

the Roman question, especially, all the assaults of eloquence and sarcasm, all the weight of well-grounded testimony are brought to bear. Among noticeable contributions of this class, I may mention *The Afflictions of the Roman States and the Future of the Court of Rome*, the *Letters of His Holiness and of the Tuscan Bishops, with Notes and Observations by one of their Brethren*, the *Court of Rome and the Gospel, Napoleon III. and the Clergy*, etc. *The Clergy and their Morality in relation to the Civil Power*, by the Abbate Fiorenza, is a pamphlet of graver character, directed to the establishment of the writer's proposition that the teaching of the Catholic clergy, as expressed by their best-accredited representatives has always been in accordance with true political liberalism. The first-named in the above list, by Gennarelli, consists of contributions by that writer founded upon documents that fell into the hands of the new government after the downfall of the old in the Legations: an appreciation of ecclesiastical rule fully justified by official evidence, logical in severity, and backed by proofs that whatever else its characteristics, *inhumanity* was a distinguishing feature of its procedure in that unfortunate country.

Contemporaneously with the great revolution in Italy, her literature has been evolving into vitality, and has corresponded to the great realities of the present in a spirit of earnestness that deserves thoughtful attention. It has kept pace with the rapid march of events, by discussing, commenting upon, or recording them in all their aspects and tendencies. It may fall short of expectation in respect of some high requirements; it has not yet conveyed in universally intelligible accents the announcement of fixed purpose, or nationally adopted conviction in the sphere of some of the grandest interests. But what should we expect from any literature more than the reflex of existing temper, impulse, or belief? The deficiency observable in Italian literature may be explained by the very fact that its heart and conscience have been stirred so profoundly, that the questions at issue are of such vast bearings, that the fruits must be waited for, the produce left to mature itself for years yet to come. A certain vagueness and hesitation is perhaps the

truest testimony to a state of mind consequent upon such transitional, such momentous conditions of the nation's life. The enthusiastic patriotism that used to find vent in Italian sonnets or canzoni has now its positive and more rational utterance. Next among prominent features of this literary movement is the absolutely startling impetus of the hostility against an ecclesiastical system which, still potent and sincerely accepted as it is by millions on this side of the Alps, no longer corresponds to the developments of civil life or intelligence among the reflective or active-minded. And yet this literature, considered as a whole, cannot be called irreligious; rather indeed is it imbued with an undercurrent of reverence, in the spirit of indignant protestation for the honor of Divine Truth. In imaginative literature we perceive a purer moral than ever announced itself in the *novelle* or *romanzetti* of earlier time; in the historic, a wider sympathy for the human; in the aggregate we find sufficient in its attributes to claim a heartfelt welcome for Italian Literature as preëminently that of Hope.

C. T. H.

The Leisure Hour.

AMERICAN FURS:

HOW TRAPPED AND TRADED.

BY J. K. LORD, F.Z.S.

It would be difficult to name any branch of commerce that has tended more to develop man's energy, courage, and patient endurance of every hardship and privation than has the fur trade. To the explorations of sturdy trappers, pioneers, and adventurers of all classes, and from all countries, in pursuit of fur, we may trace the sources from which the knowledge of three fourths of the continent of North America has been derived.

The use of furs, as of other skins, may be said to have existed since the days when man first wore garments; but not until the early part of the sixth century was there any direct trade in furs brought from remote districts. At this early period we find the wealthier Romans used sables from the shores of the Arctic Ocean. In the twelfth century wearing furs had become very general