their rights in this country that they were the first to settle and civilize. But I have no quarrel, I seek no quarrel, and I foment no quarrel with the English, the Scotch, or the Irish of this country. On the contrary, no paper stands up more sturdily than mine for peace between all nationalities. If, on the one hand, I endeavor to keep the French Canadians from becoming Anglified and Protestantized; if I do all in my power to defend their rights as a distinct national element in this country; if I wish to see them regard as sacred and religiously maintain their language, their customs and traditions; on the other hand I desire with all my heart, to see them live on good terms and in a neighborly manner with Canadians of another faith and of another tongue; and I defy your Montreal correspondent, or any one else, to honestly quote a single line written by me that does not make for harmony and good feeling among the inhabitants of this country.

There is room in these broad lands of ours for all—English, Scotch and Irish, and French Canadians as well. We can all live, and we should all let live. And the way to live is for the different nationalities to work out freely the destiny that the Lord of nations may see fit to set upon each. Was Abraham an enemy of peace and good will when he advised Lot to go to the right or to the left and to allow him to pursue his way alone?

Your correspondent makes me say also: "We want to say our prayers in peace. We want to be let alone. We will have nothing to do with the modern world. Let us say our prayers and tell our beads and, save for

the black robed procession, let the streets of our towns and cities be silent as the grave. We do not want to be busy and prosperous."

If your correspondent has ever read La Vérité, this is worse than travesty or caricature; it is downright and deliberate falsehood.

The French Canadians are generally speaking a religious, God-fearing, law-abiding people; and they are so because they pray. I want them to remain as they are. I do all in my power to prevent them from adopting the pernicious ideas, principles, and practices which, within the last century, have wrought such havoc in France, and in many other countries. I warn them against Godless education, and its long train of moral calamities—suicide, divorce, illegitimacy, childless wedlock, defalcation, dishonesty of all kinds. In so far as "modern ideas" breed such abominations, La Vérité and those it speaks for, are against "modern ideas," but no farther. We are opposed to no righteous progress. No endeavor to truly better the conditions of life finds us hostile or indifferent. Have not our bishops and priests taken the lead in reforming agriculture in this province?—Our "missionaires agricoles"—priests appointed by the bishops to propagate "modern ideas" in farming, constitute an institution to be found nowhere else.

I defy any one to point out a single modern improvement or invention, a single undertaking for the advancement of the worldly prosperity of the people that has been antagonized by bishop, priest, or ultramontane layman; nay, that has not been favored by Catholics generally.

Speaking for myself, I can say, without fear of contradiction, that no journalist in this country has more sincerely at heart than the editor of La Vérité, the material and spiritual welfare of his fellow citizens. Last week I travelled more than 200 miles in order to attend a meeting of priests and laymen. We began with a short prayer to the Holy Ghost, and then we worked for hours preparing a programme of purely material reforms, dealing principally with agriculture and colonization. When I returned home it was to find on my desk the letter of Onlooker telling me that "we do not want to be busy and prosperous." I smiled, but resolved to protest against such unmitigated, yet mischievous nonsense.

We Ultramontanes—as you call us—are complete Christians. We believe in God and His Providence, in the necessity and efficacy of prayer. But we know likewise that man has been placed in this world by the Almighty to work as well as to pray—laborare et orare—to conquer rebellious nature, to bring to light her well-kept secrets and to submit the earth to man's dominion for the greater glory of God. We are just as "busy" with our hearts and our hands as our more materialistic neighbors, but we endeavor to raise our hearts to God, and to remember that man hath not here below a lasting city. And if we are not quite so "prosperous" as some who devote all their energies to the acquiring of this world's good, we work on without envy or repining, consoling ourselves with thoughts of the life to come. Such is the "Ultramontane." Is there anything in his belief and way of think-

ing to prevent him from being a good and useful citizen?

Did time and space permit, I could show you that the province of Quebec, even in the most exclusively French parts, is quite as prosperous as the English province of Ontario, in fact more so. We make less noise perhaps than our neighbors; our pursuit of this world's riches is certainly less feverish and soul-absorbing, but seeking first, according to Christ's command, the Kingdom of God and the justice thereof, we receive, in fulfilment of His promise, a sufficiency of material prosperity, and we are satisfied.

The other day one of my American cousins from Pennsylvania was visiting me. I took him through some of the surrounding parishes. Like all thoughtful and intelligent Americans he was struck with the air of peaceful prosperity and content that pervades this little talked of corner of the world.

The streets of the thoroughly French and Catholic city of Quebec are not "silent," albeit they are not so noisy as they were, for we have asphalted pavements in many of them. Quebec is the best lighted city in Canada, far better lighted than the capital of England, while our system of electric cars is equal, if not superior, to any I have seen, and I have travelled a good deal both in Europe and America. One of the first consignments, perhaps the very first consignment of Pasteur's wonderful serum sent to Canada came to a French Canadian of Quebec, a personal friend of mine. He also was one of the first, if not the very first, to introduce carbide of calcium into Canada. I mention these details to convince you that there is not a "modern idea" of any worth that the French Canadians do not take up quite as quickly and intelligently as their English speaking and Protestant neighbors. And La Vérité and its friends lend a helping hand to all works of true progress.

Hoping that you will kindly publish this protest against Onlooker's strictures, I remain, dear sir,

Your obedient servant,  
J. P. TARDIVEL,  
Editor of La Vérité.  
Quebec, Aug. 14, 1899.

As Mr. Tardivel has raised the issue of the character of his views, and disclaimed the sentiments attributed to him of wanting no English in the province of Quebec, it is no harm to quote the following extract from the sketch given of him in Morgan's Canadian Men of the Time, 1898: "Mr. Tardivel is strongly pro-Catholic and favors the secession of the province of Quebec from confederation, looking to the eventual independence of New France." This programme, which presumably is not attributed to him in such a work without authority from him, certainly sounds rather anti-English. It is notorious that Mr. Tardivel has for many years preached doctrines that are most obnoxious to the English Protestants of that province. He belongs to that school in the province of Quebec to which Mr. Trudel, Mr. Desjardins and others belong, which declares the doctrine of the separation of church and state to be "absurd and impious."—Ed. F. P.

Judge Dorval, of Langdon, N. D., was here last week.