AX ITALIAN DICK TURPIN

From the N. Y. Sun. Victor Emanuel, King of Italy, has a de-lightful sense of humor. Having found it to his interest to absorb the entire possessions of Pope Pius IX, he has written a letter to his Holiness to explain to him that it is all for the Pope's own good. "These are troa-blesome times," says his Majesty; "the pas sions of the people are in a state of efferves-cence; they might even give your Holiness trouble; permit me, therefore, to relieve you of all your burdens."

If the true story of the life and adventures of Richard Turpin may be relied upon, it was with like playful bumor that he lightened the passengers by the London coach of their little belongings. "My dear madam," would the gentle Richard say, "those diamonds are a care to you, and may one day tempt some evil-minded person to steal: allow me, there-fore, to take care of them." Turning to the mercantile traveller, with a beaming smile upon his cheerful face, and trifling in a sportive but careless way with the silver-mounted butt of his pretty pistol, Richard would observe, "Your purse, my dear sir, I notice is very heavy; gold is the root of all evil, and your pockets are fairly overflowing with gold. Permit me to unburden them, and to relieve your mind of that distressing weight of care which the possession of so much wealth must bring.

One day Dick fell in with the Bishop of London. The feelings of that ecclesiastic at the sight of the outlaw must have been somewhat similar to these of the Bishop of Rome on receipt of the letter to which we refer from that royal bandit already under the outlawry of excommunication. The circumstances of the two cases are so similar that we may be pardoned for recalling to our readers the ballad version of the first one:-"Bold Turpin once on Hounslow Heath

His bold mare Bess bestrode, When there he saw the Bishop's coach A-coming along the road;
So he gallops close to the horses' legs,
And he claps his head within,
And the Bishop says: Sure as eggs is eggs,
This here's the bold Turpin!" The good Pope doubtless made some simi

lar exclamation, in choice Latin, when the King clapped his bullet-head and curling moustache into the window of the Pontifical coach. However, the Italian bandit does not, like the English one, put two bullets in the Bishop's nob. On the contrary, he commits his little robbery in a religious spirit. A sweet air of sanctity pervades the entire affair. He approaches the apostolic coach with meekly folded hands and a devout air.

We all remember how the Rev. Mr. Stig-gins was accustomed to smite himself contritely upon the stomach with his dilapidated umbrella, and to roll his eyes heavenward before partaking of Mr. Weller's pineapplerum —hot—with three lumps to the tumbler; but even Stiggins, though clad in a conflicte suit of brass, never had the impudence to call the indignant weller to bless the bowl. King victor Emanuel, nowever, is equinicated a casion. "I see the inevitable necessity," Casion. "I see the inevitable necessity," for Victor Emanuel, however, is equal to the ocsays this Italian Richard Turpin, 'for the security of Italy and the Holy See, that my troops, already guarding the frontiers, should advance and occupy the positions which are indispensable to the security of your Holiness and the maintenance of order." Perhaps his Holiness would be even more secure if the King should lock him up in some quiet cell, quite by him-self, and away from all the cares and clamors of this troublesome world, "Your Holiness," adds the child-like and bland Ricardo, "will not see a hostile act in this 1. casure of precaution." Hostile! Oh dear, po, by no means. Such a good friend to have in time of need; he will see to everything, Zouaves and all. "I beg your Holiness to bestow upon me your apostolic benediction," concludes this son of the Church, "and I renew to your Holiness the expression of my profound respect." Turpin, the original, always allowed his victims to swear. If the British traveller, handing over his pocketbook, said: -"Take it, and be d-d to you," Dick was rather pleased than otherwise. And undoubtedly it would greatly solace the feelings of the Pope if, in handing over the keys of the castle of St. Angelo, he could indulge in some good resounding anathemas. It would be a moment of true bliss if he could fling the keys at Turpin's head, follow them up with a brisk application of the apostolic toe, and finally consign Richard with many maledictions to those regious where the mercury goes so high that there is no use in keeping a thermometer. But one of the misfortunes in being the head of the Church is that he can't swear, except in Latin, and that doesn't relieve one's mind. And so the unhappy Pope must hand over the keys with his benediction. Oh, too cruel Turpin! Alas! poor Pontiff!

THE POPES TEMPORAL DEPOSITION. From the N. Y. Times.

One of the great events of the past summer-the destruction of the temporal power of the Pope, and the reduction of the Holy Father to the simple position of a high priest—has fallen flat on this generation. Two years ago it would have been considered one of the grand apocalyptic revolutions, the accomplishment of prophecy, and the heralding of the spredy coming of the new "kingdom." Preachers would have commented on it, and prophetic writers would have demonstrated its harmony with mysterical account and its prophetic writers. rious and ancient prodictions. Moralists would have seen in it the final undermining of priestly power in temporal things, and that secularization of the world's religious institutions which has been the dream of so many reformers. But the "capital of two civilizations" has been transformed into the capital of the kingdom of Italy, and the great spiritual monarchy, which for so many centuries had its foot on the neck of kings, has been dethroned, while the world of Europe and America have hardly noted the occurrence, or if they have, scarcely felt more excitement over it than if the kingdom of Greece were overturned. This great revolution, and the triumphant expression of unlimited dogmatic knowledge by the Œeumeni-cal Council, have signally failed to arouse the anticipated deep interest of mankind. As dramatic scenes, they may be said to have been failures.

The causes are not obscure. The earnest sympathy of modern peoples is not with religious leaders, their doctrines, or their organizations. Modern thought and feeling are far more called out toward political reforms and political revolutions. So stupendous a political change as has been going on this armmer wherein the first with on this summer, wherein the first military power of Europe has been humbled, Casarism personal government has exploded, and a niet and earnest race have taken the first quiet and earnest race have taken the first place in European progress, has quite absorbed the thoughts of men, and given them little opportunity of studying the destinies of the priesthood. Events so wonderful as the overthrow and capture of Napoleon in a six weeks' campaign, the siege of Paris, the declaration of a republic, and the apparently threatened chaos of political parties in France, have caused the smaller fortunes and revolutions of the Popedom to be compara-

tively neglected. Moreover, many will recall that it is but sixty years since that the Pope was deposed and deprived of his dominions by a far more powerful potentate than Victor Emmanuel, and yet in six years he was again restored. It is true that now he has his own people against him, and then his predeces-sers had a foreign conqueror. But in the changes which must occur during the next twenty years throughout Europe, it is not at all an improbable event that portions of the Roman or Celtic races may unite to replace the Pope on his throne, and may

The indifference of Protestants, however, to this great event may arise from a yet deeper cause. It is becoming more and more doubtful whether the deprivation of the Pope of his temporal power will much diminish his spiritual influence in distant countries. Undoubtedly in Italy, the humbling of the head of the Church to the condition of a superior bishop, without an army or a treasury, or any considerable territory, will lower him in the eyes of the ignorant, and lessen his power over their minds. But, in the opinion of foreigners, and even with the reformers of his own country, the fact that there is no distinctly Papal territory, with a cut-throat army, and the worst government and most corrupt administration in Europe, will really free the Pope from some of the worst reproaches cast upon him. Hitherto the American or English heretic and European reformer has said: 'The Papal States are a sample of the legitimate effect of Roman Catholic principles transferred to politics. Here you have the religious State which the Church desires to found in America and England, and everywhere else." The rapacity, illegality, corruption, and tyranny of the Roman States were a perpetual and unanswerable argument against the Pope's Government. This is henceforth removed. The Pope stands before the world simply as a priest of religion and bishop of souls. He can now be the successor of the apostles in his poverty as well as his sanctity. No political stains now rest upon him; no suspicion of princely luxury or princely oppression. He has no relation to the powers of this world. His subjects may be under republics or monarchies or empires. He rules over sonls.

Such a figure, the centre of the Church's affection, freed from earthly insignia and earthly complications, supposed to be the humble object of persecution and the saintly model of sanctity, will, in our judgment, possess a far deeper influence over the Roman Catholics of all countries than did ever a petty Italian prince, governing badly a wretched and oppressed population.

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