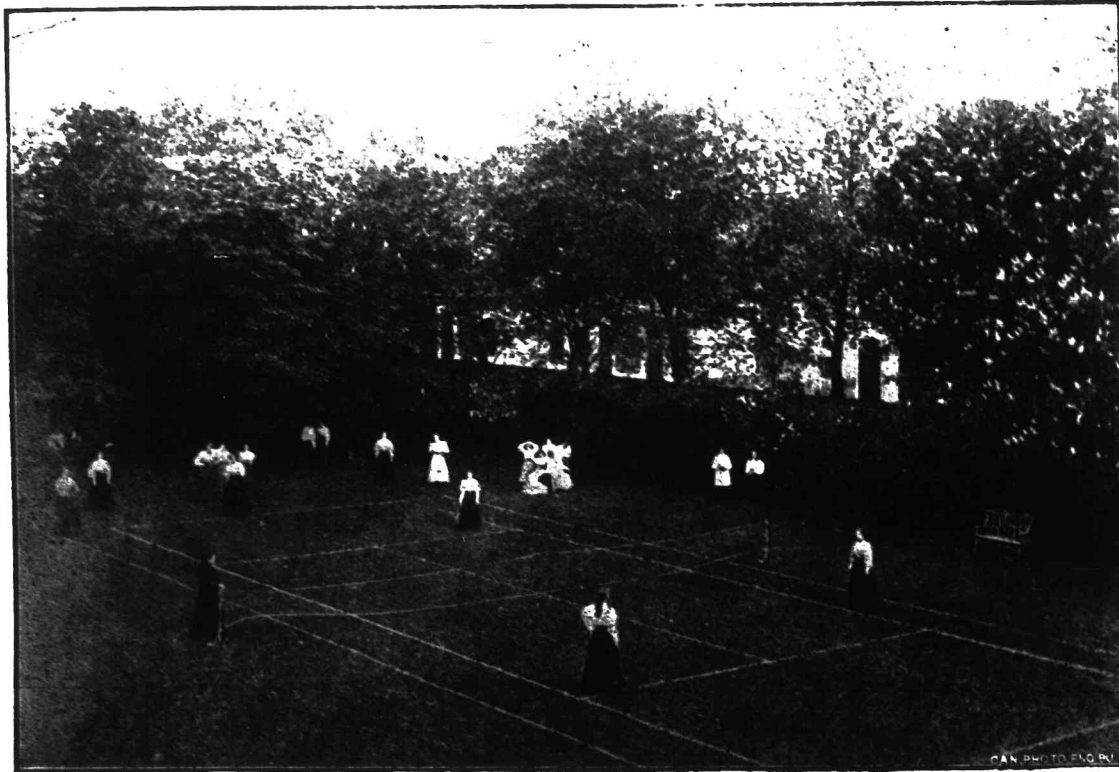


rites. A pilgrimage under Roman Catholic auspices was also arranged for.

Such an observance of the octave of St. Columba has certainly not been seen in Iona since the Reformation.

The Bishop of Argyll was most anxious that the services held last week in the house which he has

Thursday. In the celebrations and devotional exercises of the retreat, the visitors had their share. On Thursday afternoon the Bishop, accompanied by the Rev. Mr. Dewar, the Free Church minister, took a party of the Fathers and visitors to some of the spots in the island consecrated by association with St. Columba's life and works.



THE BISHOP STRACHAN SCHOOL—THE TENNIS LAWN

built should not assume the appearance of being a rival demonstration to the Presbyterian or Roman Catholic pilgrimages, which had been arranged to take place during last and the present week, and for this reason, among others, a semi-private character marked the devotions which took place there on the 8th and 9th. The Bishop himself, of course, was present; five of the Fathers represented the Cowley community, the Superior, Father Page, and Fathers Congreve, Puller, Field, and Bignold; there were also six guests, Bishop Hornby, Provost Ball, Canon Murdoch, and Rev. J. F. Schofield (Edinburgh), the Rev. W. F. Cheney, an American priest, and the Rev. K. Reid (Oban). All of these arrived on the morning of Tuesday, 8th inst. In the evening first Vespers of St. Columba were sung in the Chapel, which, with the altar, was dedicated in 1894, when the house was first opened. After Vespers the Bishop proceeded to solemnly bless the rest of the house, and thus to dedicate the whole building to the purposes of religion.

After the chanting the "Veni Creator" before the altar, the cross-bearer and thurifer, with smoking censor, led the way; the Bishop of Argyll, with his chaplains, came next, followed by Bishop Hornby and the rest. The procession passed through the house, the Bishop going through the rooms and corridors, the assistants meanwhile reciting appropriate psalms and antiphons; at suitable points during the perambulation benedictory collects were said by the Bishop. Both the Bishops were in mitre and cope; the Father Superior also wore a cope.

On the return of the procession to the chapel, after the episcopal benediction had been solemnly given, the Bishop, standing before the altar, formally made the offer of the house to the Father Superior, as representing the Society of St. John, and asked the prayers of the community on behalf of himself and of the benefactor who had supplied the money which had enabled him to build the houses. Father Page replied suitably, formally accepting the gift. The Bishop then gave a brief address, which was intended as an introduction to the observances of the following day.

Wednesday, 9th, St. Columba's Day, being also an Ember Day, was observed by the Fathers as a day of strictest fasting, retreat and silence; after Lauds and Prime five celebrations of the Eucharist followed each other in succession, the first being said by the Bishop. The offices, meditations, addresses, etc., usual during a time of retreat, took their customary course at intervals during the day, and the retreat was continued until after Terce on

Thursday. While the retreat was going on in the "Bishop's House" (which, by the way, is now to change its name), the Presbyterians were holding their solemnities in the temporarily restored cathedral, the picturesque appearance of which is not enhanced by its rough and ready roof, and the make-shift glazing of some of its windows. Great preparations were made by the promoters of the Presbyterian pilgrimage to secure a large attendance and to make the affair a success; railway companies and steamboat proprietors were induced to issue tickets at reduced fares; a number of eminent ministers of the Established Church were advertised as likely to be present; and a choir, including a lady professional, was imported from Glasgow. The chances of a large gathering were increased by the fact that last week, this year, happened to be the week in which the local "fast day" occurs, when num-

ber of people from the neighbouring islands come together to prepare for the annual Communion Sunday. It is not to be wondered at, then, that the Presbyterian commemoration was largely attended. At 10 a.m. there was a service in Gaelic. At noon, a service in English, when the Sacrament was administered according to the Presbyterian rite. It is noteworthy that on this occasion the Nicene Creed was recited by the officiating ministers and by at least a part of the congregation, an admirable innovation on once universal Presbyterian custom, which, in the interests of Orthodox belief, we devoutly hope will spread. With the general character of this Presbyterian fete in honour of St. Columba, we cannot but sympathize; it involves a distinct return to abandoned Catholic practice, and so, we suppose, more or less of a return to the principles underlying that practice; but it must not be left out of sight that the fete was, in fact, intended to be an assertion (in support of the cause of "Establishment") of the supposed "continuity" of the present Establishment in Scotland with the ancient Catholic Church of the country; a "continuity" which it never entered the heads of Presbyterians could be imagined to exist till just the other day. This "continuity" no Catholic Churchman can for a moment allow to be anything but fabulous. And we must say that, much as we sympathize with some of its features, the service on Wednesday performed in the ruined cathedral at Iona did seem to us as incongruous a blending of inharmonious elements as it is possible to conceive. What concord was there between the solemn architecture of an ancient Gothic choir, suggestive of nothing but Catholic rites, and the high platform erected under the east window, on which was ranged a goodly row of up-to-date ministers (some of them moustached), in black gowns and hoods, all standing facing the people, and before whom was placed a table on which lay nothing that suggested that the Catholic Eucharist was about to be celebrated? Still, with all its incongruities, the service on Wednesday indicated a distinct step in the Catholic direction, and looking at it in this light we can but say, and say heartily, "We wish you good luck in the Name of the Lord." In the evening a service (in Gaelic we believe), was held by the Presbyterians in the cathedral.

On Wednesday afternoon a visit of courtesy was paid by the Rev. Dr. Sprott (of the Established Church) to the "Bishop's House."

The pilgrimage to Iona, organized by the Roman Catholic authorities, took place on Tuesday. The cathedral, as fitted up for the Presbyterians, was obtained by them for their service, the Roman Catholic Bishop of Argyll and the Isles celebrating Holy Communion, and the Roman Catholic Archbishop of St. Andrew's preaching the sermon. Church Times.



THE BISHOP STRACHAN SCHOOL—A CORNER OF THE GROUNDS.

#### HER MAJESTY'S THANKS.

London, July 16.—A special supplement to the Gazette publishes the following letter from the Queen to Sir Matthew White Ridley, the Home Secretary, dated Windsor, July 15:

"I have frequently expressed my personal feelings to my people, and though on this memorable

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