

soon that to rely entirely upon his text-book for his education is to doom himself to bitter disappointment. All that it can do, even when in the hands of the most excellent professors, is to lay the foundations, the superstructure must be his own. It is to little purpose to say this is to be the work of after life. Let a beginning be made at once; there is no time like the present. Unless habits of individual study are formed at college they will never be formed at all. What then would you have us do, queries the student? First, thoroughly perform the class-work assigned. This is a *sine qua non* of success. But do not stop at this. Let the limits of your knowledge be as nearly as possible those of the science or language in hand. But science is limitless. Then learn what you can and be sorry you cannot learn more. In one of our last issues we called attention to the exceptional advantages enjoyed by every student of Ottawa University. Utilize these to the fullest extent circumstances will allow. In literature read the best authors; in science the latest contributions. Write essays for the OWL; they will be always welcome and will receive careful consideration. Do not plead lack of time. Remember *vouloir est pouvoir*. If, however, this programme is too extensive, select some one study at least and excel in it. We do not advocate specializing; it is the octopus whose far-reaching tentacles are drawing the life-blood out of our educational system. "To know a little about everything and everything about something," is to us the most orthodox of doctrines: but let us, as nearly as may be, know everything about something. Let us be, to a certain extent at least, self-instructing, original in our work. He who relies upon his text-book solely is content to serve as a slave where he should rule as a master. He is leaning upon a reed which at the critical moment will break and pierce the hand that presses upon it.

DANGER AHEAD!

Men are found who contend that religion should be withdrawn from the school; and boldly claim that secular education should be relieved of such adventitious trimming as the teachings of the moralist. In view of this fact, it is our duty to hoist the danger-signals along the land, that the unwary may be warned of the surrounding peril. The purity of a nation's morals is the pledge of a nation's greatness. But, notwithstanding this, there are some who not only show a willingness, but are also earnestly exerting themselves to deprive our youth of the only means, by which this purity may be acquired. Our consequent insecurity is great; but we have reasonable hopes that history will not have been learned in vain; that the lessons of the past will not be forgotten. We now record the desire we feel for the union of religious and secular education. We wish for this union, because we wish our people to be virtuous; and we wish our people to be virtuous because we wish for the perpetuity of our civilization. What are the motives of those who plead for the divorce of science and religion? We cannot answer with certainty. The presumption, however, is rational that they are guided by opinions, very much resembling those which prompted the revolutionists of France to make Sunday observances a punishable crime; and fill their 'sunny land' with temples, beneath whose roofs men gathered to pay homage to the goddess of reason. We do not wish a recurrence of these events. We wish society to be lasting. But our wishes will be fruitless if we sever the union of religion and education. The process of dissolution may be long, but dissolution will come, sooner or later. And why? Because the fundamental principles upon which society rests, are charity and justice. All duties of man towards man may be found in these two virtues, whose true and lofty conception