

THE TIPPERARY BANK.—At last we have an official statement in bulk, though not in detail, of the enormous fraud perpetrated by John Sadleir and his accomplices in that gigantic swindle, the Tipperary Joint Stock Bank. In that concern, now appears close on half a million of public money has been sunk. The present liabilities of the bank to the public are stated at four hundred and thirty thousand pounds, which, with the paid-up capital on five thousand four hundred shares—every penny of which had disappeared years ago—just touches the round sum of half a million sterling. Of this sum about one-half is due on deposits chiefly to farmers and small traders—one hundred and five thousand pounds on English drafts, and forty-nine thousand on current accounts; this latter item proving how successfully the delusion was maintained to the very last moment. To meet these liabilities, the assets of the bank are just enough to yield a dividend of 2s. in the pound. The nominal assets in cash, Government stock, and bills, amount to £90,000; but of the bills fully two-thirds appear set down as bad debts by the official manager, who, in his affidavit, states his belief that not more than £5,000, out of at least £50,000, can be recovered within the next three months. In point of fact, the bank seems to have had very little business of an ordinary mercantile or legitimate character, and that little served merely as a cover to its fraudulent practices on public credulity. Its banking business, so far from paying profits, or even expenses, must have entailed a very heavy annual loss; but it is easy to understand how the accommodation given by its discounts to the supporters of Sadleirism in town and country served as the mainstay and bond of union to that faction. For that accommodation and support of the vile schemes of Sadleirism, the shareholders and depositors of the bank will now have to pay to the tune of, say £50,000, and this is but a small portion of what Sadleirism will have cost its dupes. The heavy losses on bad bills discounted for political services, or for services still more dishonest in keeping up the delusion of the swindles, is but a trifling item compared with what is set down under the mild heading of "overdrawn accounts." Mr. John Sadleir "overdrew his account" to the extent of, say £200,000.—*Tablet.*

JOHN SADLEIR ALIVE AND WELL.—The London correspondent of the Dublin *Daily Express* has the following:—"A very extraordinary statement has been made to me. It is that a letter has been received in Tipperary by some of the relatives of the late John Sadleir, bearing the New Orleans postmark, of recent date, and which states that the writer is happy to inform them that he never saw Mr. John Sadleir looking better than when the letter was written. This is, of course, connected with the report which was spread abroad some time ago, that the body found at Hampstead was not actually identified as that of John Sadleir. There are some persons who still think that many circumstances connected with the disappearance of large sums of money which Mr. Sadleir was known to have raised just prior to his death, justify the belief that the suicide was a stupendous juggle, and that he is still alive."

DECLINE OF PAUPERISM.—There is a reduction of nearly 50 per cent. in the number of paupers this year in the Galway workhouse as compared with the corresponding period in 1855. In the latter year the number were 862 to 487 in 1856.

STATE OF TIPPERARY.—It is most satisfactory to be enabled to record the tranquillity of our county, and the excellent conduct of its people. Up to this there is not, we are credibly informed, a single prisoner in our county gaol for trial at the ensuing summer assizes! One word of comment upon such an announcement is quite unnecessary.—*Free Press.*

THE DUTIES OF IRELAND.—A few years ago the wise men of the world were in the habit of saying that we had done with religious wars—that mankind had become too enlightened to fight for speculative opinions, and so forth. Now, however, a change has come over the public mind, and a religious war does not seem quite impossible. The Emperor of Russia waged a religious war upon Turkey; and we took part in it, and all the fruits we derive from it is a religious fruit—the liberty of the Greek heretics, for which Catholic France has so nobly fought. A religious war seems, no doubt, a very preposterous thing to men who make war to sell opium, or threaten it because the price of sulphur is raised; but, after all, it is more respectable to fight for religion than for opium or sulphur, and we would rather have our portion with Peter the Hermit than with the fleet which menaced Naples in the sulphur dispute. It is not the intrinsic value of Mr. Gladstone's opinions that makes us tremble when we hear them. Unfortunately for the peace of the world, he is in the House of Commons for life, unless the Oxford tradition go the way of so many others; and it is therefore unpleasant to remember what he may say. The House of Commons listens to him because he, too, earned a certain reputation, and he is likely enough to find himself in office again. He has laid down in distinct terms the necessity and the duty of a religious war, and all men know what he means by that. In the debate upon the peace, on Tuesday night, May 6th, the right honorable gentleman said: "Standing on the firm ground of principle and precedent, we are bound to see that those who profess the same faith with ourselves are not trampled on." The principle laid down is one of war against all Europe on the part of England, and against England on the part of Europe. Mr. Gladstone is not a man who sees two things at once, and we believe he never contemplated that his principle might be turned against himself. He looks abroad and sees oppression, and his eyes are so dazzled by the vision that he can see nothing of the kind at home, still less that he is an accomplice of the oppressor himself. Now, if we are to go about the world redressing the alleged wrongs of every scoundrel who renounces the Catholic faith, we shall have plenty to do, and Mr. Gladstone himself will be the first to seek for the exceptions to the dismal rule he has laid down. We shall have to fight France, whose fines and imprisonment await the co-sympathisers of Mr. Gladstone. Russia, too, though heretical, sympathises only with one kind of heretics, and Mr. Gladstone will find there many "who profess the same faith" with himself "trampled on" or with little ceremony, or when too troublesome, consigned to Siberia. We shall renew the times of the Crusades; but on the wrong side of the question, and for our trouble, we shall not have even the thanks of the knaves we shall succor. If this principle of Mr. Gladstone be true, and we hope nobody assumes that we dispute it for a moment—other nations may adopt it, and the Eng-

lish Cabinet may not be allowed a moddy of virtue. We here in Ireland can have no objection whatever to the principle; on the contrary, we are ready to adopt it, and hope that other nations will be equally ready with Mr. Gladstone to proclaim it. We have everything to gain by this doctrine, and nothing to lose; for we are "trampled on," and there is no people in Europe so trampled on as we are. We profess the faith of France, Austria, Spain, and Rome. We are a majority in Ireland, but English robbers hold possession of our property, and threaten to deprive us of the remnant left us. We ask nothing but what one of our oppressors says is justice. Mr. Gladstone is quite ready to interfere in Turkey for the Greek heretics; in Italy against the Pope, and in defence of any infidel there; but nobody believes that he is so honest as to welcome foreign interference in behalf of Irishmen. We are to suffer without help from any one, because we are the helots of the Anglo-Saxon race. We have no occasion to carry Mr. Gladstone's principle to the same length: we are satisfied with it on a much more limited scale. We shall be contented to see it carried out at home among ourselves without invoking the sympathy either of Austria or of France. All we desire is that we should become alive to its value, and regard religion, with the duties that belong to it, as more important than other matters, the beginning and end of which are in this world, with the exception of the penalties attached to them. If we had but the spirit of men, we could do ourselves all that is needed; and what is much more, prevent Mr. Gladstone from interfering with the Holy See. We are the advanced guard of the Church; it is because we Irishmen sleep at our posts that the enemy is able to assail the Holy See. There is no power in Europe, except England, which can venture to attack the Pope with apparent impunity, and England could not do it if Ireland were true to its duties. The Irish race, in the providence of God, has been a missionary; it has carried the Faith into America, and planted it in the British colonies. It has revived it in England itself, where it was dying out but for the Irish immigration. We have heard it said that wherever missions flourish in England, it is where the race which St. Patrick blessed has settled, and where it forms the substance and the root of the congregation. It is an honor to the Irish race, next to that of the Italian, among whom it is the will of God that His Vicar should live; but unfortunately there are too many Irishmen, and too many Italians, who are inessential to the call of God's providence, and indifferent to the work they have to do. The Irish people have in their hands the keys of the world, and it is in their power to be the benefactors of the Pope himself. They can save him from Sardinia, and render the threatening of the English Government ridiculous. This is their work, and would that we knew it, and accepted it with a generous heart. There is faith in Ireland and a spirit of obedience hitherto uncorrupt. The great body of the people is sound, and there is not in Europe a more faithful nation. We have the power to destroy the schemes of the English Government, and to paralyse their arm when they lift it up to strike at the sacred person of the Pope. We put it in all seriousness to those who have any influence in Ireland, whether the position of this country does not require a better policy from them? Great opportunities are not given to be wasted, and it is not safe to resist grace. Our business is to keep the Faith, and we kept it in spite of England; we have even carried it into the heart of that country, and planted it there. We have now another duty thrust visibly upon us, and if we prove unfaithful, we may lose the Faith itself. We are the advanced guard of the army of the Church and we must not betray our position. Mr. Gladstone himself admits the principle that we are "bound to see that those we profess the same faith with ourselves are not trampled on." It is our business, therefore, to take care that the Pope is not maltreated; for it is in our power to prevent it. It is the Irish elections that determine the relations of England with the Holy See, and it is Irish Catholics, Priests, and people, who determine those elections. On them, therefore, is thrown the high honor of defending the liberty of the Church, and checking the tyrannical excesses of the English Government.—*Tablet.*

THE LATE ORANGE OUTRAGE AND WAYLAYING AT DUNGANNON.—The case of assault and waylaying against the Dungannon Orangemen came on for trial at that place on the 14th ult., before the following magistrates:—R. D. Coulson, Esq., R.M.; Robert Wray, Esq.; Robert Evans, Esq.; and Alexander M. Lyle, Esq. Thirteen persons were summoned by the police for these offences, but only eight were identified. No less than twenty-five persons had been seriously beaten with leaded butts, "scull-crackers;" and other equally dangerous weapons. The greatest excitement prevailed on the occasion. John McCrossan, Esq., solicitor, Omagh, was brought specially to conduct the prosecution. The accused were defended by Courtney Newton, Esq., and Samuel Young, Esq., solicitors, Dungannon, aided by C. C. Davison, Esq., solicitor, Moy.

Michael Doherty examined by Mr. McCrossan—He stated that he lived at Moygashill, and was in the market of Dungannon on the 1st May last; purchased some flaxseed on that day, which he gave to Michael Lappen to draw home for him; left the town early in the evening, and got home about half-past six o'clock; he left home and proceeded in the direction of Dungannon; it was then about nine o'clock; on passing Mr. Agnew's field he met three men; they were calling "No Pope," and they told him to curse the Pope, but he said he would not curse the Pope or any one else; and they in reply said they would make him do it; he was first hit with a stone on the leg, and William Anderson came forward and struck him; witness knew Anderson before. (Anderson was here identified.) He was afterwards beaten at the Tunnel; he was knocked down with some weighty instrument; was kicked severely on the body; some of them said he was dead; the party left him, but one man came back and kicked him on the head.

Patrick Vallely examined—Lives in Strangmore, and was in Dungannon on the evening of the 1st of May; came in after half-past six o'clock, for the purpose of buying meal and flour, and some honey for a sick child; after purchasing these things he left for home alone; when he got the length of Lord Rantuley's porter lodge, it was then about nine o'clock; he was beaten there by Joseph Agnew, belonging to the town (Dungannon), William Hurst, John and Mark Reilly, Joseph and William Fleming, and Richard Simmons. These parties, having been identified, were called in and placed on the table beside the

witness. Agnew caught hold of him by the neckerchief, and told him to shout "To hell with the Pope;" on refusing to do this he was knocked down; he was severely cut on the head; when down he was frequently kicked.

To Mr. Coulson—When in Hughes's he heard cries of murder coming from the direction of the porter lodge; he had not been many minutes in Hughes's when Daniel McCearney and Daniel Murphy came in bleeding; Frank Doherty came in shortly after, and he was also bleeding from a cut in the head.

To the Bench—When he went into Hughes's there were three persons there—viz., Francis Loughran, Arthur McQuaid, and Mick Hogan; these persons were also bleeding, and had the appearance of having been beaten.

Mary Loughran examined by Mr. McCrossan—Is a servant; she was hired with Thomas Hazleton until the 1st of May last; on that day she was at the hiring market in Dungannon; left town that evening in company with four men—namely, Francis Doherty, Ned Fairon, James Lipsey, and Thomas Johnston; two of these were Catholics, and Lipsey and Johnston were Protestants; the first thing which happened to them was a stone thrown out of the demesne near to the porter lodge; Thomas Johnston and witness were walking together a few yards in advance of the others; Johnston said, "throw no more stones this way;" they threw another stone a short time after, but not towards Johnston and her; the next thing occurred was a man standing on the road, opposite the porter gate whistling; Lipsey left Doherty, and said to this man, "to h—l with the whistle;" to which he replied, "to h—l with the Pope;" Lipsey said again, "to h—l with the whistler;" they ran at each other apparently angry, and caught each other in a peculiar manner by the hand. After this they were apparently reconciled; Richard Simmons came out of the demesne over the wall, and caught Ned Fairon by the neckerchief; William and John Fleming and the two Reillys also came out of the demesne; Lipsey said it was not worth their while to beat a man with one arm (Fairon); Simmons and another man had a hold of Fairon; she got in between them, and put her fingers in between the kerchief and the neck to prevent them choking him; the other man said to her, "if she were a man as she was a woman she would get it herself;" she succeeded in relieving Fairon, and on looking round she saw Frank Doherty down on the ground, and saw Mark Reilly and William and John Fleming at him; saw one of them kick him; she was quite sure that the Flemings were there; is quite certain John Fleming kicked. (The witness identified one of the Flemings, whom she knew for four years.)

An old man named Francis Doherty, who was barbarously ill-treated on the same night, stated that, on refusing to curse the Pope, he was knocked down, and had his head injured, and besides several ribs broken. Witness did not wish to see the persons punished that maltreated him.

Several other witnesses were examined, who gave similar testimony; and, after speeches from the legal gentlemen on both sides, the magistrates retired, and remained for some time in consultation. On their return into court,

Mr. Wray (the chairman) said—The bench are unanimous that in this very atrocious case it is their bounden duty to exercise the discretion vested in them by the act of parliament, and to commit Joseph Agnew, William Anderson, William Hurst, John Reilly, Mark Reilly, William Fleming, and Richard Simmons to gaol to the next assizes without bail. In the case of John Fleming, who has not been identified by the witness Loughran so positively as the others, we will exercise our discretion by admitting him to bail, himself in the sum of £30 and two sureties in £15 each.—*Abridged from the Ulsterman.*

GREAT BRITAIN.

SISTERS OF MERCY FROM THE CRIMEA.—The Rev. Mother who founded the Convent at Derby, and who with fifteen other Nuns attended the sick and wounded at Scutari and the Crimea during the whole of the war, arrived in this town to-day (Friday), and will remain some time. Miss Nightingale, in one of her letters, declares that the services of these ladies, accustomed beforehand to wait on fever and cholera, were invaluable to her; inasmuch so, that if they had not been with her, the attempt to supply nurses for our army would have been a failure. Just before leaving Balaklava, they received the warmest thanks from Sir J. Hall, head of the medical staff, and from General Cadrigton. Of course they gave their services gratuitously.—*Derby Reporter.*

The *Times* on the debate in the House of Commons upon the "Irish Church" question, remarks that:—"The vote on Tuesday evening on Mr. Miall's motion was, perhaps, as satisfactory a result as the Irish Church could expect from so uncomplimentary a debate. The character of the whole debate was a reluctant and grudging conservatism, a determination to maintain an existing state of things, joined with an absence of all strong feeling for it. There was a dogged sticking to the de facto ground. The Irish Establishment existed, it was protected by a clause of the Union; it must not be touched, then, in any such way as that proposed by Mr. Miall; national caution, national good faith, the claim of an established institution, the fear of change, the sense of difficulties, were all on its side. But nobody could speak an affectionate or enthusiastic word for it. There was nothing in its history to appeal to—no great work to point to. Nobody could say that it had diminished Romanism, or done any remarkable service of any kind. There was a hanging back from the defence of it; everybody on that side wished everybody else to speak. But everybody else would not speak, but held his tongue. Mr. Kirk was not going to defend the Established Church in Ireland, because there were many hon. gentlemen who could defend it better than he could." But the hon. gentlemen who could do so did not think it worth while to get upon their legs. Mr. Newdegate and Mr. Hamilton could say a few commonplaces, which they evidently got over as soon as they could, but the general taciturnity of the friends of the Irish Church was more damaging to it than even the hostility of its assailants. Mr. A. Stafford found it much easier to call upon Government for a demonstration in favor of the Irish Establishment than to make any himself. Everybody felt, in short, that the Irish Establishment was an anomaly in theory, as representing so small a part of the population, and had been a feeble, an ineffective, and a corrupt institution in practice. All expression of strong feeling in this debate was on the side of the assailants of the Irish Establishment, and not on the side of its de-

fenders; and when Mr. Miall appealed to "a clear distinction between Protestantism as a spiritual principle and Protestantism as a political institution, and did not think that the House believed that [spiritual] Protestantism resided in wealth unjustly gained or in favor improperly bestowed," he expressed a higher and nobler sentiment on his own side of the question than any which was expressed throughout the whole debate on the other. When, too, he denounced the injustice and tyranny, the selfishness, the jobbing that had characterized Protestant ascendancy in Ireland, the House felt that facts were on his side, and that he had a right to speak with force and indignation. Meanwhile we congratulate Mr. Spooner and his party on this first result of his anti-Maynooth victory. It appears from this debate how this victory has worked, and how it will work. The principal advantage it has given has been to the opponents of the Irish Church Establishment. Mr. Miall "looked upon the disendowment of Maynooth as a measure which ought to be carried, but it was one which could not safely be carried alone." "Take away," says Mr. Headfield, these grants to Maynooth and to Irish Presbyterianism, and the Church of Ireland must fall." Was there ever an apter illustration of the effect of giving certain people plenty of rope? Let Mr. Spooner and his party have their own way about the Maynooth grant, and the Irish Church has immediately an argument of tremendous strength against her. The compact is unsettled, and the equilibrium can only be restored by one measure. The compensation for Maynooth is the destruction of the Irish Establishment.

Two subjects of interest occupied the House on Tuesday, 27th ult. The first was an attempted vituperation of Mr. Pollock. Now, as to this, the defence of Mr. Pollock seems to be, that on one estate, the tenants consented to give up their holdings for compensation, and only nine had been evicted. On this estate the population had increased, and 742 persons had professed themselves well pleased. The defence for the other estate was, that Mr. Pollock had only "endeavored to effect considerable improvements," and had resorted to legal proceeding, to show that he was legal owner and had legal rights." Well, these legal proceedings are the very attempted evictions of which we complain, and which have failed only through legal technicalities. The real defence of Mr. Pollock is, that he does not intend to murder the tenantry, but to convert them, for their own good, and for his profit, into laborers subject to dismissal, instead of tenants subject to rent. And it is against this very conversion that our voice is raised. Mr. Drummond, however, is keenly alive to "the tremendous inquisition that this house will become if it allows of statements being made in reference to the management of our estates in the absence of every one capable of meeting them." Mr. Miall's motion for a committee to consider the temporalities of the Irish Church was rejected by a majority of 70. His speech was not powerful, and the debate was dull. Mr. Newdegate newdegated against the motion, on the ground that Catholicism was diminishing and Souperism on the increase. Lord Palmerston made a characteristic speech. The Catholic members, whose loud "Hear, hear," had stirred the bile of Mr. Newdegate, were silent when it came to their turn to speak. Mr. McGregory, who would turn his back upon the Speaker, was called to order till he sat down, and a majority of 70 voted to maintain the incubus.—*Tablet.*

The trial of Palmer is over, and the wretched man is found guilty, as every one expected. So monstrous a combination of villany as this trial has brought to light has not often been met with in Christian times. Robbery, forgery, perjury, adultery, and murder of various kinds, and in cold blood, are sworn to either against this man or his nearest friends. The murderer himself adds hypocrisy to nearly all the list. He is calm and even cheerful. On Monday night he declared his innocence to his brother, saying, "There is a God above who will stand between me and harm." But, as the author of "Callista" remarks, "There is the calm of Divine peace and joy—there is the calm of heartlessness—there is the calm of reckless desperation." Under which head does Palmer's calmness come? With his case before us, we cannot account calmness and speaking of God as any proof of a good death. Sir B. Brodie observes that he never knew more than two persons die otherwise than calmly, and he accounts for the fact by saying that the mind has the faculty of submitting itself to any necessity, and that the struggle, if any, comes when the necessity arises. One of the worst features in the case regarded the medical evidence for the defence, which the Attorney-General characterised as "trafficked evidence." How many undetected ruffians of the Palmer sort, waiting a sufficient inducement to be as bad as he, according to their capacities, are at Epsom to-day?—*Correspondent of Tablet.*

The Sunday band question, without diminishing, does not increase in interest, and the whole question of Sunday observance threatens to create disputes among Protestants, which may lead to unexpected consequences. The result will probably be favorable to our cause, as, speaking broadly, the Catholic is known to be the popular view of the subject. The Sunday League have applied at Moorfields for the help of Catholic speakers at their meetings, and the Sabbatarians have placarded London with the announcement that Romanists and Puseyites are the only religious parties in favor of the bands.

MARRIAGE WITH A DECEASED WIFE'S SISTER.—A report has just been issued by the House of Lords on the marriage law question, with respect to marriage with a deceased wife's sister. The committee discussed the question at considerable length, and present the several aspects in which it may be viewed. They are of opinion that the statute of William against marriages within the affinities specified, has failed in its object. They believe that the marriages prohibited by law are carried on to a considerable extent, but in consequence of the secrecy observed no return can be obtained. The committee do not recommend any legislative enactment, either permissive or prohibitory on the subject, but leave the question, with the report and the evidence, to the wisdom of parliament.

On Wednesday morning week a party of Mormons, comprising several families, in all 152 men, women, and children, under the care of elders, Squires, and Broctrick, left London for Liverpool, there to embark with other parties, from different parts of the country for Boston, whence they will proceed by the new northern route to the promised land.