

partment. Miss Danby has also been a teacher of drawing in the High School, Baker street, London.

Friends of Edgell will be glad to know that Miss Lefroy's family connection with Canada is not only close, but distinguished. The Bishop of Nova Scotia announced Miss

terianism. A building, both mean and ugly, has been erected for the services of the Presbyterians of the Established Church; another, certainly more creditable in appearance, has been built for those who belong to the Free Church.

It weighed sadly on the mind of the present Bishop of Argyll that the Church which he so worthily represents had no foothold on the

granted on the shore, between the end of the village and the ruins of the Abbey and cathedral. Here the Bishop built a house which has, we think, been before described in the Church Times; it may be enough to say that it is a plain, but not unsightly, stone building, and consists of a chapel in the centre, flanked by two wings, in which there are upstairs eleven cell-like cubicles, and on the ground floor living rooms, kitchen and offices. In the centre of the east wall of the chapel, externally, there is a niche in which is a nearly life-sized statue of St. Columba, his hand raised in benediction.

The Bishop admits that when he built the house he had no definite plan at all as to its ultimate destination; his one desire was to provide a pied a terre for the Church in the holy isle; his one wish in planning the house was that it should be beyond mistake a maison Dieu—a house for the service of God—in one way or another.

From the time of its benediction in 1894, to the present, the house (hitherto known as the "Bishop's House"), has been put to no one particular use; priests have frequently stayed there and offered the Holy Sacrifice; retreats have been held there; an ordination has taken place there, and so on. It may be remarked that no useful result could be hoped from any attempt to make the "House" a centre of missionary operations in the island.

The Bishop has been most gratified by the appreciation of his "House" shown in different ways by Bishops and priests who have used it for offices of devotion in the holy isle; but he has felt that he ought to take steps to secure that in time to come it shall serve the sacred end for which it was built. After a great deal of anxious thought and prayer he decided on offering it as a gift to the Cowley Fathers for the purpose of their society. The offer was accepted, and, on last Wednesday, what has hitherto been "The Bishop's House" was formally made over by its founder to the Society of St. John the Evangelist.

The ceremonies at the Bishop's House were not the only special services which took place in Iona on St. Columba's Day. Anything like the observance of a saint's day was an abomination to traditional Presbyterianism, but a new school has arisen in the Established Presbyterian Church which seeks to revert in many ways to the pre-Presbyterian Catholic traditions. Under the auspices of men of this school, a sort of pilgrimage to Iona for St. Columba's Day was arranged. The Duke of



THE BISHOP STRACHAN SCHOOL—A GROUP OF TEACHERS AND BOARDERS.

Lefroy as the niece of the Vice-Chancellor of the University of Oxford, but he did not mention the more interesting association to Canadians, that Miss Lefroy's father, a retired officer, was a cousin of the late General Sir Henry Lefroy, for many years in charge of the Magnetical Observatory at Toronto, subsequently Governor of Bermuda, and well known to many in Halifax. General Lefroy married a daughter of the late Sir John Beverley Robinson, Chief Justice of Upper Canada. Miss Lefroy comes to Nova Scotia with a family record intimately associated with the history of the country.

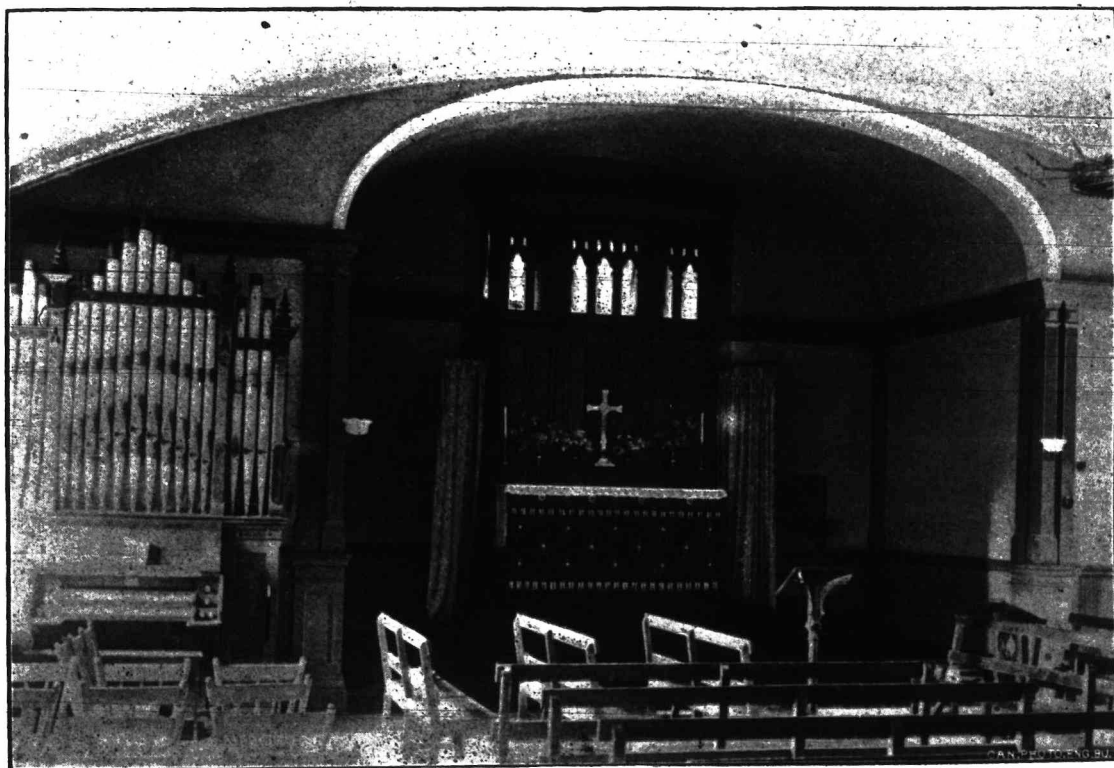
sacred isle, no, not a building of the humblest description in which she had the right to celebrate the Holy Mysteries or any of the offices of religion. There was no reason why possession for restoration, of any of the existing ruins should be specially coveted; though they testify to the veneration felt through long ages for the Apostle of the Western Isles, not a stone of one of them was put in its place in St. Columba's time; the oldest chapel existing (in ruins) was founded some five hundred years after the saint's death! The very site of St. Columba's burial place is not certain; his relics were taken from their grave and enshrined at an early period, and the chasse containing them did not always remain at Iona, and what became of it and its contents cannot be positively ascertained. Reverence for St. Columba's memory did not

ST. COLUMBA'S DAY, 1894, IN IONA.

That our readers may be able to understand the real significance of the proceedings at Iona, on Wednesday in last week, it will be necessary to give (in as condensed a form as possible) a little preliminary information. St. Columba, the 13th century of whose decease at Iona occurred on 9th June this year, came from Ireland with twelve companions to be the Apostle of the Western Isles and of a great part of Scotland beside. The monastic community established by St. Columba at Iona became eventually a centre of religion, learning and civilization, the influence of which spread far and wide. The isle became also a place of pilgrimage, and a favourite place of burial for kings, royal personages, and nobles of Scotland, Ireland, and Norway. The confluence of pilgrims and visitors, from all parts, naturally helped to maintain the memory of all those natural sites in the island which were associated with the life and acts of the patron saint of the place; and a further result of all this was that different kinds of religious edifices, a nunnery, chapels, oratories, and so forth, gathered round the monastery; these buildings were rebuilt or altered in the Middle Ages in the way common during that period. The Columban community was eventually replaced by Clunian monks, and the Abbey church became the Cathedral of the Bishop of the Isles. The storm of the Reformation, and the troubles that followed it, devastated all the religious foundations in Iona. All the ancient buildings were suffered to fall into ruin, and the people lapsed into Presby-

then demand that an attempt should be made to restore existing ruins; and had anything of the kind been projected it would certainly have raised difficulties which did not appear when, at an opportune time, the Bishop applied to the Duke of Argyll, as lord of the soil, to grant him on reasonable terms a site on which to build: a site was

Argyll has favoured the scheme so far as to grant the "pilgrims" the use of the ruined cathedral (which he claims as his property) for their services. The building, though ruined, has most of its walls standing, and intact, and so it has been quite possible to give it a temporary roof, and otherwise to make it capable of use for religious



THE BISHOP STRACHAN SCHOOL—THE CHAPEL.