The Quigrich, or Crozier of St. Fillan, now in Upper Canada.

From a photograph presented to the Institute by Sir Edmund W. Head, Bart., Governor General of Canada.

Height of the original, 9 inches. Diameter at the curve, about 6 inches.
THE QUIGRICH, OR CROSIER OF ST FILLAN.

WITH A NOTICE OF ITS PRESENT EXISTENCE IN CANADA.

COMMUNICATED BY THE LORD TALBOT DE MALAHIDE, F.S.A., M.R.I.A.
PRESIDENT OF THE ARCHEOLOGICAL INSTITUTE.

The singular veneration, with which certain relics of primitive missionary bishops in Scotland and in the sister kingdom have been regarded, is well known to all who have investigated the memorials connected with our earlier Ecclesiastical Antiquities. This remarkable respect towards these objects of personal use, associated with the sacred functions of the first preachers of Christian faith, arrested the attention of the learned chaplain of Henry II., Giraldus de Barri, nearly seven centuries ago. In the sister kingdom numerous examples occur, as might naturally be expected, of this peculiar cultus, connected with the tangible relics of the first apostles of Christianity; whilst in Scotland, notwithstanding that systematic eradication of every relic associated with rites or dogmas of the old faith, carried out by the reformers of the sixteenth century, memorials of the primitive preachers of Christian doctrine are not wanting; scarcely less remarkable as exemplifying a tenacious adherence to popular tradition, than as productions of artistic skill and taste in times commonly regarded as barbarous.

The historian, whose name has been cited, Giraldus Cambrensis, one of the earliest writers on the Topography of the British Islands, from personal observation, makes especial mention, in his Topographia Hibernia, for which he collected materials, it is believed, about the year 1185, of the great reverence with which the hand-bells and pastoral staves of primitive Christian preachers were preserved in Ireland, and also in Scotland and Wales.

This statement of the bishop-elect of St. David's is so
closely conformable to the popular belief still retained in regard to certain relics of this description, that it may be desirable to cite his own words.—"Hoc etiam non præte-reundum puto; quod campanas bajulas, baculosque Sanc-torum in superiore parte recurvos, auro et argento vel aere contectos, in magna reverentia tam Hibernia et Scotiae, quam et Gwallie populus et clerus habere solent. Ita ut sacramenta super hæc, longe magis quam super Evangelia, et praestare vereantur, et pejerare. Ex vi enim quaidam occultae, et quasi divinis insita, necnon et vindicta (ejus præcipue Sancti illi appetibiles esse videntur) plerumque puniuntur contemptores; et graviter animadvertitur in transgressores."  

Dr. Wilson, in his Prehistoric Annals of Scotland, has described several examples of the ancient campana bajula, the clocca or clag of the primitive Scottish Christians. Some of these bells were produced in the Museum at the Meeting of our Society in Edinburgh, in 1856. The bell of St. Kentigern, patron of Glasgow, still appears in the arms of the modern city. In later times such a relic, divested of sacred character, became evidence of hereditary rights to the custodier, as in the instance of the Bell of St. Medan, resigned in 1447 by its hereditary curator to Sir John Ogilvy. A record of this transaction has been preserved among the Airlie muniments. The honour attached to the custody of sacred relics, as Dr. Wilson has remarked, occasioned in various cases the creation of special offices, with emoluments and lands pertaining to their holders; and the transference of these to lay impro-priators, on the overthrow of the ancient ecclesiastical system, has led to the preservation of some few of the relics of primitive Scottish Saints, even to our own day. Among objects of this nature the Bell and the Crosier of St. Fillan, the latter known as the Quigrich, were preserved at Killin in Perthshire, and held in reverence for miraculous efficacy, almost to the close of the eighteenth century.

The bell has disappeared, having, as it has been stated, been "stolen by an English antiquarian" at the commencement of the present century. Pennant visited the ruined chapel of the Celtic Saint of Strathfillan, and he describes the peculiar healing gifts ascribed to him, but he does not

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2 Printed in the Spalding Miscellany, vol. v. See Appendix to this Memoir.
3 Prehistoric Annals, p. 660.
appear to have known of the bell or the crosier. The earliest notice of the existence of the latter is to be found in the letter addressed to the Earl of Buchan by Mr. W. Thomson, student of Christchurch, Oxford, communicated to the Society of Antiquaries of Scotland in 1785.

His account is as follows:—“At Killin, July 5, 1782, in the house of Malice Doire, a day labourer, I was shown what he called the Quigrich. It is the head of a crosier, formerly belonging to St. Fillan, who gave his name to a neighbouring Strath . . . . With it is shown a copy of the King’s letters of appropriation and security, which I have carefully transcribed.” The neighbours conducted me to the envied possessor of this relic, who exhibited it according to the intent of the royal investment. A youth of nineteen, the representative of his father’s name, and presumptive heir to this treasure, lay drooping in an outer apartment, under the last gasp of consumption. I am induced to advertise the Society of this circumstance, lest the relic in question should, at the death of the present owner, become a sacrifice to the neediness of his heirs, and find a ready passage to the melting-pot.” Mr. Thomson sent a hasty sketch of this curious relic; it was engraved to accompany his notice in the Archæologia Scotica, and he describes the crosier-head as of silver gilt, weighing 7 or 8 lbs.; hollow at one end for the insertion of the staff; the recurved extremity terminating in a flat surface, on which was engraved “a crucifix, having a star on each side of the body;” and an oval crystal was set on the front of this recurved part.

A memorandum in pencil appears on this communication, to the following effect:—“The owner of the relic afterwards emigrated to America, carrying the Quigrich with him.”

Dr. Wilson, in the Archæology of Scotland, p. 664, cites Mr. Thomson’s interesting notice of the Quigrich, and copies the woodcut given in the Archæologia Scotica. He had been unable to illustrate his account with a more accurate representation of this very curious relic, and he quotes a letter which he had received from the Rev. Æneas M’Donell Dawson, whose own ancestors were for a time the guardians...

5 This “Lîtera pro Malise Doire in Strafinane” is an official transcript of the letters of gift by James III., King of Scotland, July 11, 1487, given in by the procurator for Malice Doire, on Nov. 3, 1734, to be registered in the Books of the Lords of Council and Session as a Probative Writ. It is printed in full hereafter. See Appendix to this Memoir.
of St. Fillan's crosier, stating that it was in Canada, and in
the keeping of the family to whose ancestor it was confided
on the field of Bannockburn, when Robert Bruce, "displeased
with the abbot for having abstracted from it the relics of
St. Fillan, previously to the battle, from want of confidence, it
is alleged, in the success of the Scottish cause, deprived him
of the guardianship." The family, as Mr. Dawson remarked,
lost possession of the crosier for a time, having disposed of
it for a sum of money to an ancestor of his mother's family;
and shortly after, ceasing to prosper, and attributing this
change of circumstances to their indifference to a sacred
object that had been solemnly entrusted to them, they per­sued the person who inherited the crosier from the pur­chaser to part with it in their favour. How remarkably is
this in conformity with the statement of the historian of the
twelfth century, before cited:—"Ex vi quadam occulta et iis
quasi divinitus insita, necnon et vindicta (cujus præcipeSaneti illi appetibiles esse videntur) plerumque puniuntur
contemptores."
Mr. Dawson stated at the same time, that he learned
from a gentleman resident in the same parish in Canada as
the emigrant custodiers of the Quigrich, that he had seen it;
that overtures for its restoration to Scotland had been made
by a Mr. Bruce, of London (doubtless the late Lord Elgin),
and that £500 was the sum named as its ransom. A
subsequent effort for its recovery, by a gentleman possessing
estates in Strathfillan, proved equally unsuccessful.
During the past year the Institute has been indebted to
the kind consideration of the Governor-General of Canada,
Sir Edmund W. Head, Bart., for the following highly
interesting communication, accompanied by three photo­graphs of the crosier of St. Fillan, from which the accom­panying representations have been reproduced.
The following is an abstract from his Excellency's letter,
addressed to Lord Talbot de Malahide:—

Government House, Toronto, Canada, W.
April 17th, 1858.

Dear Lord Talbot,
I venture to address you as President of the Archaeological Institute,
and I trust that our former acquaintance will serve as some excuse for my
doing so.

At page 664 of Wilson's Archaeology and Prehistoric Annals of Scotland
THE CROSIER OF ST. FILLAN.

will be found a description and a woodcut of the "Quigrich" or crosier of St. Fillan, with an account of its having been transported to Canada. It is still in the possession of the family who hold the warrant or patent of James III. there mentioned, and who have the original deed. The head of the crosier or pastoral staff is now in the room in which I am writing, having been brought down for me to see by one of the members of the family, who knows the owner. The latter is a farmer in a very small way, near Sarnia, on the St. Clare River, near its entrance from Lake Huron. Lord Elgin offered, I believe, 150l. for it, which they refused. It is a most interesting relic, both for the excellence and antiquity of its work, and for the fact that it was borne at Bannockburn.

By what I can learn the possessor would be reluctant to part with it, but it is certainly a pity that it should be exposed to all the contingencies of fortune on this side of the Atlantic.

The print in Wilson's book gives a very poor idea of its form or workmanship. The material is silver (which has been gilt) laid on copper. The crystal in the front is cracked across. I enclose for the Archaeological Institute, if they are worth their acceptance, some photographic impressions which I have caused to be made, and which will show what it is really like.

Professor Wilson, who now belongs to the University of Toronto, saw the original for the first time in my room to-day.

The accompanying illustrations are executed from drawings which have been very kindly prepared by Mr. Westwood from the photographs. The details of workmanship are reproduced with a degree of accuracy, which his intimate knowledge of the conventional ornament and character of ancient relics of the period could alone ensure. The peculiar form of this crosier-head appears to have been adopted only in the ancient churches of Scotland and Ireland; in our own country the pastoral staff of a bishop or an abbot terminated in a volute, either simple, or purfled with crockets and foliage, and very frequently enclosing a figure of our Lord, the Holy Lamb, or some sacred symbol. There can be no doubt that the elaborate examples of metal-work, such as the Quigrich, the pastoral staff of St. Carthag, first bishop of Lismore, brought before the Institute by the kindness of the late Duke of Devonshire, and the pastoral staff of Maelfinia, lately purchased by the Trustees of the British Museum from Cardinal Wiseman, were originally the costly coverings in which the simple baculi of the primitive fathers of the church were encased and enshrined. In like manner their rude hand-bells, mostly of iron plates riveted and dipped in melted brass, were held in no less veneration, and

were constantly preserved in shrines of precious goldsmith's work, of which examples are familiar to our readers; and these casings were from time to time renewed or replaced by more costly coverings. The long-venerated Bachul of Moloc, successor of St. Columba, now preserved as a symbol of ancient tenure by the Duke of Argyll, has been reduced to its primitive simplicity, having been stripped of its precious covering of which no trace remains except the broken nails fixed in the wood in attaching that decoration. This venerable staff is figured in the Catalogue of the Museum, at the Meeting of the Institute in Edinburgh, p. 32.

The Quigrich is described as measuring 9 1/4 inches in height, and about 6 1/2 across the curve. The peculiar form of the extremity will be better understood by comparison of the woodcuts, than by any description. The flat surface of the forepart is set with an uncut crystal, now cracked, and above appears a little bust, probably intended to represent the beatified St. Fillan, and placed upon filigree work of serpentine fashion, which may typify clouds, in allusion to the heavenly regions. (See woodcut, orig. size.) On the semicircular termination of this portion is engraved a crucifix, as already mentioned. The crook is ornamented with lozenge-shaped and triangular compartments of filigree-work, the intervening spaces being cross-hatched; and it has a ridge or crest, enriched with several mouldings of pearled and foliated patterns. The intention of this crest appears to have been to present a flat surface upon which the hand might conveniently rest; it must be remembered that the bachul
of the early missionary saint was doubtless originally the actual walking-staff upon which he rested in his weary pilgrimage. The crosier of a later period, with which we are more familiar, had a staff of longer proportions, and was essentially the insignia of pastoral authority. The crook, it will be observed in the accompanying woodcuts, springs from a pomel worked with compartments of semicircular and triangular shape. In the former of these there were doubtless originally some enrichments affixed to the surface, enamels possibly, niello or filigree; in the intervening spaces the peculiar interlaced ornament, known as the *triquetra*, will be noticed. It occurs upon early metal-work, and upon sculptured monuments in Scotland and the Isle of Man, with riband-patterns and scrolls; it is found likewise upon Anglo-Saxon coins, namely, those of Anlaf, king of Northumbria, deposed in A.D. 944.\(^8\)

The legend of St. Fillan, as Mr. Stuart informs us, is preserved in the Breviary of Aberdeen, that venerable treasury of the traditions of the Scottish church. He is said to have been of a noble and saintly race; his mother was St. Kentigerna, daughter of a prince of Leinster. St. Fillan was baptised by St. Ybar, and at an early age entered on the monastic life under St. Mund, with whom he sojourned

\(^8\) Rading, pl. ii. fig. 2. The simple *triquetra* is well shown upon the sculptured cross at Kirk Michael, Isle of Man, figured in this Journal, vol. ii. p. 76, and in Mr. Cumming's Runic remains of the Isle of Man, plate IV. The same type of ornament, more or less complicated, is found on the greater portion of the sculptured monuments in Scotland, figured in Mr. Chalmers' and Mr. Stuart's valuable works on those remains.
on the shores of Holy Loch, in Argyleshire, and on whose death, stated to have occurred in 962, he was chosen his successor. Warned by a vision, St. Fillan soon after withdrew to a place in the upper parts of Glendochart, where he built a church, afterwards named Strathfillan, and there his remains were interred. The legend will be found more fully narrated by Mr. Stuart in the Miscellany of the Spalding Club, vol. iii. p. xxi. The relics of St. Fillan appear to have been venerated from an early time. Boetius has recorded the miraculous appearance of his arm-bone in the Scottish camp, which greatly comforted the heart of the Bruce on the eve of Bannockburn. Bellenden, in his "Croniklis," repeats the curious legend on the authority of Boece, and it may receive some corroboration, as Mr. Stuart observes, from the fact that the Bruce made a gift towards the building of St. Fillan's church in 1329.

The privileges enjoyed by the custodier of the crosier of St. Fillan, called Coigerach,9 otherwise written Quigrich or Quegrith, are set forth in the Inquisition held April 22, 1428, before the bailiff of Glendochart, where, as before stated, the Saint was interred at the church which he had founded. This curious document will be found appended to these notices, through the kindness of Mr. John Stuart, Secretary of the Antiquaries of Scotland, who has communicated a transcript from The Black Book of Taymouth, in which the original, preserved among the evidences of the Marquis of Breadalbane at Taymouth, is printed. The custodier (tator) of the relic, who was commonly called Jore, was entitled to receive annually from every inhabitant of Glendochart, a certain quantity of flour, varying according to the extent of land which each held respectively. The office of carrying or keeping the said relic had been given by the successor of St. Fillan to the ancestor of Finlay Jore, the tator at the time the inquest was taken. In consideration of these privileges, if it happened that any goods or chattels were stolen from an inhabitant of Glendochart, and he durst not make pursuit, either on account of some doubt in regard

9 The learned biographer of St. Columba, the Rev. W. Reeves, D.D., whose edition of Adamnan's life of that saint is one of the most important contributions to the early ecclesiastical history of the British isles, has given an interpretation of this term, which he considers to be the Irish "coigerich," stranger. See "Notes, Life of Columba," p. 267. Jere, written also Deere, Doire, or Dewar, signifies, according to Dr. Reeves, a pilgrim. It appears, in this instance, to have been an official name, possibly from the relic being carried about, in accordance with the duties devolving on its custodier.
to the party, or some hostile enmity, then he should send a messenger to the said "Jore de la Coygerach," with four pence or a pair of shoes (sotularium) and provision for the first night. The said Jore was bound thenceforth to make pursuit for the recovery of the lost chattels throughout the realm of Scotland. This curious deed, as Mr. Stuart observes, is not a solitary instance of the anxious care by which it was sought to draw the fence of legal forms around the privilege of keeping the venerated relics of Scottish saints. Mr. Cosmo Innes brought under the notice of the Antiquaries of Scotland the remarkable feudal tenure which existed in the Island of Lismore, the seat of the old Bishoprick of Argyll. For many centuries a little estate was held by the service of keeping the bachul or staff of the patron Saint, St. Moloc, a contemporary of St. Columba. The hereditary custodiers of this relic, who enjoyed their little freehold in virtue of that trust, were long popularly known as the "barons of Bachul." The land, however, having become the property of the Duke of Argyll, the staff has been transferred to his Grace's charter room at Inverary. Mr. Cosmo Innes cites another instance of such a tenure in the case of a croft of land held, according to a charter in the fifteenth century, as an appendage to the office of keeper of the staff of St. Mund. In this instance, he remarks that "the land or the tenure (for the charter is not quite explicit) bears the name of Deowray, a name suggesting a similar office with that which gave the name of Deor or Jore (modernised Dewar) to the hereditary keeper of the crosier of St. Fillan in Glendochart."  

Whilst the foregoing notices of the Quigrich were in the press, we have received, through the kindness of Mr. Westwood, the following remarks:—

"The peculiar style of the ornamentation of this relic merits considerable attention, both on account of its great dissimilarity, when compared with most of the other remains of early Celtic art, and for the possible clue which it affords to the date of the relic itself. It will be seen both from the general figure and that of the portion represented of the full size, that the ornaments consist of a number of small triangular or quadrangular plates, 

2 The late Dr. Jamieson saw the Quigrich in possession of a person named Dewar, in Glenartney, a vale in the district of Menteith, Perthshire, near Callander. It had belonged to his ancestors from time immemorial. Jamieson's Wallace and Bruce, vol. i. p. 484.
3 Proceedings, ut supra, p. 14, where other Scottish croisiers are described by Mr. Joseph Robertson. The pastoral staff of St. Donan, in the diocese of Aberdeen, was carried about till the Reformation for the cure of fever and king's evil, p. 125. Several notices of croisiers of the Irish Saints, similar in character, may be found in King's Introduction to the History of the Primacy of Armagh.
on which designs, chiefly spiral, are laid in filigree work, soldered to the plates. The designs are irregular, and offer no resemblance to the beautifully regular ornamentation in the oldest Irish or Hibernian-Saxon MSS. or metal work, of which latter so interesting a collection was formed at the Dublin Exhibition in 1853. There exist, however, instances of this particular treatment on several of the relics of metal work evidently of a more recent date than the twelfth or thirteenth century. The Piscina Phadráig, or Shrine of St. Patrick's Tooth, which was exhibited by Dr. Stokes, has small plates with filigree whorls of twisted wire, fastened upon spaces between the figures representing the Crucifixion. To this I should apprehend a date not earlier than the fourteenth century must be assigned. There is a portion of similar work in the setting of the large crystal on the front of the silver cover of the Donnach Airgid. The head of a pastoral staff in the British Museum exhibits a number of small plates ornamented with twisted wire filigree work. I may also direct attention to the staff represented in Père Martin’s Mélanges d’Archéologie preserved in the Church of Montroult; I have little hesitation in regarding it as an Irish production of the thirteenth or fourteenth century. M. Martin is disposed to assign it to the eleventh century. In regard to these Irish pastoral staves, I may refer to two figures, Archaeol. Journ., vol. vii. pp. 17 and 19, which show two modes of carrying them: St. Matthew bearing a long staff on his shoulder, whilst St. Luke carries a shorter staff as a walking stick, the crook turned outwards. I may also advert to the bronze figure of St. Canice, found near the ruined Church of Aghaboe, Queen’s County, figured in the History of Kilkenny Cathedral, by the Rev. J. Graves. Another illustration occurs in a metal figure on the cover of an Irish Missal, formerly in the Stowe Collection, and figured by O’Conor in his Catalogue of the Stowe MSS. Dr. Petrie has given another illustration from a sculpture at Glendalough. The Ogham stone at Bressay, Shetland, exhibited at the Meeting of the Institute in Newcastle, bears representations of Bishops with short pastoral staves."

DOCUMENTS RELATING TO THE RELICS OF ST. FILLAN.

I. Quarto facta de Privilegiis Reliquie Sancti Fillani.¹

Hec Inquisitio facta apud Kandrochid, xxii. die mensis Aprilis, anno Domini millesimo quadringentesimo xxv., coram Johanne de Spens de Perth, bailiio de Glendochirde, de et super autoritate et privilegiis cujusdam Relique Sancti Felani, que volgaritar dicitur Coggerach, per istos subscriptos, viz.: Carolum Cambell, Reginaldum Malcolmi, DonalduDl McArthour, Cristinum Malcolmi. Johannem McNab, Patricium McNab, Johannem Alexandri McNab, Iohannem Menzies, Duncannm Gregorn, Dugallum Gregorn, Duncanum Elpme, Alexandrum McAnBtillan, Nicolaum Gregorii, Iohannem M Calliou et Felanum Pauli, qui jurati magno sacramento dicitur, habere debet annuitatem et hereditatem a qualibet inhabitante parochiam de Glendochirde, habente vel laborante mercurante torre, sive

¹ In the article entitled Le Baton Pastoral, p. 20.
² From the original in the Moniment Room at Taymouth. It was printed from that document by Mr. Cosmo Innes in the Black Book of Breadalbane. It was given first from a transcript in possession of Lord Panmure in the Miscellany of the Spalding Club, vol. iii. p. 229; and much valuable information on the subject will be found in the Preface to that volume.
libero sue pro firma, dimidiam bollnm farine; et de quolibet in dicta parochia habente dimidiam mercatnm terre ut predicitur, libre vel pro firma, medium farine; et de quolibet in ista parochia habente quadrantis denaritatas terre, dimidiam modii farine. Et, si quis alius inhabitans dictam parochiam magis quam mercatam terre haberet, nihil magis solveret quam ordinatum fuit de una mercata terre. Et quod officium gerendi dictam reliquitiam dabatur euidam progenitori Finlai Jore latoris presentium hereditario, ner successorem Sancti Felani, cui officio idem Finlaius est verus et legittimns heres. Et quod ipsa privilegia usa fuerint et habita in tempore Regis Roberti Bruys, et in tempore omnium regum a tunc usque in hodiernum dian. Pro quibus commodis et privilegiis, prefati jurati dixit, quod si continget aliquis bona vel catalla rapta esse vel furata, in aliquo dictam parochiam de Glendochirde inhabiante, et is a quo ipsa bona vel catalla rapta essent vel furata, propter dubium suae personae vel inimicitias hostium, eadem bona vel catalla non sequeret, tunc unus servus suum vel hominem mitteret ad eundem Jore de Coygerach, cum quatuor denariis vel pare sotularuUl, cum victu prime noctis, et tunc idem Jore abinde suis propriis expensis prosequetur dicta catalla ubicunque exinde sectum querere poterit infra regnum Scotie. Et hec universa per dictam inquisitionem fuerunt inventa, anno, die, loco et mense prenominatis. In cujus rei testimonium sigillum Johannis de Spens balivi antedicti appensum, anno, die, et loco supradictis.

Another Instrument, from the same source as the preceding, records that on February 9, 1468, Margaret de Striveling, lady of Glenurquhay,—

In curia de Glendochyrt tenta apud Kandrocht Kilin per balivum ejusdem a Johanne M Nicolain M Gregour petit firmas suas de terris de Coreheynan. Qui Johannes respondebat plane in facie prefate curie, coram omnibus ibidem existentibus denegauit, et dixit quod non nccepit assestionem dictarum terrarum a dicta domina Margareta, sed a Deor de Msor, et quod non tenebatur in aliquas firmas de terminis elapsis, quia solvit illas dicto Deor a quo acceptat prefatas terras. Testibus Colino Campbel de Glenurquhay milite, domino Mauricio M Nachtag, et domino Roberto M Inayr, vicaris de Inceecadyn et Kilin, Johanne de Stirling, &c.

LITTERA PRO MALICE DOIRE, COMMORAN' IN STAFULANE.

James, be the grace of God, King of Scotti, to all and sindri our lieges and subditis spirituale and temporale, to quhooit knaulege this our lettre sa cum, greting. Foresencke as we hose undersand that our servitor Malice Doire and his forebearis has had ane Relik of Sanct Fulane, eulit the Quegrith, in keping of us and of oure progenitouris, of muist nobil mynde, quhan God assolye, sen the tyme of King Robert the Bruys and of before, en made nane obedience nor ansuere to na persoun spirituale nor temporale in ony thing concernyng the sait! haly Relik uthir wayis than is contenit in the said infeftments thereof, made and grantit be oure said progenitouris; We chairg you therefor strately, and commandis that in tyme to cum, ye and ilkane of you redily ansuere, intend, en obey to the said Malise Doire, in the peciable broiking and joying of the said Relik, and that ye, na nane of you, tak upon hand to compell nor distrenye him to mak obedience, nor ansuere to you nor till oey uthir, but allenarly to

NOTE ON THE BELLS OF ST. FILLAN AND ST. MEDAN.

We are indebted to the kindness of Mr. John Stuart, Secretary of the Society of Antiquaries of Scotland, for the following curious particulars:—

The Bell of St. Fillan, as well as his Crosier, was held in great repute in old times. It is said that it usually lay on a gravestone in the church-yard of Killin, and when mad people were brought to be dipped in the saint's pool, it was necessary to perform certain ceremonies. After remaining all night in the chapel bound with ropes, the bell was set upon their head with great solemnity. It was the popular opinion that if stolen, it would extricate itself out of the thief's hands and return home ringing all the way (Old Stat. Acc., vol. 17. p. 377). According to the recent Statistical Account of the parish, the bell was stolen by an English antiquarian about forty years ago, and has not proclaimed its return as yet.

The Bells of the Celtic Saints both in Scotland and Ireland were objects of considerable importance, and they were frequently committed to the custody of hereditary keepers in whose families they were handed down for centuries. Some years ago I arranged the charters of the Earl of Airlie, and in doing so, made transcripts of two instruments relating to one of these bells, which illustrate, in a very interesting manner, ancient usages connected with relics of this description. They were subsequently printed in the Spalding Miscellany, vol. iv. pp. 117, 118. By the first deed, dated 27th June, 1447, Michael David, the hereditary keeper of the bell of St. Medan, appeared in presence of Sir John Ogilvy of Luntrethyn, the over-lord of the same, within his Castle of Airly, and resigned the said bell into his hands with all the pertinents thereof, after which the said Sir John Ogilvy made over the said bell to his wife Margaret Countess of Moray (here first revealed to the Peerage writers) for her liferent use; and by a subsequent instrument, dated 18th July, 1447, and entitled "The Instrument of Sessay of the Bell," it appears that the Countess of Moray appeared in presence of a notary, at the house or toft belonging to the bell of St. Medan, along with her husband's brother James Ogilvy, and asked from the latter as baillie for his brother Sir John, that she should have possession or saisain, to which he agreed, and then having shut the Countess into the said toft or house, he gave possession to her by the delivery of the feudal symbols of earth and stone. It is to be presumed from the circumstances of the case that the dues exigible by the Keeper of the Bell were of some importance."

7 On this subject reference may be made to a note by Mr. Joseph Robertson, in the Book of our Lady College, printed for the Maitland Club, Preface, p. xxv.
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Which we undertake to forward to the nearest or most convenient point of destination reached by this Company, subject expressly to
the following conditions, namely: This Company is not to be held liable for any loss or damage except as follows only, that is any
loss or damage by fire, by the danger of navigation, by the act of God, or at the expense of the Government, or by any of the
hazards or accidents to which the above described property shall or may be exposed to, and delivered to this Company, or the performance
of any act or duty in respect thereto, at any place or point of
the established routes or lines run by this Company, nor any such person, corporation or association shall be
or shall this Company be liable for any loss or damage of any box, package, or thing for which the
value thereof is herein stated; nor upon any property, or thing, unless properly packed and secured for transportation, nor upon any
furnishings, unless so packed upon the package containing the same, nor upon any fabrics or articles of or contained in glass.

The party accepting this receipt hereby agrees to the conditions before
contained.

Shippers of Money Packages will be particular to mark the exact amount contained on outside
of packages, as the Express Company will not be liable for more than what is represented.

For the Proprietors,

Agent.
March 13th, 1877

Dear [Name],

I did not answer your last note because on the day previous to my getting it I had posted newspaper by you with the accounts of the arrival of the Dwight Snow and you need some one besides giving an account.
from meeting yesterday.

The Review is the fullest
for many, both of the papers
were prepared this (as
has been the custom since
November) the settlers
have simply attended it. I
have sent copies also to
Alexander Swan, Langton
Morton and 

ar

ar

ar
That we have discovered
the Coozie. The action of finding
the arm-hole of Mt. Kiliman
was too much for us so after
great jostling & study of the
composition of the relic it
was easy to take it
in pieces. Then
the Coozie was revealed on
thunder in the mirror.
It is a curious history
which a companion of
me not reveals. Surely
Fates Whets decorated
 Ваша книга с её чудесными рисунками носится на мне. Надеюсь, что вы не забыли о фотографиях и портретах, которые вы прислали. Всегда жду новых писем.

Франк Д. Смит

P.S. Ваша книга — настоящее чудо.

Артур Киллер
April 9th, 1871

Toronto

Dear Sir,

I have a note from Mr. Peirce today, as follows:

I am glad to say that the sketch of its precious contents reached me today quite safe.

But for the crooks and curious, the piece is interesting. I will be back in Scotland soon.

Yours faithfully,

J.C. Findlay

Prof. Miles,

I did not see the thing but am pleased to hear it arrived safely. Thank you.
SOCIETY OF ANTIQUARIES OF SCOTLAND.

THE QUILLICH OR CROISER OF ST FILLAN.

The usual monthly meeting of the Society of Antiquaries of Scotland was held yesterday—the Marquis of Lothian, president of the society, in the chair. The meeting was attended by the quillich or croiser of St Fillan, recently acquired for the Museum.

The first communication was a long letter from Professor Daniel Wilson, of Toronto, addressed to Dr John Stuart, secretary, in which he congratulated the society on the restoration to Scotland of this most interesting national relic—an object which had been in various hands for many years. Referring to the brief notice of the quillich which he had introduced into his work on the "Prehistoric Annals of Scotland," he added some further particulars of the temporary transfer of the quillich to the Glendochart in the time of Charles II., communicated to him by Rev. Aneas Macdonald Jamieson, now rector of the R. C. parish of St John, Osgoode, Upper Canada. Dr Wilson remarked that it was highly creditable to the race of the Dawsars that they had so faithfully maintained their trust in the custody of the quillich, and that they now only resign their custody of the sacred relic in order to secure its restoration to Scotland. Few national relics were of greater antiquity or more prominent historical associations. Its associations with the Scottish Monarchy were older than the Regalia, so jealously guarded in the castle of Edinburgh, while more sacred memories were connected with the early missionaries of the Christian faith. Dr Wilson then referred to the interesting sketch of the personal history of the Dawsars of Glendochart, as gathered from Alexander Dawar, their present representative, and the founder of a new race of Dawsars in Canada. A photograph of the old Dawsar, the patrician of this flourishing community, was exhibited, and several anecdotes of the survival of the superstitions and ceremonies of the Celtic race, the croiser, and belief in the power of curing diseases, even after its translation to Canada, were given. Dr Wilson concluded by recommending the society next to set on foot an inquiry for traces of the Black Rod of St Margaret, so long regarded as the Scottish Palladium, which was carried off by Edward I., and has long been lost sight of.

The decree of conveyance of the quillich by the last hereditary keeper (with consent of his son) to the Society of Antiquaries of Scotland was then read, from which it appeared that two centuries of the world had elapsed since the quillich was valued. The quillich was given by Mr Alexander Dawar as his contribution or donation towards the acquisition of the said relic, on the understanding that society shall permanently deposit the quillich in the National Museum of the Antiquaries of Scotland at Edinburgh, and record his name as joint donor of the relic, while for payment for the remaining five-sevenths of the price, he grants, transfers, and mortgage to them and their successors the said quillich on trust, to deposit the same in the said National Museum, and to keep and enjoy the Scottish nation. A long and interesting account of the recorded history of the croiser, and of the devotion to St Fillan of King Robert the Bruce, was then read by Dr John Stuart, secretary. Having first given a brief account of the life of St Fillan from such scanty notices of him as exist in the Aberdeen Breviary and other sources, tracing his relationship to St Compan, of Turriff, and the connection with St Mound as his successor in the abbacy of the monastery of the Holy Loch, his retirement to the wilds of Glendochart, and his death and burial in the church which he had founded, Dr Stuart proceeded to notice the changes by which the church of St Fillan, like all the other early Celtic foundations, became secularised, and the light of authentic record breaks upon it in the twelfth century. In this respect these primitive monasteries of Celtic Scotland only shared the fate of similar institutions in Ireland, England, Wales, and France; but there were peculiarities in the clan monasteries of the Celtic tribes which gave a direction to the line of their sanctuaries, the larger and better portion of the endowments with the name of abbots being usurped by laymen, who transmitted the benefice and title as a heritage to their children, while what remained with the name of prior was possessed by ecclesiastics performing the duties perfunctorily. Thus in the time of King William the Lion we find St Fillan's successor represented by a great lay lord, who, though styled Abbot of Glendochart, had no more of the spiritual character than his neighbour, Grianan, Abbot of Dunkeld, the great chief and warrior, who may be said to be the ancestor of the subsequent monarchs of Scotland, indeed, the greatest part of the throne of Great Britain. It is impossible to say anything certain as to the custody of the croiser of St Fillan during the period of lay supervision. But the reverence of the Celtic people of Scotland for the relics of their early saints, especially for their local or pastoral staves, is well known, and the legends supply many examples of miraculous powers attributed to these relics, while the fact that they were often placed in the custody of hereditary keepers, who received hands or doses of considerable value in virtue of their office, is an additional testimony to the importance attached to the relics. The staves of St Fergus, St Ninian, and St Benet are among those that are said to have exhibited miraculous powers, and there are records of the keepers of the staves of St Moluag of Lismore, and St John at Kincardine-on-Forth, and of the lands attached to these offices. This reverence for the staves of the saints enmasked in the veneration of the relics which surrounded the monks who had used them. The staff of St Molnag (now belonging to the Duke of Argyll) was a plain walking-stick of yew, once covered with plates of gilt copper. The staff of St Kentigern was similar to St Molnag's. It was not uncommon for two saints to exchange their staves in token of friendship, and such an exchange was made by St John of Lismore and St Kentigern. In Fordun's time the staff of St Columba, preserved at Bpion, is said to have been richly decorated with gold and pearls. The original staff of St Fillan was no doubt of the simple character of St Kentigern's, and its successive croisers hands of bronze and silver would be additions made at successive eras in its history. In the first years of the fourteenth century the original establishment of St Fillan, in Glendochart, had come to be connived over merely by a chapel, and during the long period of lay-supervision formerly referred to, there is nothing known of the custodians or use of the croiser. As soon as the commencement of the fourteenth century we find the establishment of St Fillan increasing in a new phase of spiritual importance, and the keeper of the croiser at the same time emerges into light, with defined rights and tokens of popular reverence. Both these events are traceable to King Robert Bruce, the great redresser of Scottish liberty. The miracle which is said to have given such hope and confidence to the King on the eve of the battle of Bannockburn, when the arm-bone of St Fillan, that had been left behind by the faithful priest, suddenly appeared in his silver case in the King's tent, rests on the sole authority of Bruce, the latest and least accurate of the chronicles. But in early times the presence of a saint's relics on the field of battle was often relied on as a means to secure victory. St Columba's croiser was named the Geth Buidhda or Battle Victory, because it gave the victory to the men of Alba over the Danes in 843, and at a later time David II. carried with him the Black Rod of St Margaret on his invasion of England. The presence of St Fillan's croiser on the field of battle would thus have been quite in keeping with the ideas and feelings of the time. There was also a special reason why the King would have selected for such a purpose the relics of St Fillan. It was in the immediate neighbourhood of St Fillan's Church, in Glendochart, that he had experienced the most signal deliverance from the greatest personal danger in
the encounters with the men of the Lord of Lorn, graphically described by tlarbour, which came to be known as the battle of Cowal. If this were the origin of Bruce's devotion to St Fillan, the mode in which that devotion was expressed would harmonise with it. It was one of the results of Bannockburn that the lands of his old enemy, the Lord of Lorn, and those who fought with him against the King, were forfeited to the Crown. Among these was the barony of Glendochart, part of which was given by the King to the church of St Fillan, and other gifts followed, by some of which the Abbot and Convent of Inchaffray were bound to provide a canzon to celebrate divine service in its chapel at all times coming, and a short time thereafter it was made a cell of Inchaffray with a prior and an additional number of canons. It thus appears that the King's action towards St Fillan's Church, the memory of which seems to have been of an earlier time than its formal erection into a priory as a cell of Inchaffray, the lands given to the keeper of the crosier by the successors of St Fillan are traced in their possession till near the end of the 16th century. The "Dewar Cogreach" appears in possession of the lands of Eyioh, in Glendochart, in 1393. The writer of the 'Lives of the men of Glendochart' in 1439 found that the keeper of the relic of the Cogreach, Fiction, (Figne [1], err.) ought to have yearly from every manland in the parish half a holl of meal, that he had been conferred on Friday's succesors by the successor of St Fillan, and that its privileges were enjoyed and in use from the time of King Robert Bruce, and that if any cattle or good were stolen from Glendochart, and the owners did not find him there, the bearer of the relic was bound to follow it throughout the kingdom, on animation being sent to him along with a fourpence or a pair of shoes, and provisions for his first night's absence. The Dewar was again confirmed in his right by the King James III. in 1487. In the first Dewar of Cogreach had an ecclesiastical character, on no reason to suppose such a character survived the secularisation of the old foundation, and the inference from the many notices of "Dewara's" in connection with such relics is that the term implied nothing in later times than an officer who might be the bearer of a crosier, the tinger of a bell, or the performer of some duty to which the lands and privileges were attached. The crosier, Cogreach, applied to the crosier, means "the stranger," and may imply that it was of foreign manufacture, which is borne out by the fact that the style of its ornamentation has in great part no resemblance to that known as Gothic. The fact that since it came to the museum the crosier has been found to contain one other crosier of bronze, ornamented with niello work, greatly enhances its interest, while it increases the difficulty of determining its date. The included crosier, undoubtedly the older of the two, has been stripped of the lozenge-shaped plates with which it was ornamented, and it seems that these have been used for the covering and enrichment of the second one, so as to form the same patterns and fill similar panels on it. It seems, also, that before this second crosier was thus reconstructed the previous one had lost several of these plates of niello work, and in the spaces thus left vacant on the new crosier additional plaques have been introduced, but in a style of art sufficiently different from the others to enable them to be recognised as additions. When this was done the relic was adorned with an ornamental ridge or crest, terminating in an animal's head at one end and with a large bulbous socket of a style of art which differs from that used in the silver plates covering the body of the crosier. The front is adorned with a large crystal, and surmounted by the figure of a saint, while the terminal plate contains a representation of the crucifixion. This is probably the latest of all the additions to the crosier, since it shows two stars, which are the cognizance of the Murrays, and may have been added by John Murray, who was Prior of Brafton, in 1498. It should ultimately be found that so late a period as the beginning of the 16th century can be assigned for the reconstruction of the crosier, Bowe's story of the iron-socket and its silver case at the field of Bannockburn may have emerged from some cloudy account of the enclosure of the old crosier in the new one. The acquisition for the National Museum of a relic surrounded by an atmosphere of such picturesque interest was a most pleasing incident, and the intervention of Dr David Wilson in bringing about this fortunate result had been invaluable. Since his settlement in Canada he had brought the subject of the Quirich frequently before the society, and, not content with this, he wrote a careful description of it for the Canadian Journal, in the hope of stirring up the Scotchmen of Canada to join in acquiring the relic and sending it home to Scotland. But for the conjunction of circumstances previously detailed, and the happy influences he was able to exert in its acquisition, we might have long seen it in other hands, where it would have been less appropriately placed and less highly valued. Dr Stuart concluded by paying a graceful tribute to the long and highly appreciated labours of Dr Wilson in connection with the archæology of his native country, and proposed that a special resolution of thanks should be conveyed to him for his great benefit in securing the Quirich for the National Museum. It was also agreed that the thanks of the society should be conveyed to the late Dewar of the Quirich, for his handsome arrangement of the crosier, the careful restoration of the relic, and his public spirit in resolving that it should be placed in the National Museum. The Marquis of Lorn, in moving a vote of thanks to Dr Stuart for his interesting elucidation of the history of this magnificent relic and referring to the satisfaction which all Scotchmen must feel in the knowledge that the crosier, the crown of St Fillan, in possession of which Dr Stuart had won so many historical associations, was now permanently restored to Scotland and deposited in the National Museum.

Rev. Dr M'Lauchlan complimented Dr Stuart on the success with which he had facilitated the history of the crozier, and stated that he quite agreed with him in his interpretation of the meaning of the Gaelic names of the relic and its keepers. Dr M'Lauchlan added some curious information derived from the place-name of the district, connected with the relic by stating that St Fillan's Mill still stops work on St Fillan's Day.
THE QUIGRICH, OR PASTORAL STAFF
OF ST FILLAN.

J.A. CUMMINGS. 1877

There has just been added to the collection of Scottish antiquities in the National Museum of the Society of Antiquaries, Royal Institution, a relic altogether unique in its historical associations, and unsurpassed in interest as a work of art of a class and period of which no other Scottish specimen is known to exist. The earliest record of it is contained in an inquisition by Mr. Baillie of Balnacochter, in 1429, concerning the authority and privileges of “a certain relic of St. Fillan commonly called the Ogee-crook,” from which it appears that its hereditary keeper had half a ball of meal annually from each farm-hand in the parish, and so on in proportion; that Finlay Dore (or more Dearn, as it was subsequently written) was then the hereditary keeper of the relic, “as successor to St Fillan;” and that these privileges had been in use from the days of King Robert Bruce, and before his time. In 1457 King James III. granted letters of confirmation in favour of Malice Dore, setting forth that he and his forebears had had “one relic of St Fillan, called the Quiigrich in keeping of us and of our predecessors of noble lineage as the tymne of King Robert the Bruys had granted it to us without being answerable to any authority spiritual or temporal in anything concerning it, and that the said liberty and freedom of custody were granted unto him and his heirs in all time coming as was of an ecclesiastic, probably representing the peculiar character of its work to certain Irish relics, evidently of a more recent date than the 12th or 13th, and not earlier than the 14th century. This opinion, if well-founded, would lead to the conclusion that it may have been the gift of King Robert Bruce, and that this vow may have been the foundation of the miraculous incident described by Boccaccio and the English antiquary. A youth of nineteen, the representative of his father’s name, and presumptive heir to this treasure, lay drooping in another apartment under the last gasp of consumption. I am induced to divest the reality of this circumstance lest the relic in question should at the death of the present owner become a sacrifice to the neediness of his heirs, and find a ready passage to the melting pot.” On the back of Mr. Thomson’s manuscript is pencilled the following note, “The owner of this relic afterwards emigrated to Canada, carrying the Quiigrich with him.” Nothing more was heard of it till 1858, when Dr. David Wilson, formerly secretary of the Society of Antiquaries of Scotland (who accepted a professorship in University College, Toronto), discovered that the Quiigrich was still in the possession of the Dewar family in Canada, and obtained photographs of it which he transmitted to the society. At that time Dr. Wilson remarked—“It is a most beautiful and precious relic, and one which is lamentable to think should be anywhere out of Scotland. There is nothing in the museum to compare with it in its interest, and it is really as a work of art will compare with anything in the Royal Irish Academy at Dublin.” But, however anxious the society might have been to acquire possession of the relic at that time, the price placed upon it rendered all expectation hopeless, and it was only recently that the opportunity occurred of reviving the question of its acquisition under more favourable circumstances.

The Museum of the Society of Antiquaries of Scotland having been gifted by them to the Government for the benefit of the public, is now permanently established as a national institution, and relics of historical interest that are transferred to it thereby become the inalienable property of the nation. Their preservation is thus permanently secured, their interest is enhanced, both by the presence of other memorials of a kindred nature, and by the investigations connecting them and their associations which it is the object of the society to promote and disseminate. Nor is the connection between them and their individual possessors wholly severed, seeing that the names of their donors are recorded and preserved both in the printed catalogue of the museum and in the proceedings of the society. In consideration of the national character thus given to the institution to which it was now to be transferred, the present owner of the Quiigrich, Mr. Alexander Dewar, of Plympton, Canada, has resolved, with commendable patriotism, to become the donor of the interesting relic to the extent of remitting a considerable portion of its price.

The Quiigrich, thus acquired for the national collection, is the massive silver-gilt head of a pastoral staff, of the form peculiar to the Celtic Church in early times. It measures 9 inches in height, and 6 across the curve. The crook is elaborately ornamented in compartments of beaded work, the interspaces being filled up with cross hatching. A ridge or crest, rising from the socket, is continued over the head of the crook, terminating in front, in the head and shoulders of the Bojlandists. The King being in earnest prayer to God and St Fillian during the greater part of the night preceding the battle, and sorely distressed in mind, suddenly lost his faculty which he had with him in his tent, and which he believed to contain the arm of St Fillan, opened of its own accord, showing him the relict and then “clakkk to again.” The priest, who had brought only the empty case, fearing that the relic should be lost, confessed the fact, and thereby established the miracle by which, it is said, the King was greatly comforted. There is extant evidence that, shortly after the battle, King Robert Bruce made a gift towards the building of St Fillan’s Church, and if he also gifted the crook, its traditional name, ciong-righ, or “the King’s crook,” would be fully accounted for, although it seems probable that it belongs to a period considerably earlier than the fourteenth century. Like most objects of its kind the Quiigrich was believed to possess miraculous powers. The water in which it had been dipped was an effectual remedy for fever, and scrofula was cured by rubbing the affected parts with the crook itself. Even in the time of the present owner, men who had sick cattle have come to him for “water off the Quiigrich,” but he says “I never inquired whether it cured them or not.” In its native locality it was also associated with a very peculiar custom, detailed in the deed...
of 1426 formerly referred to. Dr Lewar, the keeper of the relic, was bound to make pursuit through the whole of Scotland for the recovery of gold or silver stolen or forcibly taken from any of the inhabitants of Glendochart, on their sending him word of the theft, accompanied by a fee of fourpence or a pair of shoes, and provisions for the first night of his absence from home.

SOCIETY OF ANTIQUARIES OF SCOTLAND.

THE QUEENS OR CROSS OF ST FILLAN.

The most interesting relic of the Society of Antiquaries of Scotland was held yesterday—the Marquis of Lothian, president of the society, in the name of the Marquis of Bute, and the heirs of the same, as guardians in the Gastl. of Edinburgh, while more staves of the saints emanated from the halo of ancient Scotland, for the recovery the change by which the church of the Marquess of Bute, the great chief and warrior, who was said to be the ancestor of the subsequent monarchs of Scotland, including the present occupant of the throne of Great Britain, had been given to the church of the Marquess of Bute, and the heirs of the same, as guardians in the name of the Marquis of Bute, and the heirs of the same, as guardians.

The restoration of the relic to Scotland, for the relics of their early saints, and especially for their sacred memories—connected it with the early history which surrounded the men who had used them. Few national relics were of greater antiquity or more genuine interest. Its associations with the Scottish Monarchy were older than the Regalia, so jealously guarded in the Castle of Edinburgh, while more sacred memories connected it with the early missionaries of the Christian faith. Dr Wilson then entered upon a minute sketch of the personal history of the Dwarers of Glendochart, as gathered from Alexander Burnes, their present representative, and the founder of a new race of Dwarers in Canada. A photograph of the old Dwarer, the patriarch of this Scottish community, was exhibited, and several anecdotes of the survival of the superstitions was given of the relic, and its power of curing diseases, even after its translation to another country. Dr Wilson concluded by recommending the society next to set on foot an inquiry for traces of the Black Rod of St Margaret, to be obtained from domestic literature and from the old crozier of St Fillan, which was carried off by Edward I., and has been lost since that time. The deed of conveyance of the relic by the last hereditary keeper (with consent of the said Marquess of Bute) to the society of Antiquaries of Scotland was then read, from which it appeared that two-sevenths of the value of the relic was given by Mr Alexander Lewar as his contribution to the acquisition of the said relic, on condition that the society shall permanently deposit the relic in the National Museum of the Antiquaries of Scotland at Edinburgh, and record the same as joint donor of the relic, while for the value of the remaining five-sevenths of the price, the grants, transfers, and surrenders to them and their successors, of the said relic on trust, to deposit the relic in the said Museum, there to remain in all time coming for the use, bene

A long and interesting account of the recorded history of the relic was given, and account of the life of St Fillan from such scanty notices as exist in the Aberdeen Hymnary and other sources, noticing his relationship to St Columba, St Turlough, and his connection with St Mund as his suitor in the abbacy of the monastery of the Holy Loch, his retirement to the wilds of Glenberg, and his death and burial in the church which he had founded. Dr Stuart proceeded to notice the changes by which the church of the Marquess of Bute, the great chief and warrior, who was said to be the ancestor of the subsequent monarchs of Scotland, including the present occupant of the throne of Great Britain, had been given to the church of the Marquess of Bute, and the heirs of the same, as guardians in the name of the Marquis of Bute, and the heirs of the same, as guardians.
and feelings of the time. There was also a special reason why the king would have selected for such a purpose the relics of St Fillan. It was in the immediate neighborhood of St Fillan's Church, in Glenorchy, that he had experienced the most signal deliverance from the greatest personal danger of his reign. It was, therefore, symbolic of his deliverance that the relic of this saint should be entrusted to him. The relic in question was a crosier, or crozier, a rod of office used by bishops and abbots. The crosier was a symbol of authority and power, and its presence with the King would have served to reinforce his claim to be seen as the defender of the Church and the nation.

The crosier was a precious object, and its use and care were governed by strict rules. The King was required to keep the crosier in the Church of St Fillan at all times, and to carry it with him on important occasions. In the event of the King's death, the crosier would be returned to the Church. The crosier was also used in the celebration of divine service, and its presence was thought to enhance the sanctity of the service.

However, the religious significance of the crosier was not the only reason for its selection. The crosier was also a symbol of the King's power and authority, and its presence with the King would have served to reinforce his claim to be seen as the defender of the Church and the nation. The crosier was a symbol of the King's power and authority, and its presence with the King would have served to reinforce his claim to be seen as the defender of the Church and the nation.