

THE NEW SCIENCE HALL OF THE UNIVERSITY AT OTTAWA.

(Continued from third page.)

shelves and a locker for the storage of articles used by him. Dark wall cases, conveniently placed, contain samples of a great variety of minerals. These are distributed amongst students for experimental work. The study of the mineral products of the Dominion is facilitated by the great collection of Canadian minerals in the Museum.

The lecture room mentioned in connection with the Chemical Department, is of course available for lectures and demonstrations in Mineralogy. Likewise the Private Laboratory affords facilities for specialty work in this branch.

Up to the present, want of room has been a serious, though not the only obstacle to the establishment of special courses in the eminently practical sciences of Chemistry and Mineralogy. Very reluctantly have many young men in Ottawa and at a distance been informed that the Laboratories had to be reserved, almost exclusively, for the Classical Course of the University, and that consequently they could not find in the capital the facilities they sought of qualifying for a calling in which a knowledge of one or both these sciences is essential—that of analyst or assayer, for instance. With the opening of the Science Hall the aspect of affairs changes. Special students, to a considerable number, may be allowed the use of the new Laboratories, and no great outlay would be required to here provide courses in Chemistry, Mineralogy and kindred subjects, and in Electricity too, second to none in the country.

It must be confessed, however, that the University of Ottawa, entirely dependent as it is on the fees of students, cannot be reasonably expected to very soon give full effect to the possibilities, which the practical mind will see in the existence and present equipment of the new Science Hall. Yet it seems regrettable that these possibilities should not be at once turned to account in the Province of Ontario which spends ever-increasing sums in providing for instruction in Applied Science.

Statutes in our times commonly decree that the public coffers shall remain closed to college corporations whose general acts are exempt from state control, but that regulation, elsewhere, and latterly at least, in our midst, has been given no narrow interpretation. Only the other day, a number of public spirited responsible citizens forming a corporation offering satisfactory guarantees, secured from the Provincial treasury the sum of \$100,000 for a School of Mines in Kingston, a much less important centre than Ottawa. All familiar with the circumstances connected with that grant, know that by it and a similar one for the opening of special courses in the new Science Hall in Ottawa, the universities of the two cities would be effected in exactly the same way.

The principle being wisely admitted that not one city alone in Ontario, is to benefit by Government support to wards of educational work in Science, it is incredible that a responsible corporation of Ottawa citizens, would fail to obtain State aid for the maintenance of a School of Science. The Dominion capital offers ideal advantages to the young man who seeks to add to technical qualifications the development of a broad Canadian spirit. Ottawa possesses all the desirable conditions that can be claimed for the other cities in Ontario in which Schools of Science exist, including that of many well-organized University courses, open to all, from which students in technical branches may choose one or more subjects that will supplement their specialty work.

The idea that a Science School is not needed in Ottawa, or that its interests would clash with those of institutions in other parts of the Province, is not tenable. That idea will not even enter the thoughtful unbiased mind that has noted the continued extension of courses in Applied Science and the growing need of well-trained experts for the development of natural resources and the building up of industries in our fair Dominion. Definite evidence that vastly additional facilities for practical training in Science, are needed in this section, is supplied by the situation of Ottawa in the heart of a region exceptionally fitted for industrial progress, and by the action of a college corporation, not inclined to venturosomeness, undertaking the erection and equipment of a large Science Hall when nothing seemed possible but tuition fees and rather uncertain private benefaction.

No promise of any assistance whatever, had been made to the College authorities when the Science Hall was begun, but it is gratifying to state that within the past few months, two gentlemen of means, Mr. M. P. Davis of Ottawa, an old student, and Mr. M. J. Haney of Toronto, have given very substantial proof indeed of their interest in the work to be carried on in the new building. Each of them has donated the handsome sum of \$5,000 toward defraying the cost of construction and equipment. These gentlemen, if consulted, would be reluctant to allow their generosity to be proclaimed to the world, but justice demands that at their gifts be mentioned in these pages, and that the sincere thanks of the institution they have aided be tendered to them.

In connection with the benefit that would accrue to educational work in Ottawa by the establishment of a Science School and by increased private benefaction, it may not be out of place to here state a few facts not perhaps

fully enough understood by all who may read this line.

Leaving out of consideration its two Theological Schools, the courses in the University of Ottawa are open to all, and since the foundation of the institution have been attended by many students of different religious denominations. This is as might be expected, for in 95 per cent. of these courses nothing could possibly be found objectionable by any one, no matter what his tenets may be.

English is the only language used in the lecture rooms, except as in the majority of Catholic colleges, in the Latin lectures in Philosophy, and, as in all colleges, the lectures on the literature of modern languages when the students attending them understand these languages.

The institution in 1866 secured from the Dominion Government a charter empowering it to confer degrees similar to those conferred by other universities throughout the country. In 1889 it received from His Holiness, Leo XIII. all the privileges of a Catholic University.

In view of these conditions, it is natural that Catholics who, desire to have their sons, or the youth of their race, educated in English, should consider the University of Ottawa as existing specially for them. Catholics do so indeed, and that the institution responds to reasonable expectations is attested by the success which graduates of the University have, almost without exception, attained in the higher walks of life, throughout the length and breadth of the Dominion and in many states of the neighboring republics.

Though certain that the adoption of a different course would bring more students to its Classical Departments, the University of Ottawa has resolutely kept up a very high standard of studies. In the conviction that thorough work would win and maintain confidence, and tend to attract endowments. In winning and maintaining confidence the University is proved to have been successful by the number of students in attendance, and also, though this is stated with regret by its having to close its doors to many deserving young men, on account of limited means, need assistance to complete the long course of studies required for a degree. Confidence is shown in another and no less convincing way, by the readiness with which the diplomas and certificates of the University of Ottawa are accepted by all the seminaries and schools of Law, Medicine and Science throughout Canada, and in all of the very large number of similar institutions in the United States, in which they have been presented.

Unfortunately the institution has not received as generous benefactions as the majority of Protestant colleges. A comparison of what members of different denominations have done for their institutions of higher education, certainly would not give our Catholics the place that they occupy in point of number, nor even, we believe, their present position in order of means. This fact may be explained, in part at least, by the larger contributions of Catholics for the erection of churches and maintenance of primary schools. Catholics, too, have richly a firm conviction that the members of religious orders and many of the secular clergy, may be relied upon to give their time gratis for the cause of higher education, and bring to their work talents, attainments and energy that cannot fail to command success. When all is said, however, it must seem regrettable that wealthy Catholics should allow an institution like the University of Ottawa to remain practically without endowment.

Here is an institution which has received from Church and State the fullest University Powers—an institution whose work is shown to be of a most satisfactory character, by all the tests by which educational results can be determined, by which is left almost wholly dependent on internal resources though specially existing for a denomination which counts in its ranks many men of wealth. Scholarships are needed, debts remain to be wiped out, existing departments might be strengthened, and there are departments which are highly desirable to add—very particularly a Medical School, for which the new Science Hall supplies many accessories.

This digression respecting the merits and needs of the University of Ottawa, will be pardoned by readers who know how real both are, and how seldom the attention of many who might feel interested has been invited to them.

To return to the new Science Hall, All the outside work was completed last fall; the building was comfortably heated during the winter, and the inside finish gradually added. Some months ago, students began doing experimental work in the new Laboratories; at the date of writing, the finishing touches are being given to all parts of the building.

The formal opening of the Science Hall will take place on Wednesday, June 19th, at 2 o'clock. After the summer holidays all the regular science work of the University will be done in the new building, and it is hoped that at an early date the Chemical and Mineralogical Departments will be open to students who desire to take special courses. The least that the University expects to be able to do during the coming year, is to provide popular evening courses, experimental and theoretical, in Chemistry and Mineralogy for young men in Ottawa who desire to secure some knowledge of sciences that bear directly upon the location and extraction of the great mineral wealth of the country.

CONFESSION NOT AN INNOVATION.

It was Established by Our Lord and was the Practice of the Church From the Beginning.

From the Pawtucket Times.

Since my letter in relation to the graduating address of the Yale Divinity student, Mr. Merriam, my attention has been called frequently to the assertions made by that gentleman to the Catholic doctrine relative to confession, more particularly to the frequent assertion that confession is a modern innovation of the Catholic Church. I find that most educated non-Catholics are imbued with this notion. They all believe in the teachings of the early Church, but think that it has been demonstrated that the Catholic Church has departed from the ancient moorings. Especially is this their opinion on the question of confession—auricular confession. I have assertions from prominent non-Catholic clergymen and writers that the custom of confessing sins to a priest is an innovation of the middle ages. Such assertions go far to prove what I have said about the lack of reading from the ancient sources. I am firmly convinced that the vast majority of the people of this country would believe as the Catholic Church teaches if they only had the opportunity of reading authors who have handed down to us the teachings of the Catholic Church from the time of Christ.

AURICULAR CONFESSION INSTITUTED BY OUR LORD.

Confession, auricular confession, was instituted by Christ Himself. The New Testament is authority for His word. He said: "Whoso sins you shall forgive, and whose sins you shall retain they shall be retained." He also said: "Whatsoever you shall loose on earth it shall be loosed in Heaven; and what you shall bind on earth it shall be bound in Heaven."

That the first Christians immediately began the practice of auricular confession is well established by writings and letters which have come down to us from the Fathers of the early Church. These Fathers are accepted as authorities by all well read students of Christian history. My own personal researches have brought me back to the time of St. Caelius, who died in A. D. 211. He was more than 70 years old, and must have been born during the life time of St. Peter, who, all admit, lived in the time of the Apostles and learned the doctrines and practices of the Church from them. On Monday, the third day of this present month, the Catholic Church celebrated the festival of Saints Caelius, Octavianus and Marcus Minutius Felix. A dialogue entitled "Octavianus," which was written by St. Minutius, is still extant, the latest edition of which was printed in London A. D. 1711.

THE PRACTICE CAME DOWN FROM THE APOSTLES.

In this dialogue, Caelius, who was not then a Christian, spoke of the foolishness of the Christians in "worshipping the knees of their Bishops and priests." But Octavian explains to him that they are not worshipping at such times; they are only confessing their sins.

This charge that the Christians worshipped the knees of the Bishops and priests was one of the common accusations of the pagans, and it had been a common accusation for many years, and it goes to prove that auricular confession was a practice of the Church at least between the years A. D. 150 and A. D. 211. Hence it can hardly be claimed by persons of a serious turn of mind that this practice did not come down from the Apostles. The fact that it has been the universal practice of that Church, which has all this time acknowledged the See of Peter, is proof positive that confession to the priests of the Catholic Church is of as old institution, but, on the contrary, is as old as Christianity.

ORIGIN OF THE EFFICACY OF CONFESSION.

Origen, one of the ancient Fathers, who died A. D. 254, about eighty, says in his treatise on Luke XVII: "We, too, if we have sinned, should say: 'I have made known to thee my sins,' etc." "I will confess against myself," etc. For," he adds, "if we have done this, and have revealed our sins, not only to God, but also to those who are able to heal our wounds and sins, our sins will be blotted out."

Origen lived in the time of St. Cyprian, and St. Cyprian was a disciple of the Caelius mentioned in the beginning of this article. In fact, it was St. Caelius who converted St. Cyprian to Christianity. In a treatise concerning sinners St. Cyprian says: "Let each confess his sins whilst he lives, while his confession can be admitted, while the satisfaction and remission made through the priests are pleasing before the Lord."

THE EVIDENCE OF ST. LACANTANUS AND ST. AMBROSE.

About one hundred years after Cyprian we find that St. Lactantius died. To be accurate, in 325, A. D. In his "Divina Institutio" he says:

"As every sect of heretics think its followers are above all others, Christians, and its own, the Catholic Church, it is to be known that this is the true Church, wherein is confession and penance."

St. Ambrose comes next. He died A. D. 397. In his commentary on the 113th Psalm he says:

"We have received the Holy Ghost, Who not only forgives sins, but also makes us His priests, to forgive the sins of others."

Again, referring to those who go to confession, but do not have true re-

pentance, he says, in his "Epistle to Simplicius":

"This guilt, therefore, the priests do not remove, nor do they take away his sins, who presents himself in deceit and who is still in the desire of sinning."

FROM THAT WHAT THE CHURCH TEACHES TO DAY IS THE SAME TAUGHT 1900 YEARS AGO.

St. Chrysostom, who died a very old man in 407 A. D., in his treatise, "De Sacerdotibus" (concerning the priests) says that the priestly office was held in great esteem under the Old Law. "But," he says, "the priests of the New Law have received power not to declare men cleansed, but actually to cleanse them; and this, not from the leprosy of the body, but from that of the soul."

St. Augustine, who lived about the same time, says, Tome 6, p. 336:

"What I know through the confessional I know less than that which I know not at all."

The above citations will show that the early Church taught just the same as the present Church teaches on the matter of confession.

To those who think that the present age is so much alive with new thoughts about religion, and who imagine that this is the only age in which the heretical known as "The Higher Criticism" has existed, a few remarks of St. Vincent of Lerins, who died in A. D. 434, will not be out of place. At his time those "higher critics"—Novatian, Photinus, Celestius, Donatus, Sabellius, Arius, Jovinian, Pelagius and Nestorius—had flourished with more or less fluency. Concerning them St. Vincent says:

"They who have made bold with one article of faith will proceed to others; and what will be the consequences of this reforming of religion, but only that these reformers will never have done till they have reformed it quite away. When in doubt summon the early Fathers, who have lived and died in the faith and communion of the Catholic Church, and by this test prove that the false doctrine is novel. Only that is certain which a major part of the Fathers have delivered."

HUGH J. CARROLL.

ANNUAL PILGRIMAGE TO STE. ANNE DE BEAUPRE.

Itinerary of the Special Trains.

The Ontario pilgrimage to the shrine of Ste. Anne de Beaupre, under the distinguished patronage of the Most Rev. Archbishop of Kingston and his diocesan clergy, will take place, this year, on Tuesday, July 23rd. Tickets for the return journey will be good to leave Ste. Anne, up to evening of Monday, July 29th. Thus, all those who desire to remain over, will have an opportunity of being present at the shrine and of taking part in the grand procession on the feast day of La Bonne Ste. Anne; Friday, July 26th being the day which the Catholic Church has set aside for the special honor of the mother of the Blessed Virgin. After the arrival of the morning regular Express train from Toronto, special trains will start from Whitby and Myrtle—stations on the main lines of T. & E. and C. P. R., a short distance east of Toronto—and will reach Ste. Anne de Beaupre early on Wednesday morning. Excursion rates will prevail at all stations of the T. & E. from Whitby, Lindsay, Haliburton, Peterboro and all points east thereof as far as Morrisburg; and at all stations of the C. P. R. from Myrtle and all points east thereof including Peterboro, Tweed, Perth, Smith's Falls and Carleton Place as far as Chesterville inclusive. The special train rates for Ste. Anne and Ste. O. will be secured for return tickets from Whitby and Myrtle with proportionately low rates throughout the eastern part of the Province. Tickets will be good only on the special trains going up, and including Monday, July 23rd. Passengers from Haliburton and Lindsay will take regular trains and connect with special at Port Hope. Passengers from Mariposa will take regular trains and connect with special at Whitby Junction. Excursionists from Toronto, Western Ontario and other points will leave Toronto by morning morning Express trains on Tuesday, procure regular return ticket as far as Whitby or Myrtle, purchase pilgrimage tickets at either of these stations and then take Special train which will be awaiting them and proceed to Ste. Anne de Beaupre.

The Archbishop of Kingston has signified his intention of accompanying the Pilgrimage to Ste. Anne de Beaupre and uniting with them in prayer at the Holy Shrine. The Pilgrimage will be under the immediate direction of Rev. D. A. Twomey, Tweed, Ont., who will properly send Sisters containing the fullest information to intending Pilgrims.

THE TRUE CAUSE.

E. A. H., in St. Xavier Calendar, Cin.

The appalling crimes of murder, suicide, criminal assault, robbery and divorce were never as prevalent and so widespread in any civilized country in modern times as they are to day in the United States. They would be regarded even to Pagans as civilization. The restraints of the Christian law and even of the natural moral law are utterly cast off by multitudes who claim to be civilized because they have gone to public schools and learned to read and write.

Thoughtful men are forced to ask themselves for an explanation of this epidemic of crime, of which the record is spread out on every page of the daily papers. Catholics know the true cause of it. They have been predicting it and warning their countrymen that it was bound to come, ever since the schools of the State were made godless. Now, the truth is dawning on others besides Catholics.

In the course of last month, two distinguished non-Catholic jurists, one in Ohio, the other in Kentucky, solemnly declared in court that this fearful carnival of crime must be traced back to an education which is only intellectual, without religious or moral training; in other words, it must be laid at the door of godless education. They are right. But it is a pity they did not go further and point out the remedy. That remedy will never be found till the State reforms its system of education and provides for religious instruction in accordance with the religious rights of parents and children.

To bring up children without the love and fear of God, without the hope of Heaven and the dread of hell, is to prepare them to join the ranks of the criminal classes. For it leaves them a prey to the enticements and assaults of every passion, whilst it takes away from them the only motive that could induce them to resist temptation and conquer themselves.

LATIN AS THE LANGUAGE OF THE CHURCH.

Like the question-box to the missions to non-Catholics, the editor of a Catholic paper has frequently to answer the inquiry, why does the Catholic Church conduct her services in a dead language—a tongue unknown to the people? We have known even Catholics to declare themselves against this settled practice of the Church—particularly in regard to the burial service. A little reflection will show that the use of this so-called dead language is a part of the life of the Church. It is the profoundest of wisdom which consecrates it to the use of the one true religion. It is not rash to predict that it shall continue to be the vehicle of the Church's doctrine and its voice in ritual until Church and time shall both merge in a glorious eternity.

The fact that Latin is the medium through which the doctrine of the Church have been defined is the primary reason why it must be forever adhered to. These doctrines are stated in precise terms, which admit of no change in meaning. The languages of other nations are in a constant state of transition. Let any one, to take an instance, consider the English language as it is spoken in England and as it was spoken in the era of Chaucer; or let him compare the English language of to-day, as it is spoken in England, and the English language as it is spoken by the mass of the people in the United States. Nominally it is the same language, but as a matter of fact the idioms of both are so different as to demand the services of an interpreter in the case of persons accustomed only to either vernacular.

Were the Church to be so weak as to yield to the clamor for the vernacular in all the countries over which her spiritual sway extends, we should long ere this have had to witness a repetition in some shape of the confusion of Babel. There would be incessant need for definition and redefinition.

People who ask those apparently reasonable, but in reality, foolish, questions appear to lose sight of the fundamental facts of present society. Men are of many races and many languages. Statescraft requires a universal language, there, in order to transact international business with smoothness it is necessary to have a language common to men of various nations. French is the tongue in which diplomacy usually talks. In all countries outside the United States it is necessary for men selected for diplomatic service to know and speak French. Our own representatives are often ignorant of that tongue, and the country's interests have suffered by reason of their ignorance of it. The lawyer, doctor or cleric who does not know his Latin well is likewise at a serious loss.

It must be remembered that Latin was the tongue in which all the doctrines of the Church have been formulated since it emerged from the shade of persecution in Imperial Rome. We have them now in the identical form and with precisely the same meaning as they bore when they were first given to the world. This is an enormous advantage, Leo XIII. uses the same phrases, and with the same meaning, as Augustine and Ambrose used fifteen hundred years ago, and as Francis and Thomas Aquinas used in the Middle Ages.

Lawyers and scientific men know the value of a dead language. They can find in no living tongues anything that can serve their purposes at all comparable to Latin or Greek. Science and law are never challenged because they show their sense in adopting tongues which have ceased to be current speech for their professional terminology. Can religion, which stands so immeasurably more important in its relation to mankind, be impugned because it will not follow the fluctuations of every vernacular? There is a tendency toward corruption in all vernaculars, and this morbid strain we classify as slang. By keeping the Church to one language we avoid the danger of any deterioration of this kind. The language of Cicero and Virgil is pure and noble, and such are the models which the Church always maintains. It may not suit modern ideas of breakneck haste in everything; but it will hold its place for all that. It is in no particular hurry to "get there;" it cares nothing for the railway time table. It has a larger interest, which is summed up in the solemn word—eternity.—Philadelphia Catholic Standard and Times.

THE LATEST SOLEMN HOUR.

"Oh but they say, the tongues of dying men—Enforce attention like deep harmony."

If the thoughts of those about to pass into eternity could be recorded, what an interesting volume it would make! Here, with every energy enlisted in the service of the world, and at the exclusion of all that is best and highest, the hereafter troubles us but little; but when the heart is beating out into the stillness, the shame and conceits obscuring our mental vision fade away and we see things as they really are. We then understand why those heroic figures who long since peopled the deserts, walked hand in hand with mortification. Many of them had erred. Many also could

claim the goodly possession of unsullied souls, but all were intent in preparing themselves for the greatest act of human life. The last hour was ever present to their minds, and when it came was hailed with joy.

It was not merely the decomposition of a worn-out machine—it was a change of life—a passing into the realm of light and love. Death had for them a beautiful side, and many could say, with St. Ambrose, that they had so lived that they had no sorrow for having lived and that they did not fear death, knowing that they were in the hands of a good Master.

SMITH ON NEWMAN.

(British Columbia Record.)

An article by Goldwin Smith, D. C. L., entitled "A History of Free Thought in the Nineteenth Century," syndicated by the Sun Printing and Publishing Co., lately appeared in several papers in the United States. The most striking characteristics of the article are its dogmatic tone, its absolute overlooking and neglect of the strong position of revealed religion and its unwarrantable assumption throughout that so-called Free Thought has undermined and overthrown the most sacred and vital truths and has only to review the evidences of supernatural Christianity and of Theism, rejecting what it deems untenable, and, if possible, laying new and sounder foundations in its place. In the domain of thought and intelligence, the article is an exhibition of the overbearing manner, the self-conscious infallibility, the "I am better than thou and my word is law" bearing, which, in other lines of conduct have so often made the name of Englishman obnoxious and hateful to other races.

Of Cardinal Newman he says: "Henry Newman was a man of genius, a writer with a most persuasive style, great personal fascination and extraordinary subtlety of mind. What he lacked was the love of truth; system, not truth, was his aspiration, and as a reasoner he was extremely sophisticated, however honest he might be as a man." To know Newman was to love him and to praise him, and with most of the foregoing every one will agree; no human praise can be too great. But the statements "that he lacked the love of truth," and that "as a reasoner he was extremely sophisticated," will, by informed people, be taken at their true value, as Kingley warned over, England has not forgotten, if Goldwin Smith has, Newman's Apologia, nor its sledge-hammer blows, nor its keen rapier thrusts, nor its result. For Kingley set imposed banishment, for Newman a place in the hearts of his countrymen, unique, never given to any one else, and which he retained to his last day. And this not for his knowledge, nor for his keen logic, nor for his wonderful skill as a dialectician, nor for the exquisite charm of his style, but from the universal belief and certainty that in the Apologia was laid bare the innermost recesses of a life, pure, simple and truth-loving and truth-doing beyond compare. No Englishman, except such as, like Bourbons, have remained embedded in primitive ignorance and intolerance, will ever give the accusation a thought, except as a clear, self-liming of Goldwin Smith's own mind and character. The lion is dead; the jackal prowls around his corpse and pretends to insult and spurn him, but men are not deceived—they know the lion and they know the jackal.

A RELIGION WITHOUT A SACRIFICE.

American Herald.

The invalidity of Anglican Orders involves the contradiction of a religion without a sacrifice to honor and propitiate God. The heathens had their sacrifices which expressed a want, and, in that sense, were the dim intimation of a nobler offering that would hereafter fulfil it. But they had no efficacy. Again, the Jewish sacrifices were, indeed, Divinely ordained, but they were provisional. They were not intrinsically propitiatory, "for it is not possible that the blood of bulls and of goats should take away sins;" they were but "a shadow of good things to come, and not the very image of the things."

The Christian sacrifice is that reality, of which heathen sacrifices were but substitutes, and Jewish sacrifices the type. "Christ being come, a High Priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by His own blood, entered once into the Holies, having obtained eternal redemption." It is the abiding, in His explanatory character, of our Divine Lord, upon the altar of every church, whether the material structure be grand or lowly, that gives meaning and beauty to all we do, or see, or hear, in the ritual of Holy Mass and in the Rite of Benediction—to rich vestments and graceful possessions, to the flowers and lights encircling the tabernacle, our emblems of innocence and joy, to fragrant incense, ascending, like our prayers, to Heaven, to the pealing organ that "swells the note of praise," when youthful voices make sweeter music, while they sing the sacred strain—"Tantum ergo Sacramentum—"

Lowly bending, deep adoring,
Lo! the Sacrament we hail;
Types and shadows have their ending,
New rites of grace prevail.
Faith for all defects supplying
Where the feeble senses fail.

There is no pleasure, no shape of good fortune, no form of glory, in which death has not hid himself, and waited silently for his prey.
—Alexander Smith.