

printed in the Society's Transactions, it was accompanied with a note which told that "The owner of the relic afterwards emigrated to America, carrying the Quigrich with him." When engaged, some years since, in preparing "The Prehistoric Annals of Scotland" for the press,—little dreaming then of becoming a settler in Canadian clearings, but rather disposed to imagine myself in some special respects *adscriptus globa*,—I tried to recover the traces of this ancient Scottish relic, and learned that it still existed in the safe custody of its hereditary keeper, who was settled on a farm in Western Canada. Since then, unanticipated changes have afforded me opportunities for a careful inspection of this curious Scottish ecclesiastical memorial, now transferred to Canadian soil, and such notes, descriptive or historical, as I have been able to glean concerning it, may very appropriately find a place in the *Canadian Journal*, relative to a relic, which, though now Canadian, claims an antiquity some centuries older than the first discovery of the New World, with all that pertains to its chronicled history.

Notwithstanding the long proscription of all ante-reformation and episcopal relics in Scotland, it is surprising how many such have been devoutly preserved, and venerated with superstitious fervour, almost to our own day. In the first Scottish Covenant, the subscription of which was, so early as 1585, rendered obligatory on every graduate of the Scottish universities, the subscriber is made to declare, after long and due examination of his own conscience, that he "abhors and detests all kinds of papistrie, but, in special, the usurp'd authority of that Romane Antechrist, . . . his canonization of men, worshipping of images, reliques and crosses; . . . his prophane holie water, baptizing of belles, conjuring of spirits, crossing, saying, anoynting, conjuring, hallowing of Goddis holie creatouris, with the superstitious opinioun joyned thairwith." Nevertheless, at Killin,—according to a former incumbent, *cell-lan*: the cell of the Saint's pool,—and throughout Glendochart and Strathfillan, at the close of the eighteenth, and even in the earlier years of this nineteenth century, faith in the virtues of the relics of Saint Fillan seems to have been scarcely less strong than, of old, in the sanctity which the Gaels of Strathfillan ascribed to their good Abbot in the seventh century.

Alexander Dewar, the present custodier of the Quigrich, writes in answer to queries submitted to him: "I do not remember where