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THE CHRISTIAN'S VOYAGE. Swiftly along the rolling tide,
The breezes are wafting our bark in pride;
Soon shall we land without a fear,
And wipe from our eyes each starting tear.
Wrestle in prayer—the time runs fast,
The daylight is breaking—the night is pass'd.

Long was it ere our sails unfurled, No breath from the Spirit the ocean curled; But now he blows us off the shore, And sweetly we'll rest our weary oar.
Wrestle in prayer, &c

Jordan's flood! this trembling moon Shall soc us ride over thy billows soon:
Blessed Redeemer I hear our prayer,
And shelter our bark beneath thy care.
Wrestle in prayer, &c

When we enter the haven's rest,
Little 'twill matter howe'er distress'd;
Anchor'd in safety, we shall inde,
And smile at the storm God'a power 4-field.
Wrestle in prayer, Sc.,
Rev. S. C. E. N. elli...

POWERS OF THE HUMAN HAND. From Galenus, quoted by Dr. Kip. Professor of Medicine in the University of Oxford, in

his Bridgewater Treatise.

Man being naturally destitute of corporeal weapons, as also of any instructive art, has received a compensation, first in the gift of that peculiar instrument, the hand, secondly in the gift of reason; by the employment of which two gifts he arms and protects his body in every mode, and adorns his mind with the knowledge of every art. For since, had he been furnished with any natural wespon, he would have possessed the use of this alone on all occasions; or had he been getied with any instinctive art, he would never have attained to the exercise of other arts; hence he was created destitute of those insulated and individual means and arts, which characterize other unimals; innamuch as it is manifestly preferable to have the power of making use of various means and various aris. Rightly, therefore, has Aristotle defined the hand to be the instrument anteredent to, or productive of, all other instruments: and rightly might we, in imitation of Aristotle, define reason, as opposed to instinct, to be the art antecedent to, or productive of, all other arts. For as the hand, though itself no particular organ, is yet capable of being adapted to all other organs, and is consequently antecedent to them; so reason, though itself no particular art, is yet capable of comprehending and applying all; and may therefore be considered as an art untecedent to all others. Thus man alone, of all animals, possessing in his soul this go neral and original capacity, is justly endusin his body with this general and original in-

Let us then scrutinize this member of our hody; and inquire, not simply whether it he in itself useful for all the purposes of life and adapted to an animal endued with the highest intelligence; but whether its chare structure be not such, that it could not be improved by any conceivable alteration. In the first place, it possesses in an emi-

nent degree a leading quality of an organ of grasp; since it readily applies itself to, and securely holds, hodies of every form and size that are capable of being moved by hu-man strength. Nor need we inquire whether it be better for this purpose that it should be ided into several parts; or, that it should be altogether undivided : for is it not apparent without further reasoning, that, had it been undivided, it could have grasped only just such a portion of every object presented to it, as was equal to itself; but that being divided into many parts, it can both ensily grasp bodies much larger than itself; and can accurately search out, and lay hold of, the smallest particles of matter? For to the former it is capable of generally applying itself so, as to encompass them by the separation of the fingers; while in laying hold of very minute objects, the entire hand is not employed, but only the tips of two of the fingers: because from the grasp of the whole hand minute objects would easily escape.

Thus then the hand is framed in the manner most convenient for laying a firm hold on objects both greater and less than itself. And in order to enable it to apply itself to objects of various shapes, it is evidently most convenient that it should be divided into many parts, as it is: and it seems to be better constituted for this purpose than any similar instrument; for it not only can apply itself to substances of a spherical form, so as to touch them with every part of itself; but it also can securely hold substances of a plane or of a concave surface; and, conse-

quently, it can hold substances of any form. And, because many bodies are of too great a size to be held by one hand alone, nature has therefore made each hand an as sistant to its fellow; so that the two, when together laying hold of bodies of unusual bulk, on opposite sides, are fully equivalent to a single hand of the very largest dimensi ons: and, on this account, the hands are in clined towards, and in every point are made equal to, each other; which is at least desi rable, if not necessary, in instruments intended to have a combined action.

Take then any of those unwieldy bodies, which a man can only lay hold of by means of both his hands, as a mill-stone or a rafter; or take one, of the smallest objects, as a inillet-seed or a hair, or a minute thorn; or, lastly, reflect on that vast multitude of objects of every possible size, intermediate to the greatest and the least of those above, mentioned; and you will find the hands so exactly capable of grasping ouch particular one, as if they had been expressly made for grasping that alone.

gers, but not with the tips of them; substances still larger we take up with three fingers, and so on with four, or with all the five fingers, or even with the whole hand: all which we could not do, were not the hand divided, and divided precisely as it is, For suppose the thumb were not placed as it is, in opposition to the other four fingers, but that all the five were ranged in the same line; is it not evident that in this case their number would be useless? For in order to have a firm hold of any thing, it is necessary either to grasp it all round, or at least to grasp it in two opposite points; neither of which would have been possible, if all the five fingers had been placed in the same plane: but the end is now fully attainable, simply in consequence of the position of the thumb; which is so placed, and has exactly such a degree of motion, as, by a slight inclimation, to be easily made to co-operate with any one of the four fingers. And ne the can doubt that hature purposely gave to the hands a form adapted to that mode of action, which they are observed to have while in the feet, where extent of surface h wanted for support, all the toes are arranged in the same plane. But, to return to a poin which we were just now considering, it is not morely necessary in laving hold of mi nute objects to employ the extremities of the fingers opposed to each other, but that there extremities should be exactly of the character they are, namely soft, and round, and furnished with mails: for if the tips of the fingers were of bone, and not of flesh, we could not then lay hold of such minute bodies as thorns or hairs; or if they were of a softer and moister substance than flesh, neither then could such small bodies have heen secured. For, in order that a body may be firmly held, it is necessary that it be in some degree enfolded in the substance holding it; which condition could not have been fulfilled by a hard or bony material; and on the other hand, a material too soft

But, since tangible substances vary much in their degree of handness, nature has adapted the structure of the extremities of the lingers to that circumstance; for they are not formed either entirely of flesh, or of the substance called nail; but of a most convenient combination of the two; thus those parts which are enpable of being naturully brought in opposition, and which are employed in feeling for minute objects, are fle by; while the nails are placed externally as a support to the former. For the fingers are capable of holding soft substances, simply by the neshy or soft part of their extremity; but they could not hold hard subtanstruces without the assistance of nails; deprived of the support of which the flush would be forced out of its position. And on the other hand, we could not lay hold of hard substances by means of the nails alone; for these, being them elves hard, would easily slip from the contact of hard bodies.

would easily yield to substances of which it

attempted to lay hold, and would continually

let them escape: whereas the extremities of

the fingers are just of that intermediate

degree of consistence, which is calculated

for their intended use.

Thus then the soft flesh at the tips of the compensating for the unviol ture of the nails, and the mile giving support to the yielding softness of the flesh, the fingers are hereby rendered capable of holding substances that are both small and hard And this will be more evident, if you consider the effect of an unusual length of the nails; for where the nails are immoderately long, and consequently come in contact with each other, they cannot lay hold of any minute object, as a small thorn or a hair: while, on the other hand, if, from being unusually short, they do not reach to the extremities of the fingers, minute bodies are incapable of being held through defect of the requisite support; but if they reach exactly to the extremities of the fingers, they then, and then only, fulfil the intention for which they were made. The nails, however, are applicable to many other purposes besides those which have been mentioned as in polishing and scraping, and in tearing and peeling off the skin of vegetables, or ani mals : and in short, in almost every art where nicety of execution is required, the nails are called into action.

Galen's reflection upon scepticism:

"Whoever admires not the skill and conrivance of nature, must either be deficient in intellect, or must have some private motive, which withholds him from expressing his admiration. He must be deficient in intellect, if he do not perceive that the human hand possesses all those qualifications which it is desirable it should possess; or if he think that it might have had a form and construction preferable to that which it has: or he must be prejudiced, by having imbibed some wretched opinions, consistently with which he could not allow that contrivance is observable in the works of nature."

Galen then thus sums up this part of the argument: "The contrivances of nature are so various, and so consummately skilful, that the wisest of mankind, in endea.

viii. 17.

STATE OF RELIGION IN ENGLAND AND IRELAND. From the Southern Churchman.

We are permitted to copy the following passage from the letter of a clergyman at Oxford, to a Bishop of our Church, in relation to the state of things in England and Ireland. and especially in the Universities :-

"I know not how you as distant spectators look on the strange events passing in the various nations of Europe. At all events, they are exciting much prayerfulness on the part of the people of God in England. Some may think too lightly of them, others may overrate their importance forgetting that present occurrences occupy from their marness a disproportionate space in our sphere scarching our own hearts, in studying the word of God, in especial reference to every new event, and in patiently waiting to see chat his will and purpose is. The work is Ireland have been peculiarly mercifiel. Present appearances may disappoint us; but the sulden suppression of rebullion under the circumstances detailed in the papers, would appear ludierous, if we did not resist such feelings by the recollection that all hearts are in the hand of God.

"I think there is an improvement since ! ast wrote to you in the state of our Church. Many are the faithful labourers quietly but effectually setting forth Christ in all his ful-Many too are placed in stations of usefulness of a more public nature. Above all we bless God, for the elevation to the see of Cantorbury, and the primacy, of a man so truly spiritual and devoted as Archbishop Sunner. We have had in that office men eminent for picty, as Wake and Secker; but perhaps none so long and so auspiciously distinguished for their spirituality conjugned with energy in promoting the cause of the Redsemer. Those who value the truth as it is in desus, are full of thankfulness for the appointment; while few of those who oppose the truth have ventured to give expression to their dissatisfaction beyond the ill-natured remark, (we might have had werse.)
. . . . . . . . . Our Universities contain

the usual proportion of encouragement and discouragement; of good and evil. I am inclined to hope that the former predominates. Tractarianism hardly exists as an avowed system supported by a recognized party. Still, however, its adherents are numerous; and its main errors, under various modifications, are maintained by many who disclaim the title. In many instances it settles down into the standard of doctrine and practice, which characterized that formerly absurdly designated as High-Churchmanship. An opposite tendency to Neological views manifested itself some time ago in Oxford. But although one or two indivi-duals have gained some influence in mis-manding what they had to say to that. Then leading some of their own pupils and friends, I trust the system gains no general favour recrimination between the accused and the among us. I believe also that it is now speaking judge, who was certainly 'no well-much less prevalent in Cambridge than it tuned cymbal.' The prisoners spoke with was some years ago. In Oxford the influ-boldness and insolence. Whatever they ence of several heads of Colleges, who are alleged, the Chief Justice invariably replied men of decided piety, has proved a great it was a lie. Each of the accused in turn blessing. Such is the Vice Chancellor; indulged in an angry declamation, explanawho, after the usual period of service (four tory of his conduct, and made his case thus: years), is now about to retire from office. All his energies have been devoted to the promotion of true religion, both in his appointments of University preachers, and in I saw Sorrentini in prison, he scoffed at me, every other way. We expect that the next and told me jeeringly I should be happy in the Vice-Chancellor will prove a blessing also, calleys, Incensed by his gibes, on the mornfor it is probable that the office will devolve -. Among the gratifying symptoms of the state of our University is the endowment of one annual sermon, to be preached at the University Church, on the duty of in the corridor, being inflamed by passion, I missionary exertions in our own Colonies; and of another on the promotion of the Gos. nel among the Jews. Both these endowments were made and accepted a few

months ago. "You will have probably noticed in the papers, how our rulers desire to 'patronize' the Pope, by the establishment of diplomatic relations with him. Much effort has been made by petition, but hitherto ineffectually. I cannot but hope that the Providence of God will render the precarious condition of the Pope a means of at last deferring this evil. The state of things in Ireland also, whether favourable or unfavourable, seems alike to encourage men in fostering Popery, and affording it fresh facilities. But our trust is This pre-eminent Anti-Christ shall be overthrown, for He has promised it; and therefore even its temporary advancement need not dishearten us."

ON THE EXCELLENCY OF DIVINE GRACE.

We are often enreful and troubled about many things, but about the "one thing needful" we are, comparatively, unconcerned,

Luke x, 42. Some desire to be rich, and they would indeed be rich had they learned to be satisfied, "Godliness with contentment is great

a little larger we take up with the same fin- yet shall be not be able to find it." ECCLES. grasp, if they had learned so to live that they | court during the rest of the trial, and ap-1ed; and a complacent sense of excelling might not fear to die. But who is mindful pealed to in all difficulties. When a witof that which makes for his peace? To be reconciled to God, and partake of his saving grace, is our supreme good. For this one thing will I strive. A gracious God is riches enough for me. In his grace I have full contentment and great gain. Nor do I wish for higher honour than I already possess in being a child of God, and his own inheritance. I desire no other happiness. Why do men inquire so little after grace ! Is it not because they do not seek that of which they are ignorant? Few know God in his goodness; few taste and see how gracious he is. Ask of God that he would be pleased to shed his grace into your heart, which may cause you to thirst after him, as the hart panieth after the water-brooks. But how can Goddwell in a heart which will not for. take its sin ! There is no affinity between of vision. Yet we cannot do wrong in the comforts of Gal, and those of the world. "If my man love the world, the love of the Father is not in him." 1 John ii. 15. It is not till the world has become bitter to us, that we learn rightly to value His; the result is His. And our assured the loving-kindness of the Lord. "He hath contlort it, the counsel of the Lord, it shall filled the hungry with good things; and the stand." His dealings with us in relation to rich he hath sent empty away," Lake 1-53. rich he bath sent empty away," Luke 1.53, -Hg. Muller's Hours of Spiritual Re-Ireshment, translated by Rec. M. Geneste.

A CRIMINAL COURT AT ROME.

Description of a trial on a charge of murder. The trial took place on the 13th of March, at nine o'clock, in an apartment of the court-house, which was clean and pro-foundly quiet. On a raised platform sat four judges, three with black caps, the fourth in a dark purple gown. The procurator fiscal, dressed in a black silk gown, sat at the corner of the table, near enough to whisper to the judges; he was a gentlemanlike person. At a small table below the platform, on one side of the bench, sat, arrayed in roarse black gowns, the advocates for the prisoners; near the ovol table before the judges was a chair for witnesses; and place to it was a glazad picture of the cross lying flat on the table. There was one registrar, of unprepossessing uspect. These persons were all shut in by a rail, having a passage in the centre open for witnesses. Right apposite the judges was a beach, and on it, close to my seat, were placed the four prisoners. One leg of each was firmly bound by a rope to a holdfast behind the bench, the other leg left free. Guards with fixed -bayonets stood behind the accused who were all young men. There were, besides the officials, about eight persons, present at this serious trial; no relative or agent of the prisoners was there to take a sugges-

tion from them, or assist or betriend them. The chief judge, a coarse, blustering man commenced the business by reading briefly parts of the process. He then severely nterrogated each prisoner, first as to birth, occupation, &c.; then on the merits, telling the accused what had been proved against began a shocking scene of abuse and noisy - I was unjustly condemned to fifteen years' imprisonment; the evidence of Sorrentini was false; the sentence cruel. When ing the door was left open in the gaol, I ran in, and, finding by accident some weapon, I struck at Sorrential, not intending harm against any other person. As to what passed cannot say."

The Chief Justice violently replied to all this; asserted their original condemnation was quite just, and their behaviour wicked. After this scolding match, in which it appeared clearly enough the mind of the judge was made up on the business, the Chief Jus tice cooled down, called the first witness, examining him entirely himself. Rarely was a question suggested to the court by the submissive advocates for the accused. Each witness was sworn by the judge, and the form consisted in laving the hand on the cross described, after the judge-declared the eath. Sometimes the judge scolded the witness for frequently he recounted to the witness what a previous witness had proved, or what was stated in the process, and asked him what he could say to that. Then the Chief Justice, if so disposed, would mock the witness, at which all present, including the prisoners, laughed heartily. Of the five or six witnesses who were produced, most of whom had been prisoners, all, with one exception, had either been in custody for wounding another, or had themselves been wounded, The Chief Justice always asked the witness who was his father, and whether he was dead or alive. When the turnkey appeared, the judge fell upon him with surprising fury,

ness was examined, the Chief Justice, addressing each prisoner, asked what he had to say to that, The prisoner, shaking his ose leg, generally answered it was a lic. This inflamed the mild temper of the judge, who angrily asked the accused how he dared say that; how could be expect the judges could dishelieve so many witnesses and his own partial confession? There seems to be no law of evidence whatever, as we understand it, in the Italian procedure. The judge desires the witness to tell all he saw, heard, thought, or believed about to be a hypocrite in religion, he would be the matter, and the witness does as he is bid, more popular! His piety makes him more counsel never interrupting or remeastrating; enemies than his politics. He knows this, every statement is received in evidence-i system fatal to innocence.

No doctor was examined, nor was the important evidence of the introduction of the buives given; the statement in the process was relied on, I suppose, as sufficient for Schmelzer an noedisten. The Chief Justice, having over nearest, when the gold is in the hotthe process before him, called as many wit. the process before him, called as many wit-nesses as he pleased. Sorrentini was pro-duced, a wretched looking man; he survived eighteen stobs, while another prisoner died liance—would that the whole Evangelical Al-

from a single wound. When the Chief Justice stopped, the procurator fiscal began, and spoke sitting in the position described. His style was very gentlemanlike and easy. His exordium consisted of an eulogium on the Roman law; he talked of filosofia e divina sap ienza' in a very amusing strain; then he referred to the code, and cited a few strticles to prove the crime premeditated murder; but he did not review evidence, proferring generalities, and submitting to the profound wisdom of the court. The burly Chief Justice whispered to the sleepy old man beside him, then mended his pen, and looked pleased on the procurator fiscal. This gentleman spoke an hour. Then coincide the attention of the National Assembly, and have given occasion to several discussions, which have been well and distinguished by wisdom of the court. The burly Chie ranted the most arrant bombast, with theatreal gestures and in the wildest manner about philosophy, wisdom, the Roman heart, and the overruling Providence. Not an allusion did he make to law or fact, and concluded in a storm. Signor Raggi, the official defender of accused men who are too poor to employ advocates, then spoke composedly, and like a man of sense; he argued that the act was unprejuditated, dwelt on the excitement of the prisoners, owing to the insults of Sorrentini, and observed fairly that no evidence had been agreen to show that the knives had been surreptitiously introduced to the prisoners, or to contradict their statement of having found them accidentally, and, therefore, contended the crime of premeditated nurder had not been committed. We were now turned out of the chamber where the judges remained, and in half an hour their minds were made up—they sentenced the four young men to be guillotined, and, until execution, to be guillotined, and, until execution, to be loaded with irons, and confined in separate cells. Not a fittle affected by what I had witnessed. I hastened away, comprewere no doubt guilty, but there was a course

THE KING OF PRESSIA .- No city has atthined, by this exhibition of the spirit of the times, a more unequiable celebrity in defence of this view were the following:—than Berlin: and while its tunneltness. than Berlin: and while its tumultuary unreasoning citizens show themselves daily more and more unworthy of the concessions ling the interests of all classes by paying the made to them by the king, it is an interesting subject of inquiry how he bears inniself under circumstances so peculiarly try-ing to flesh and blood. I have taken some pains to ascertain the truth from various sources, and it is with no small satisfretion I can add, on the testimony of Christians who have access to the Prussian monarch, that not a doubt can justly be entertained of his sincere, unaffected sonal picty, and conscientions desire to act for the best. It is fashionable in this country, as well as elsewhere, to taunt the king. not only with weak vacillation, but with acting a part, both in religion and politics. In this he is assuredly deeply wronged; and, although his ever-to-be-deplored hesinot giving such evidence as was expected; tation, and too great deference to the dissuasive counsels of others, prevented that timely placing of himself "at the head of the movement," which might have stayed the threatening waves of the revolutionary flood, these do but furnish an additional argument against absolute power, by showing, that the more conscientious the monirresponsible authority.

and impartial administration of justice .-

From "Italy in the Ninetrenth Century?

By James Whiteside, Esq."

Had Frederic William been so happy as to inherit a constitutional throne, or been surrounded with less conservative counsellors, Berlin would nover have witnessed the 19th of March; the king would never

Two weak points detract from a charac-

as a public speaker, which leads to unpremeditated, and therefore, for a chief magistrate, injudicious speaking. Had Frederic William III, made fewer extempore public speeches, he would have given fewer rash pledges, raised fewer highwrought expectations, and both himself and his people would have had to-day less cause for regret.

But his sincerity there is no ground for doubting. As a lady, who has necess to his immediate circle, said to me yesterday, "Were the King of Prussia really believed yet he does not deny or conceal his convictions. He is a man of prayer: many are the prayers put up for him in Prussia, and, according to the German proverb, Wenn das Gold im Fener ist, so ist der Schmelzer am nochsten. (The smelter is related several deeply interesting ancedotes, illustrative of the strong, childlike faith of both the king and queen, which the sacredness of private communication forbids me to repeat here. They gave, however, "confirmation strong" to the opinion, that the King of Prussia is "a good man and a just," whose errors are those of his education and position, rather than of his heart or intention; and that, "when tried, he will come forth as gold." T. B. K.—Corresp. of "Evangelical Christendom."

menced one of the advocates for the which, however, were not distinguished by accused, who likewise spoke sitting; he that thorough investigation of the questions at

The committee which has prepared a draft of the constitution, has proposed the following articles:- "Every one professes his religion with freedom, and receives from the State equal protection in the exercise of his worship. The ministers belonging to religious bodies recog-nized by the law, and they only, have a right to receive support from the State." There will observed fairly, that no evidence had been be numerous observations to be made upon these

had witnessed. I hastened away, compre-hending more clearly why the Italians pre- which, in the view of the Romish Church, ferred taking their chance on the field of would be a most scandalous proceeding. Var-conflict with the Government rather than submit to their tribunals. The accused the suffrages of the faithful, as in primitive times; others wished to entrust the appointernelty, a heartlessness, and insulting vioment exclusively with the priests; while others, lence exhibited towards them, inexpressibly again, proposed that a list of candidates should shooking to one accustomed to the tenmerate

be prepared. The question is as yet undecided.
Petitions have been presented to the National Assembly, praying that the Church may be separated from the State. They have given occasion to a long report, in which M. Chapat (the rapportsur) has stated it as his opinion, that the State payment of the clergy englit to be maintained. The reasons alleged gion of some kind-Roman Catholic, Protestant or Jewish; therefore the State will be promotministers of different religious. Secondly, the French nation has been accustomed to have its priests and pastors supported from the public treasury. If this state of things were to be changed, public opinion would be greatly And, lastly, the discontinuance of the State salary to ecclesiastics would, according to the rapporteur, be contrary to the principle of equality, because the poor being unable to contribute to the support of a minister, it would fall to the lot of the rich to choose the cambidates according to their own good pleasure. I present an outline of these different arguments, without offering any opinion upon them. The question will be fully discussed in the debates on the new constitution.

Nothing of special interest has happened in our Protestant churches. The congregations proceed with the election of delegates who are to take part in the proceedings of the Synodal Assembly. The result of the elections is not yet known; it is probable that the majority will be Latitudinarians.

A fact has lately occurred, at once of a political and religious character, which will exert an unhappy influence upon the social position of Protestants. On Sunday, the 30th of July, all the towns and villages in arch, the less must be fitted to wield an vited by a decree of the National Assembly, to elect new municipal counsellors. These elections have taken place by universal suffrage, and the result has not been favourable to us. The reason of this may be easily explained.

The Protestants, in proportion to their numhers, are richer, or to use a more exact expression, less poor, than the Romanists. As they are superior to the latter in education, in intelligence, and in activity, so this superiority also obtains in the distribution of wealth. As long as the municipal counsellors were chosen, by a certain class of electors, from the ranks of the most influential citizens, Protestants were admitted to the magisterial office in our towns and country districts, in large numbers; for they made up for their numerical inferiority by

vouring to search them out, have not yet have endured the agony with which his gain," 1 Tim. vi. 6. abused him for leaving the door open, for soul was that night torn, nor so large a been able to discover them all." Others weary themselves to attain earthly gross neglect of duty, and for having created portion of his subjects been deservedly And nearly in the same words, express greatness, and they would certainly be great the whole trouble of the trial by allowing stigmatised as " the worst-conditioned mob ive of the same sentiment, does Solomon if they could acquire self control. "He the prisoners an opportunity of rushing at in Europo." say: Then I beheld all the work of God, that that is slow to anger is better than the migh-Sorrentini. The attack over, questions were a man can not find out the work that is done ty; and he that ruleth his spirit than he that put to the terrified turnkey, and, if he hesiter of otherwise high excellence-viz., a under the sun: because though a man labour taketh a city." Prov. xvi. 32. tated an instant, the judge assailed him im. | sanguine yielding to momentary impulse, mercifully. When the examination of the which impols to make promises, the coawith the tips of the fingers; those which have not been calculated and merchants. But now, in con-Multitudes cagerly engage in the pursuit