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NOTICE.

We have been compelled, owing to unforeseen circum-  
 stances, to postpone until next week the publication of  
 the

PORTRAITS OF THE OFFICERS

OF THE

Grand Orange Lodge of B. N. A.,

They will, however, appear without fail in our next issue,  
 together with a

DOUBLE PAGE ILLUSTRATION

OF

Quebec, Its Monuments and Scenery.

Canadian Illustrated News.

MONTREAL, SATURDAY, SEPT. 5, 1874.

THE BEECHER COMMITTEE.

Few people will be surprised at the verdict of the Ply-  
 mouth Church Investigation Committee. It has been  
 pretty well understood all along that their report would  
 contain an acquittal. For this, and this alone, they seem  
 to have been appointed. Plymouth Church was in danger,  
 and the peril could only be averted by bringing in its  
 pastor "not guilty." To have done otherwise would have  
 been to keep money out of the pockets of the members  
 of the church corporation. And as the members of the  
 Committee were also prominent members of the corpora-  
 tion, it is easy to understand that, apart from their inti-  
 mate acquaintance with, and friendship for Mr. BEECHER,  
 they would have been extremely loth to condemn him.  
 Plymouth Church is a paying, an extremely well-paying  
 concern. But Plymouth Church without HENRY WARD  
 BEECHER would be about as much a success as the play of  
 Hamlet with the part of Hamlet left out. So the Com-  
 mittee decides that the evidence it has allowed to be  
 brought up establishes, to the perfect satisfaction of the  
 church, Mr. BEECHER's entire innocence and absolute  
 personal purity. Unfortunately for the pastor of Ply-  
 mouth, the censorious world declines to take the word of  
 his personal friends on a matter so closely affecting their  
 pockets. Mr. BEECHER may or may not be guilty. Hitherto  
 nothing has been satisfactorily proved; and no statement,  
 whether coming from BEECHER, TILTON, or MOULTON, can  
 be accepted as veracious until it has undergone the most  
 thorough sifting in a court of law. It is not a pleasant  
 prospect to look forward to—the raking over once more  
 of all the disgusting details of the case. But in the inter-  
 ests of morality and religion it must be done. In the  
 eyes of the world the pastor of Plymouth still lies under  
 the charges made by TILTON; and in this position he will  
 continue until an unquestionably accurate and unpreju-  
 diced investigation has taken place.

With regard to the conduct of the members of the con-  
 gregation of Plymouth Church on the presentation of the  
 Committee's report, it is difficult to imagine that men  
 and women with any pretension to religion could have  
 acted as they did. They have brought a lasting disgrace  
 upon the faith they profess—a disgrace of which the ene-  
 mies of Christianity will not be slow to make use. They  
 turned the house of prayer into a pandemonium. After  
 singing the beauties of Divine love they gave an unseemly  
 exhibition of the worst passions of the human heart. The  
 prayer that they sent up to the throne of the Almighty  
 was followed by curses worthy of a demon. "Kill him!"  
 "Give him hell!" they shouted at MOULTON. After such  
 a display one may be permitted to doubt the efficacy of  
 Mr. BEECHER's teachings. His usefulness is at an end.  
 On Friday night Plymouth Church fell with a crash.

THE EMIGRATION QUESTION AGAIN.

The New Zealand correspondent of the London Times,  
 writing on the subject of emigration, makes some remarks  
 which ought to have weight with the "Bohemian" and  
 other prophets of evil who are endeavouring, mainly  
 through the columns of the Thunderer, to dissuade in-  
 tending emigrants from seeking their fortune in new  
 countries. He says:—

"Both Mr. Arch in Canada and Mr. Holloway in New Zea-  
 land look at the emigration question too much from a newly-  
 arrived emigrant's point of view, and in doing so their verdict  
 must be against emigration except to settle in districts or towns.  
 An English ploughman or an ordinary labourer set down with  
 his family in wet weather in a somewhat out-of-the-way place  
 in any colony is for a while the most wretched object in crea-  
 tion; yet, if the land he is on be good, the chances are that  
 the best thing which could happen to the party is that they  
 should not be able to get away. If the successful colonists  
 who came out as family men were canvassed as to their early  
 experiences, they would almost all affirm that for the first  
 month or two of their colonial life it was only the difficulty of  
 return that made them stay. The emigrant, whoever he may  
 be, whether working man or one with a small capital, who goes  
 to a new country, has, in the nature of things, much to en-  
 counter at first that is uncomfortable and trying. The English  
 workman, if he goes out into the unsettled or partially-settled  
 districts, that he may have an opportunity of acquiring land,  
 has many hardships to endure for a time, and he has to educate  
 himself up to the level of the older colonists' experience.  
 These early hardships, and this necessity for a new education,  
 are the inevitable price which has to be paid for the almost  
 certainty of future comfort and independence; and the man  
 who is not prepared, for himself and for his family, to endure  
 these early hardships, which, after all, in a country and with  
 a climate like this, should rather be classed as discomforts,  
 had better stay at home. If either Mr. Arch or Mr. Holloway  
 expects, as they seem to do, that the men they represent can  
 jump into comfortable homes and a good freehold farm at once  
 on arrival in the colony, or think that they ought to refrain  
 from emigrating because they lose some of the comforts and  
 appliances of civilization for a time, the Warwickshire labour-  
 ers will be very badly advised."

*Rem acu tetigit.* He has the whole thing in a nutshell.  
 Time and time again it has been pointed out that it is  
 folly for an intending colonist to suppose that by emigrat-  
 ing he will at once jump into comfort and prosperity. It  
 is to be hoped that the emigration agents at home are  
 not, in their zeal for the cause they represent, accus-  
 tomed to mislead applicants by infusing any *couleur de rose*  
 in their account of the advantages that are open to emi-  
 grants to Canada. Perhaps it would be well, in view of  
 the numerous complaints on this score that have arisen  
 of late, if the Government would order an investigation.  
 An enquiry would, whichever way it resulted, have the  
 effect of shutting the mouths of the grumblers and croak-  
 ers. If the charges of exaggeration should be proved to  
 have no foundation the grumblers would have no case.  
 If the contrary were proved, and some few of the agents  
 were convicted of undue promises, it would be an easy  
 matter to rectify the evil. In either case public opinion  
 would be satisfied.

THE LEADERSHIP OF THE OLD CATHOLICS.

The intelligence lately received from Geneva that  
 Father HYACINTHE had resigned his pastoral charge and  
 withdrawn from active participation in the Old Catholic  
 movement need surprise no one acquainted with the cir-  
 cumstances of the case and the character of the ex-Car-  
 melite preacher. The revolt against Rome proclaimed in  
 Geneva, as well as in the cantons of Soleure and Berne,  
 was invested with features peculiar to itself and distinct  
 in several respects from the simultaneous uprising in  
 Germany proper. There the ultramontane prelates and  
 priests were deposed from their offices and an elective  
 constitution by parishes enforced which led to the choice  
 of a number of ministers favouring the party of reform.  
 Among these was Father HYACINTHE, who, by his eloquence  
 and the stand he had taken in France, was judged worthy  
 of the most important curacy in the city of Geneva. He  
 accepted the office without any definite programme of  
 principles or action, trusting to time and a more intimate  
 acquaintance with his colleagues for the regulation of his  
 course. It was not long, however, before he felt a vague  
 sentiment of diffidence which led him to shrink from  
 pushing the doctrines of his party to their ultimate logical  
 consequences. A few of his Swiss co-labourers were wil-  
 ling to stand by the moderate teachings of DOLLINGER  
 and the Old Catholics of Germany, but the majority were  
 disposed to go a great deal further and not only renounce  
 Roman supremacy, but give up all dogmatic teaching and  
 establish a free church. They refused to adopt the name  
 of Old Catholics, and assumed that of Liberal Catholics as  
 more expressive of their aims. Both parties were repre-  
 sented in the Superior Council of Catholics, and both had  
 their partisans in the Cantonal Legislature and the Grand  
 Council, but the Liberal wing was predominant in these,  
 and measures were being actively taken to carry their  
 views into more effective execution. Father HYACINTHE  
 more than once deemed it his duty to protest in the

Superior Council against what he considered the clearly  
 Protestant tendencies of his associates, but he was always  
 outvoted, and finally judged it necessary to withdraw from  
 his clerical charge. In his brief letter of resignation he  
 states that he is a Catholic and desires to remain one. He  
 is not prepared to leap the chasm and become a Protes-  
 tant. If he had wished to be a Protestant, he should have  
 assumed the name long ago and not waited to cover him-  
 self up under the title of Liberal Catholic. There is un-  
 questionably some logic in this, but the statement is par-  
 ticularly noteworthy as defining the character of the  
 writer. It proves him to be a man of half measures, who  
 either does not perceive the final tendency of the step  
 which he took when he cast his monk's frock on the  
 hedgerows, or has not the determination to follow that  
 initial act of rebellion unto the end. The same thing  
 might be said of DOLLINGER, but we hardly think that his  
 is a parallel case. The veteran Munich theologian has  
 kept much more in the background. He has clearly pro-  
 pounded his objections to Rome, but has abstained from  
 any counter movement, while he did not boldly trench on  
 the canon of celibacy, a measure which, in Roman Catholic  
 countries, is regarded as a more decisive act than the  
 proclamation of a new dogma. Father HYACINTHE is quite  
 willing to pass for a schismatic, but he shrinks from the  
 title of heresiarch, evidently not reflecting that, in the pre-  
 sent temper of religious parties in Europe, the former  
 position is less tenable, and certainly less creditable from  
 a philosophical point of view, than the latter.

For ourselves, we never regarded Father HYACINTHE as  
 destined to become a leader in the active anti-Roman  
 movement. His cloistral life deprived him of that thorough  
 knowledge of the world which is absolutely necessary to  
 such a position. Neither is his cast of mind practical.  
 Whoever has read his admirable sermons will have ob-  
 served that they were beautified by poetry and perfumed  
 with delicious sentiment, but never distinguished by any  
 proof of learning or power of ratiocination. He is a man  
 of emotions and tender passions, not of robust intellect or  
 force of energy. He was made to sway the hearts of the  
 susceptible, not to rule the wills of hardy combatants in  
 the rudest of all warfare—religion. Father HYACINTHE,  
 with a loving wife by his side and a beautiful babe in his  
 arms, may and does typify a species of hostility to Rome  
 which wields a certain power, but that type is far lower  
 than the one which the Old Catholics promised the world—  
 that of a fiery apostle brandishing the sword of the spirit,  
 or that of the rough but sublime scavenger nervously draw-  
 ing his besom over the soiled steps of the temple. And  
 until now the party has not furnished such a leader.

A DANGEROUS GAME.

Several leading French papers of this Province are gra-  
 dually allowing themselves to be inveigled into a discus-  
 sion not only disagreeable but fraught with positive peril.  
 They are attacking the English Protestant press and,  
 through them, the English Protestant section of the po-  
 pulation, because of alleged hostilities against certain  
 Catholic measures and propositions. One Quebec paper  
 carries its zeal so far as to utter threats and launches the  
 ban of ostracism against the minority in this Province  
 by calling it the "foreign element," *l'élément étranger*.

The supposed sources of provocation are the objections  
 made by all the English papers against the placing of  
 Provincial institutions under sectarian control. The ar-  
 gument used was that Reformatories, Prisons, Homes and  
 Asylums which are entirely maintained by State funds,  
 should be under State superintendence and open on  
 equal terms to persons of every creed and nationality.  
 Such was the ground taken by this journal only a fortnight  
 ago and it is one which, it seems to us, should commend  
 itself to every unprejudiced mind.

No fault is found with private institutions. Let holy  
 women and zealous clergymen devote themselves to the  
 amelioration of the different classes of suffering or de-  
 graded humanity. They command universal admiration  
 and if their labours need to be subsidized by the State, no  
 reasonable man will complain. But that reformatory prisons  
 for boys and girls, homes for fallen women, asylums for  
 lunatics and such like public institutions which are sus-  
 tained by Catholic and Protestant purses alike, should be  
 placed under the exclusive conduct of Roman Catholic  
 clergymen and nuns, is so manifestly unfair, that we  
 hardly see how an argument can be raised about it. The  
 objection is based on a principle which works both ways.  
 Catholics would not want their co-religionists to be placed  
 under Protestant guidance, as they have proved in Onta-  
 rio and elsewhere. And we, by no means, blame them,  
 only we ask for ourselves the privilege which they law-  
 fully claim for themselves.

In a mixed community such as ours, there must be  
 mutual concessions, or we shall never get along. Intem-