

Daily services are held in all the College Chapels, but in most cases attendance is not compulsory in so far as the alternative of "keeping a roll call" is allowed. The Services vary considerably; in some Colleges they are very plain and simple, while others have very good music and singing. Magdalen College, like King's Cambridge, possesses one of the best choirs in England; and at New College Chapel, and the Cathedral (which is also the 'Chapel' of Christ Church) the singing is also of a high order.

Besides the Church of England, the other religious bodies have established themselves more strongly in Oxford, since the abolition of the Tests. The Congregationalists have built Mansfield College for the training of their Ministers, which institution has become the centre of Oxford Nonconformity in general. The Wesleyans are thinking of founding a similar institution and a large Roman Catholic College is now a possibility;—two small 'Halls' having been already founded, one of them by the Jesuits. There is also another institution now in Oxford, Manchester College, which is open for "free religious study", and practically belongs to the Unitarians.

As will be seen the religious and ecclesiastical life of Oxford is by no means dormant. On the contrary it is active and vigorous; and though there is inevitably a certain amount of rivalry and competition between different parties and bodies, yet happily there is shewn on the whole a spirit of toleration which enables Oxford men to discuss differences in a friendly and sympathetic manner;—even if that manner is at times somewhat "Academic".

G. O. S.

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## ODDS AND ENDS.

### II.

"Oh wad some power the giftie gie us,  
To see oursels as others see us."

"Every genius is in some respects mythical."

"Know thyself."

I wonder if Burns, when he wrote the first of the foregoing verses, had in his mind the remembrance of some occasion, upon which he had made himself ridiculous. When a man realizes that people have been laughing at him self, not at his antics, he wishes to be able to stand off and look at his proper self. Burn's eccentric nature and wild erratic disposition must often have given vent to such a prayer, if he ever listened to them; and we have abundant proof both in his poems and in his letters that his folly troubled himself. True only for a short time was he ever continually beset with qualms of conscience but this is enough to show that he did not belong to the class