

CORRESPONDENCE.

BEES.

(To the Editor of the Daily Witness)

Sir,—As a good many in this province are turning their attention to the keeping of bees, I would suggest the propriety of those interested holding a meeting on the subject during the coming Agricultural Exhibition. Please mention this and oblige,

A BEE-KEEPER.

[Our correspondent makes an excellent suggestion, and such a meeting would, no doubt, be productive of good results. The exhibition will probably be attended by a good number of those interested in bee-keeping, and a good opportunity will be afforded them of interchanging experiences.—Ed. Wir.]

THE DEAF AND DUMB.

(To the Editor of the Daily Witness.)

Sir,—Your contemporary, the True Witness, has ventured to respond with a column editorial to my recent letter in your paper on this subject, in which he makes some very sensible suggestions with regard to the getting up of a Protestant Deaf-and-Dumb Institution in Montreal.

The True Witness, however, appears to be talking leasurably on a subject it knows very little about, and seems very indignant at a few facts communicated in my letter with regard to the teachings of the Church of Rome, which was my principal ground of complaint. It is also plain that the True Witness greatly misunderstands me on certain points.

With reference to the deaf-and-dumb children under instruction, I only mentioned the fact of the inconsistency of the priests and nuns in not keeping the promise to Protestant parents to educate their children in the Protestant faith, and in this the True Witness acknowledges the absurdity of such a notion as the Catholic teachers inculcating the doctrines of Protestantism. Then it may be reasonably asked, Why are such promises made? The priests and nuns must have a reason of their own for getting Protestant children into the Catholic schools.

Many years' experience in the education of deaf-and-dumb children, and in the religious instruction of adults, has enabled me to judge of the merits of the system of education in Montreal under Catholic control. I have carefully investigated the children's educational system, and also the religious teachings of adult deaf-mutes, and found both extremely defective,—especially the latter, which is much to be condemned,—not because it is Roman Catholic only, but because the teachings consist of accounts of murders, outrages, &c., said to be committed by Protestants, interspersed with imaginary miracles by priests; and the teachers stir up hatred against everything Protestant. While the religion of the poor children is just the same as that of the Catholic Churches,—Latin and such like, which no one who understands anything of the deaf and dumb will say they are benefited by in the slightest. How can they understand what many of the hearing people cannot themselves? So much so that in England the Roman Catholics signally failed to establish a deaf and dumb institution, or a school for the blind; their well-known apathy to all mental improvement and civilization has made them incompetent to take charge of the education of the deaf and dumb. Unless extensive improvements are introduced into the Catholic deaf-mute schools, they will soon find it necessary to abandon the benevolent undertaking as fruitless. A Protestant institution in Montreal for the deaf and dumb would speedily convince the Catholics of this. The public have a right to see that their money is spent to purpose, and the deaf and dumb should have the best instruction the government grants and public charity can command.

The True Witness charges me with having intentions of depriving the Church of Rome of the control of the education of their own children. This is a mistake. My motives were to endeavor to let the Protestant public know how their children would be treated if they were sent to the Catholic schools for the deaf and dumb, and to convince the public of the great necessity for a deaf-mute school for Protestants in Quebec Province.

If the True Witness would be a champion for the education of the deaf and dumb, and an advocate of the philanthropic labors in their cause, it should first thoroughly understand the mental capabilities of this class for receiving instruction before again gracing its columns with another conspicuous editorial of abuse against me,—one of the hapless ones who desire to elevate his Montreal brethren to the benefits of refined education and Christian truth.

The second step your Catholic contemporary should take, would be to have an impartial examination of the flower of the deaf-and-dumb schools in Montreal and of the religious education of the adults, and compare them with an equal number of Protestant deaf and dumb in England or any other country in the world. He will then be sufficiently competent to speak on the subject. If he or any other man is desirous to undertake this important task, I shall be happy to afford facility to attain this end,—which can be done in this city at any time. The Catholics talk about the great intellectual abilities of one of their deaf and dumb, and claim him as one educated in Montreal. This is a piece of deception, for this person was educated in the Protestant school at Hartford; and, on his return to this city, the priests and teachers at the Mile-End school were always after him, and at last forcibly took away his Bible and religious books, and made him take Romish publications, and threatened him with violence unless he renounced all Protestant opinions and embraced Romanism. I had this fact from the deaf-mute gentleman himself, and it is confirmed and justified by the late Principal of the deaf-and-dumb school at Mile End. This, and the bringing up of Protestant children as Papists, are not fair, and no Protestant should tolerate them. I do not know a deaf-and-dumb institution in Europe or America (save Montreal) where the

Scriptures are not taught and the true means of salvation made known to the poor deaf and dumb, and on this account I am the more anxious to benefit my fellow-men in affliction in this young and prosperous country; and when I see how bitterly they are prejudiced against Protestants and Protestant publications and places of worship,—as has come under my notice,—I am the more pained, and marvel that such teaching is by its defenders and supporters, in this age of enlightenment and civilization, under British rule.

The True Witness is, I am glad to see, right in saying "that the most important object by far of a deaf-and-dumb institution is to impart to its inmates a knowledge of religious truth, without which salvation is impossible to the adult." Would the teachers of the so-called religious services at Margaret street, Montreal, but follow this advice, instead of teaching malice, jealousy, and detailing accounts of murders, outrages, modern miracles, and such like, it would be well for the poor creatures. If the True Witness calls this "religious truth" and the means of salvation, it is time that something should be done.

Yours truly, THOMAS WIND.

TORONTO CORRESPONDENCE.

Toronto, Aug. 17.

The great sensation here at present is the arrest of ten or a dozen American-Express robbers, or parties supposed to have been guilty of that offence. The brutal wife-murder which occurred about a week since excites hardly any attention in comparison with the more recent details of the arrest and subsequent examination of the robbers. To use an American expression, the whole case is considerably "mixed," and it is very doubtful whether the right parties are in custody. The arrests were made on Thursday evening last, by a party of American detectives, aided by the Toronto police. The Turf Club hotel, on King street, noted as the resort of sports, gamblers, and fast men generally, which was kept by J. S. Morton—alias Ike Morton—and Charles E. Thompson, two recently-arrived Americans, was visited and several of the inmates arrested. Other detachments of the police meanwhile visited the houses of Den Thompson and L. W. Moore, and the Blodston Club house,—a hotel some miles out of the city, of similar character to the Turf Club,—and secured their victims. The greatest excitement was caused by these proceedings, and an immense crowd collected in the street in front of the Turf Club, attracted by the commotion of the arrests. The parties now in custody are—J. S. Morton and wife; Langley W. Moore, wife, and mother-in-law Mrs. Sturge; Chas. E. Thompson, Den Thompson (comedian). Three others,—James J. Williams, a well-known gambler; Putnam W. Brown, said to be the express messenger on one of the cars plundered; and a boy named Sheehan,—were at first among the number, but have since been released. Brown, the messenger, was found in their company, and is supposed to be a confederate of the thieves. Williams and Sheehan are supposed to be acting with the detectives against the gang, and it is said were merely arrested as a matter of form; but everything connected with the case is so wrapped up in mystery and doubt that it is extremely difficult to gain any reliable information or sift the truth from the thousand and one rumors in connection with the matter. It is the general opinion that the prisoners will not be sent back; and, to my mind, the probabilities in favor of this termination of the case almost amount to a certainty. The information on which the arrests were made charges the prisoners with the robbery of the Merchants' Union Express on the Hudson River Railway on May 1st, when \$200,000 in money and bonds were taken; but as only two men were shown to have been concerned in that affair, on what ground can eight men and women be charged with it? The answer is, that they are accessories; but it is a questionable point whether they could be extradited on this ground, even were the offence proved.

Apart from the legal aspects of the case, the parties have plenty of money at their control, and will spend it freely. They have already engaged two of the best counsel in the country, Hons. M. C. and J. H. Cameron, who will have fine pickings before this case is over. That resource failing, enough probably remains of the two hundred thousand dollars to compromise the matter with the company, as was done in the Royal Insurance Company's case, or to open the jail doors with a golden key, as Ulrich and Harcq, the counterfeiters, are said to have done. So far, not a morsel of evidence has been shown by the prosecution; and the general appearance of the prisoners—with the exception of J. S. Morton—is decidedly against the supposition of their guilt. They do not appear to possess the nerve or daring necessary to commit a deed of such audacity; vicious and morally depraved they probably are, but in a different way. Swindling or gambling are rather more in their line than jumping on trains, and attacking express messengers with violence. They are undoubtedly recently arrived from the States, and have plenty of money without any adequate means of obtaining it; in all likelihood, they live upon the follies and credulity of their fellow-men, and would be a good ridance if extradited. But that they—the Mortons excepted—were actively concerned in the crimes laid to their charge, is highly improbable. Sympathy is freely extended to them by the more reckless and unthinking portion of the community, on the ground that the money, if taken by them, has been stolen from the Yankees, and is benefiting us by being spent here, forgetful that even \$200,000 will not last for ever; and, as soon as it is exhausted, Toronto exchange-brokers and jewellers need look well to their safes. A striking manifestation of this feeling was shown by the cheers with which

they were surrounded by H. Bangs, of case, has been perjury by the states that she robbery charg

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AGRIC

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In this province impoverish the farm of dollars. I do no alluvial soils; they hay to their less fort men do not include ers in this Province about one-third of t doing their stock t the principal means t ing money, so that effect of the drouth f St. Eustache, Aug