

St. Fillan lived, having come to this country [Canada,] in the year 1818, but he had been through Perthshire, and there are several places there named after him, such as Dun-fhaolin: the hill of St. Fillan, at the east end of Loch Earn, where women with sickly children used to attend on the morning of the first of August, and bathe them in a spring that rose at the foot of the hill, believing that there was some virtue in the water; and there they left some of the clothes they had had on the child. On the top of the hill there is the form of a large arm-chair cut out of the rock, where St. Fillan sat and preached to the people. There is likewise, in Strathfillan, still standing, or at least was when I left Scotland, the walls of an old chapel, where people used to go with those who were out of their minds, and after dipping them two or three times in a deep pool of water that is in Uisge-fhaoin, they would leave them tied for the night in the old chapel, and such as got loose through the night they believed would get better, but those that remained bound were concluded incurable."

In this the Canadian custodier of St. Fillan's Crozier refers to a class of cures associated with the miraculous powers of another relic of the Saint, of which he appears not to have heard, though its associations are little less curious than those of the Saint's pastoral crook. Among the relics of the ancient Scottish and Welsh, as well as the Irish Churches, none appear to have been regarded with more devout or superstitious reverence than the portable hand-bells which are frequently associated with the name of some venerated and canonized ecclesiastic of the district to which they belong. Among the most prized relics of this class in the Museum of the Royal Irish Academy is the *Clog beanuichte*, which was believed to manifest its sympathy by a heavy sweating on the approaching demise of its custodiers; and Mr. John Bell, of Dungannon, thus describes, in a letter to me, a scene which he himself witnessed. "It was an ancient custom to place the bell near any of the Hennings [its hereditary custodiers,] when dangerously ill. I visited Mrs. Henning, the widow of Paul Henning, the last keeper of the *Clog beanuichte*, on her death-bed. She lay in a large, badly-lighted apartment, crowded with people. The bell, which had remained several days near her head, seemed to be regarded by those who were present with much interest. The vapour of the heated chamber was so condensed on the cold metal of the bell, that occasionally small streams,