

THE COMPLETE SCOTLAND

THE HISTORY OF SCOTLAND.

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SCOTLAND in many ways is very like England. Both countries are contained, for the most part, in the same island. They use, for the most part, the same speech. They are far more akin in race than is usually recognized, for although the Anglo-Saxon stock predominates in England, both countries share in common a Norse strain, a "Celtic strain," and a well-marked strain which was in these islands before ever the Celtic speakers came. And both countries have had very much the same political development; in both there arose, out of contending tribes, a monarchy, whose growth was conditioned by the influence of successive waves of culture from the south - Christianity, Feudalism, the Renaissance, for example.

But, despite all this, Scotland and England are two quite distinct countries. Alongside the similarities, differences are to be noted, and these differences, operating down the ages, have meant that the collective experience of the people to the north of "The Border" has been different from that of the people to the south. Scottish nationality has developed as a thing apart from English nationality.

How has this come about? What are these differences which have made the collective experience, the nationality, of Scotland distinct from that of England?

Many explanations might with justice be given. The factors of race, of speech and of geography admittedly entered, though none of them would in itself account for the existing "Border." Geographically, the southern boundary of Scotland might have been the "Highland Line," the line of the "Firths" or even the Humber.

Yet a consideration of geography will go far to solve the problem. Scotland was more remote from the great world than was England, and the waves of culture which rolled in from the Continent reached the north of Britain only after long delay, and with diminished force. The early drifts of population, Roman imperialism, Anglo-Saxon invasion, feudalism - it was the same with them all. Each of these great movements had exhausted much of its power before it came to the land which is now called Scotland, and each met, as it moved north, an increasing resistance from the elements already in possession. Long before one wave had over-run the whole of Scotland, its successor was already pouring into England, and some of the waves never reached the north of Scotland at all.

What was the result?

One might say that Scotland lagged behind England in her political development, that she became the home of lost causes. It would be fair to add that she retained much of value, and that the old causes, defended with virility, were not utterly lost. Defending them, Scottish nationality was born. The spirit of nationality was emerging before Scotland was called to

encounter the full force of the English attack. Already it had taken political expression in the form of a monarchy. This monarchy, strengthened by borrowings from the south, proved to be strong enough, if only just strong enough, to survive repeated assaults from the south, and by the very fact of survival was itself consolidated. Often defeated, the Scots managed to hold their own until accident of dynasty produced the Union of the Crowns in 1608. A Scottish king ascended the English throne, and Scotland, feeling that she entered the partnership, not as a bondswoman but as a sister, moved reluctantly, but inevitably, towards the Parliamentary Union of 1707. Of that union, the outstanding merit was that Scotland, the smaller and the poorer of the contracting parties, was able to preserve her nationality; and in spite of two centuries of union with England, Scotland maintains her nationality intact at the present day.

This is the history of Scotland in a nutshell. To give the details of the long development is impossible, but at least the various stages can be made clear.

The Beginnings.

Scotland has always been proud of her antiquity. When England alleged a descent from Brut, the mythical grandson of Æneas, Scotland replied by deriving the names "Gael" and "Scot," from the marriage between a Greek prince Gaythelos, and Scota, daughter to that Pharaoh who was drowned in the Red Sea. Save that they may enshrine some vague recollection of an old connection with the Mediterranean, these stories mean nothing.

Recent discoveries in the cave of Inchnadamph in Sutherland show that man was in Scotland towards the close of the Ice Age. From the shell-mounds of Oronsay and the Oban caves it can be proved that Scotland was still inhabited during the long centuries during which the primitive "old-stone" (Paleolithic) culture gave place to the "new-stone" (Neolithic). In the Neolithic Age Scotland carried a fairly big population, as the numerous traces of settlements show. Part of this population, at least, had drifted in from the south - a short, dark, long-headed folk, who brought with them the habit of erecting great stone monuments which they had first practised in their Mediterranean home.

The Circles of Callernish in the Lewis, and the Ring of Brogar in the Orkneys, are not unworthy of comparison with Stonehenge itself.

Soon after the arrival of this Mediterranean race, another stream came in, this time from the Rhineland - a taller, broad-headed people who probably introduced the use of bronze. Much later the use of iron came in, perhaps with a people speaking some form of Celtic. Certainly about the year A.D. 100 there were in the south of Scotland people who spoke a language akin to modern Welsh. There is no need to assume that each wave of invaders exterminated the peoples whom it found. The evidence of archæology is that it did not. In the north we find the "dun," which in its latest development became the majestic "broch," a great stone tower; in the east-central area the "earth-house"; in the south and south-west the "hill-fort" and the "crannog," or artificial island. And all four types seem to have been occupied at the time when the Romans came to Scotland.

Certainly the people of the south-west Strathclyde were Britons. The names of the other peoples are variously given. The term "Pict," which has given rise to such controversies, was not used till A.D. 297, and then by an ill-informed Latin author. It is no more than a label on a

closed box, and is best defined as a name given by foreigners to some of the inhabitants of Scotland between the third and the ninth centuries A.D.

The Visit of the Romans.

To the Romans Scotland was never more than a troublesome border state, part of which was sometimes held for the purpose of defending the province of Britain to the south. In A.D. 80 Agricola entered Scotland, and in 84 he routed the inhabitants at Mons Graupius, probably in the south of Perthshire or in Angus. Some of the forts he built were long maintained, and about the year 142 a wall of turf, on a stone foundation, was carried from the Firth of Forth to the Firth of Clyde. Garnished with 19 forts, this rampart was 39 miles long. It was built by legionaries, whose "distance-slabs" - records of the lengths of wall built by the various units - may be seen in the Hunterian Museum at Glasgow, but it was held by auxiliaries who came from many lands - Gauls, Belgians, Rhinelanders, Syrians and Thracians, whose business was rather to police the frontier than to wage aggressive war. But the Roman hold was weak. The wall was abandoned about 185 and thereafter Roman interference in Scotland was limited to punitive expeditions such as those of Severus (c. 210). Doubtless the contact with the great empire left some faint trace upon Scottish history, but it is essential to notice that Scotland, unlike England, felt hardly at all the shaping hand of Rome.

The Four Peoples.

With the departure of the Romans a curtain drops upon the history of Scotland, and when, about the middle of the sixth century, the scene reappears, four peoples may be distinguished.

The **Picts**, perhaps not even a single race, were as yet hardly a single nation. Apart from tribal distinctions there was a well-marked division into North Picts and South Picts.

The **Scots**, a Gaelic-speaking people who had been associated with the Picts in the attack on the waning power of Rome, had drifted across from Ireland in small numbers, and about 500 a definite colony was founded by Fergus Mac Erc and his brothers. The struggling kingdom of Dalriada which emerged was in constant danger from the Picts, and in 559 it was almost destroyed by Brude Mac Maelchon. In Strathclyde the **Britons** maintained their kingdom, in close relation with their kinsfolk in Cumbria and Wales, and with the Anglo-Saxon invasions a fourth element appeared when the **Angle** kingdom of Northumbria stretched north and embraced part of the Lothian, especially Berwickshire.

A United Scotland.

Out of these four discordant elements, two of them parts of groups which lay mainly outside the limits of modern Scotland, a united monarchy emerged. This was due to the co-operation of three factors - the common acceptance of Christianity, the Norse attacks, and the rise of the Scoto-Pictish monarchy to a position of dominance.

Ever since, about A.D. 400, Ninian founded his *Candida Casa* at Whithorn, Strathclyde, and possibly other parts of what is now "Scotland," had had a tincture of Christianity. About the middle of the sixth century St. Mungo or Kentigern was settled at Glasgow, and the victory

of the Christian forces at the battle of Arthuret (573) made the position safe for the new religion. The Scots in Ireland had nominally been Christians ever since the day of St. Patrick, but Christianity took a firm hold in Dalriada only with the arrival of Columba (563). Of princely birth, eloquent and enthusiastic, Columba founded a community at Iona, and from this centre started a missionary enterprise which restored the waning fortunes of Dalriada and "converted" Pictland. His successors earned their banners into Northumbria, but there the Irish form of Christianity was met and routed by the Roman form at the Synod of Whitby (664). The victorious Church advanced into Scotland, and about 710 the Pictish king himself gave his adhesion.

What a common faith began, a common peril expedited. The Norse attacks were dangerous to Scotland, for they established in the Islands a power which was sometimes as great as that of the Scottish king. But on the other hand they furthered the process of union in two ways. They drove Scotland in upon herself and hammered the reduced area into one. They also disintegrated the kingdom of Northumbria, and removed, for centuries, the danger of an English conquest. The union of Scotland and Pictland under Kenneth Mac Alpin (843) provided a strong nucleus round which a vague national sentiment could rally. In 1018 Malcolm II beat the Northumbrians at Carham, and annexed Lothian; and the death of the last King of Strathclyde in the same year gave that country to his heir Duncan, who was Malcolm's grandson. When Malcolm died in 1034 he handed a united Scotland to his successor. He was the first king to bear the title of King of Scotland; his successors were generally known as Kings of Scots.

The Development of the Monarchy.

The monarchy was at first very weak - the machinery was primitive, and the very rule of succession uncertain. For some time the throne had been held alternately by the Atholl and the Moray lines of the House of Alpin, and Malcolm had secured his grandson's succession only by violence. The slaying of Duncan by Macbeth (1040) was a vindication of the rights of Moray, and although Atholl recovered the crown with Malcolm Canmore's victory in 1057, Moray rebellions occurred sporadically until 1230. The great earls, it must be added, were also prone to rebel. The Norse, too, were a constant danger, and it was not until 1266, after the attack of the Norwegian King Haakon had been repulsed at Largs (1263), that Scotland secured the Hebrides in return for an annual tribute. The Orkneys and Shetlands remained Norse till 1472.

That the monarchy triumphed over all these difficulties was due in part to the help, it obtained from England both directly and indirectly. There was much inter-marriage between the royal houses; the Scottish kings came to hold land in England, and many English families were established in Scotland to become supporters of the Crown against uncertain "Celts."

From England also came the organization of the Anglo-Norman monarchy. The King's household was used for administrative work, and in the twelfth and thirteenth centuries, the land was divided into sheriffdoms, each with a royal castle (of a very simple kind) in its midst. The close relationship with England, however, inevitably led the stronger country to claim suzerainty over her weaker sister, and between the years 1174 and 1189, Scotland, owing to

the capture of her king William the Lion (1165-1214) by the English, was compelled to acknowledge herself a vassal state. In 1189 Richard I sold Scotland her independence in order to get money for his crusade, but later English kings showed themselves very overbearing. Alexander II and Alexander III were married to English princesses as a matter of course, but a plain English nobleman was considered good enough for a Scots princess. Scotland saw the danger, and both Alexander II and Alexander III married French brides *en secondes nocces*

The Struggle for Independence.

The death of Alexander III, thrown from his horse over the cliff near Kinghorn, gave to Edward I of England an opportunity after his own heart. He at once betrothed his son to the baby "Maid of Norway," the dead king's grand-daughter and heiress; and when that project was ruined by the death of the little girl in the Orkneys on her way from Norway to Scotland (1290), he found a fresh means to his end in the quarrels of the thirteen "Competitors" who sought the Scottish crown. Appointed arbitrator, he coerced the claimants into acknowledging his suzerainty and, in 1292, selected as king John Balliol, whose claims were certainly the best according to feudal ideas. But he treated Balliol with a deliberate arrogance which drove the vassal king into revolt. In 1296 Edward suppressed the revolt and took the administration of Scotland into his own hands. He met, however, with a general resistance, in which plain William Wallace of Elderslie in Renfrewshire played a leading part. In 1297 Wallace and Andrew de Moray defeated the English at Stirling Bridge with great slaughter, but next year Edward himself came up and routed Wallace at Falkirk. In the next few years the English king steadily warred down the Scots who opposed him, and in 1305 Wallace was executed as a traitor, though he had never given allegiance to the oppressor.

Scotland, however, quickly found a new champion in Robert Bruce, grandson of one of the "Competitors." Bruce had met another hero of Scottish liberty, John Comyn, at Dumfries, possibly to concert rebellion, and, old hate having flared up, had slain him in the precincts of the church of the Grey Friars. Driven to desperation by this deed of blood, Bruce boldly assumed the crown, or rather the plain circlet of gold which alone was available, and after many defeats and escapes, gradually began to make headway. Whether or no he saw the celebrated spider, he certainly displayed a noble resolution, and he was fortunate in that the slack Edward II succeeded his father in 1307. The castles were steadily recovered - Edinburgh itself by a marvellous escalade in 1314 - and in 1314 an English expedition to relieve the last stronghold of Stirling ended in the great Scottish victory of Bannockburn. By the Treaty of Northampton in 1328, Scotland gained formal recognition of her independence, and to her independence she clung, though David II (1329 - 71) came near to losing by folly all that his father had won by wisdom and, manhood.

The Stewart Monarchy.

David II left no heirs, and the crown passed to his nephew Robert Stewart, son of Marjorie Bruce and Walter, sixth hereditary High Steward of Scotland. The House of Stewart held the throne until the death of Anne in 1714, but the reigns of the earlier kings were filled by an unceasing struggle against a baronage which had grown too strong in the English wars

and which regarded the Stewart as little more than one of themselves. The quarrels of the nobles, and the efforts of the Crown to assert itself, provided some of the most dramatic incidents in Scottish history. The Battle of the Clans, thirty against thirty, at Perth (1396); the mysterious death of Rothesay in prison at Falkland (1402); the kidnapping of James I at sea by the English (1406); the murder of James I at Perth (1437); the death of James II, killed by a bursting gun at Roxburgh (1460); the hanging of James III's favourites at Lauder Bridge in the face of an English attack (1482), and that monarch's tragic end in the rout of Sauchieburn (1488) - all these things tell the same tale.

Conspicuous amongst the rivals to the royal power were two great houses, each able to count on English support - the "Black" Douglasses of the Border, and the Macdonald chiefs who bore between 1350 and 1493 the proud title of " Lord of the Isles." Heroes of Otterburn (1388) and of many another struggle with the English, the Douglasses became very arrogant, and only by brutal and dishonourable action were they suppressed. In 1440 the sixth earl was murdered in Edinburgh castle by the regents of James II, and in 1452 the eighth earl was slain by the King's own hand in Stirling Castle, whither he had come under safe-conduct. Three years later the King made a grand attack upon the Douglas strongholds, which ended in the forfeiture and exile of the proud men of the "Bleeding Heart."

The attempt of the second Lord of the Isles to gain the earldom of Ross led to the battle of Harlaw in 1411, which saved Aberdeen from the sack; but it was not until 1476 that the Lords were compelled to surrender Ross, and not till 1493 was the Crown able to abolish the haughty title. This is significant. It was in the reign of James IV (1488 - 1513) that the Crown gained undisputed supremacy.

England versus France.

United by the strong hand of James IV, Scotland entered the arena of European politics. Ever since the day of John Balliol (1295) Scotland had maintained an "auld alliance" with France, and at the beginning of the sixteenth century France was encircled by a ring of enemies which included England. Almost inevitably therefore Scotland tended to become a battlefield where French and English influences contended. Cautious Henry VII married his daughter Margaret to the Scottish king, but Henry VIII displayed the old Plantagenet ambition, and James, somewhat against his own will, was led by French pressure into the disastrous adventure of Flodden (1513), where he was killed and most of the Scots nobles with him. During the minority of James V the balance swung this way and that between the French and English parties, but the Anglophil "Red" Douglasses behaved so arrogantly that James, when he grew up, was entirely French in sympathies. He married Madeleine of France, and on her death Mary of Lorraine, and with them he espoused the cause of Rome as well as the cause of France; for by this time Henry VIII had achieved his remarkable Reformation, and the duel between England and France was merging into a war between the new and the old faiths.

Slain by the shame of the defeat at Solway Moss, James handed on to his baby daughter a most unhappy realm (1542). The long struggle went wearily on. In 1546 Cardinal Beaton, a courageous persecutor, was murdered by a handful of adventurers, who held the castle of St. Andrews against all Scotland until July, 1547, when the walls were beaten down by French

guns, and the garrison, which by this time included John Knox, was taken off to row in the French galleys. A few weeks later the Scots were routed by Somerset at Pinkie, but the result of the English success was to drive Scotland entirely into the arms of France. Mary was sent to France for safety, and in 1558 she married the Dauphin; Scotland was governed almost as a French province between 1550 and 1560, Mary of Lorraine assuming the regency in 1554.

The Scottish Reformation.

February 29, 1528, is reckoned the birthday of the Scottish Reformation, for on that day the learned and well-born Patrick Hamilton was burned at St. Andrews; but the movement was really the outcome of deep spiritual, social and economic causes. Its actual course was shaped by two political forces already noted - the quarrel of England with France and the quarrel between the nobles and the King. The nobles made common cause with the third estate against the King and the Church, and success came to them in 1560, when England sent effective aid and France did not. By the Treaty of Leith French troops evacuated Scotland, and the title of Elizabeth to the English throne was recognized. Immediately afterwards a hastily summoned Parliament abolished Roman Catholicism as the religion of Scotland.

The Title to the English Throne.

To most Catholics, the legitimate heir to the English throne was not Elizabeth, daughter of Anne Boleyn, but Mary Stewart, grand-daughter of Margaret Tudor; and Mary herself, repudiating the arrangement made at Leith, spent her life in trying to make good her title. She had two alternative policies. She might come to terms with Elizabeth, abandoning her present claim in return for formal recognition of her right to succeed if Elizabeth left no heir; or she might make herself champion of the Counter-Reformation which had already begun in Europe. She tried both courses.

Returned to Scotland as a fascinating widow of eighteen in 1561, her first thought was to placate her jealous cousin. She let the Protestant settlement stand, tolerated the admonitions of Knox, and endeavoured to marry to Elizabeth's pleasure. Elizabeth replied by delays and covert insolence. In 1565 Mary lost patience, married her Catholic cousin Darnley, himself possessed of a claim to the crown of England, and made overtures to Spain and other Catholic powers. Tragedies followed in quick succession - the murder of Secretary Rizzio almost in Mary's sight, by assassins introduced through her husband's bedroom; the murder of Darnley at Kirk O' Field; the hasty marriage with Bothwell, commonly regarded as the "first murderer"; the collapse, imprisonment at Lochleven and forced abdication; the escape and failure at Langside; the flight to England. And in captivity in England Mary remained till in 1587 she was executed for complicity, probable but not proved, in the Babington plot.

Her son James VI, whose long minority was vexed by the bitter wars between "King's Men" and "Queen's Men," showed himself, when he grew up, equally resolute to obtain the English throne. Like Mary he bargained with both Catholics and Protestants, but in 1586 he came to terms with England at Berwick, and thereafter, despite much intrigue with Elizabeth's enemies, his policy was really fixed. He tolerated his mother's death (which he could not have prevented); he married a Protestant bride, Anne of Denmark; he endured the rebukes of the

ministers, until, with English support, he succeeded in breaking the power of the Kirk, even though Andrew Melville was its leader. In 1603 he had his reward. Elizabeth died at last, and he became, "King of Great Britain, France and Ireland."

Crown and Covenant.

The removal of the monarchy to England damaged the prestige of Scotland, but it increased the power of the Crown. Far in the south country, beyond the reach of kidnapping nobles and rebuking ministers, James was able to rule Scotland, as he boasted, with his pen. He used his new authority to complete the overthrow of the Kirk, making its government episcopal, and effecting some alterations in its ritual, though he was wise enough not to push things too far. His son, Charles I, himself tactless and advised by tactless Laud, soon succeeded in uniting all parties in the Church against his policy, and the **National Covenant** of 1638 was the expression of a universal opposition. Its signatories bound themselves to defend both King and Kirk, but the Kirk was to be Presbyterian. The "Bishops' Wars" which resulted (1639-40) ended in the defeat of the King, and proved the prelude of the Great Civil War in England between Charles and the Parliament. The opinion of Scotland was divided. The Covenanters sided with the Parliament, but they forced their allies to accept the **Solemn League and Covenant** (1643), enforcing upon all the British Isles a religious settlement which could only be Presbyterian. Montrose, on the other hand, abandoning the Covenant, rose for the King, and in 1644-5 won some astonishing victories before he was defeated at Philiphaugh. Charles was utterly beaten by 1646. But the Scots had no desire to get rid of their king; they only wanted him to be a Presbyterian, and at the end of 1647 made the compromise known as "The Engagement." This led only to the utter defeat of the Scots army by Cromwell and to the execution of the King. The Scottish reply was at once to acknowledge Charles II as King, and as the ruling party still adhered to the Covenant, the accommodating Charles came to Scotland as a "Covenanted King" in 1650. Cromwell's practical sword put a bloody end to that evil pretence in the battles of Dunbar and Worcester, and his gay majesty, after astounding escapes, went "on his travels again." Scotland, for her part, enjoyed eight years of humiliation and good government at the hands of the triumphant Cromwell, who forced a complete parliamentary union, and sweetened the bitter pill by a grant of free trade between the two countries. When, in 1660, the King came back to enjoy his own again, he remembered nothing of the Covenant save the coercion he had had to endure. Episcopacy was established by force, and the Covenanters, goaded into rebellion in 1666, became ever more bitter in their opposition. In 1679 Archbishop Sharp was brutally murdered at Magnus Muir near St. Andrews. The rebellion which followed was promptly suppressed at Bothwell Bridge, and the Covenanters suffered a persecution which became worse than ever when James II succeeded his brother in 1685.

The Union of the Parliaments.

This "Killing Time" produced an effect on Scotland which may be seen today, and in 1688 the resentment against James was so fierce that hardly a hand was raised to defend him when the English rejected him in favour of William of Orange. Gallant and ambitious John

Graham of Claverhouse, "Bluidy Clavers," was true to his salt, and won a dashing victory at Killiecrankie in 1689, but he fell on the field, and the King's cause fell with him. But though Scotland followed England in accepting William, the son of one Stewart princess and the husband of another, she did so without undue enthusiasm, and she took the opportunity not only to restore Presbyterianism, but to establish for the first time Parliamentary government. This achieved, it became plain that a mere personal union of the crowns would no longer suffice. William's policy of constant enmity to France meant that some Scots money and much Scots blood was spent in a quarrel against Scotland's oldest ally, and while Scottish trade suffered in consequence, the English were careful to exclude Scotsmen from any share in their own Colonial commerce. Worse still, William as King of England helped to suppress the "Company trading to Africa and the Indies" whose best-known venture was the "Darien Scheme," which as King of Scotland he had actually legalized (1695), and the venture ended in utter ruin (1698-1700). Public opinion, already aroused by the "Massacre of Glencoe" (1692), was thoroughly inflamed. There was nothing for it but a more complete union or a complete severance. Chance provided the solution.

William and Mary left no heir, and it was clear that Anne would leave none either. Scotland made it plain that she would not accept the Hanoverian succession already adopted by England unless the conditions of Union were revised. The result was the Act of Union of 1707, whereby Scotland, accepting a somewhat inadequate representation in a British Parliament to sit at Westminster, kept her Church and her legal system, and was given a share in the splendid commerce of England and her colonial empire. "There's ane end o' ane auld sang," said Chancellor Seafield when the "Honours of Scotland" - the crown, sceptre and sword - were borne for the last time from the Parliament House in Edinburgh.

The Jacobite Risings.

Economic prosperity did not at once follow the grant of free trade with England, and the obvious disregard of Scottish affairs by English statesmen was another cause of discontent. This discontent showed itself in the "Malt Riots" in Glasgow in 1725, and in the Porteous affair in 1736, but its main expression may be seen in the Jacobite risings. "The 'Fifteen" promised well, but it came to nothing because Louis XIV, dying in bankruptcy, could send no real aid, and because the "Old Pretender" was an uninspiring leader. The one action of importance was at Sheriffmuir, and that was indecisive. A landing of Spanish troops near Glenshiel in 1719 did not accomplish anything, and did not deserve success, being only a side-wind of ambitious Spanish policy. "The 'Forty-Five," on the other hand, had more success than it deserved, since the Young Pretender, "Prince Charlie," produced it by his own rashness and personal charm in the face of the universal opposition of his supporters. France could send no troops for the moment; the Highland chiefs were most reluctant to call out their men; the Lowland Jacobites were most unwilling to rise. The action was dramatic; victory at Prestonpans, occupation of Edinburgh, advance to Derby, retreat, success at Falkirk and ruin at Culloden. The Prince, after desperate adventures in the Highlands and Islands, at length escaped to France, and later to other adventures less reputable (d. at Rome 1788). Scotland remained to pay the penalty. The nobles lost their hereditary jurisdictions; the Highlands were

ruthlessly policed; the wearing of the kilt was forbidden (till 1782). The hanging of James of the Glens (*see* R. L. Stevenson's *Catriona*) is a commentary on the justice of the government. It seemed as if even the echo of the "auld sang" was dead. This was not so.

Modern Scotland.

After the failure of the Jacobite attempts, the development of Scotland was more in line with that of England. Economic prosperity came with the increase of the American trade, and with the so-called Industrial Revolution. With England, Scotland advanced along the path of political reform, and the ardent spirit of her people expressed itself in ecclesiastical controversies - neither dull nor foolish - and in military service under the Hanoverian king. The Lowland regiments were already old in the British service, and the Black Watch had fought at Fontenoy before the outbreak of "The 'Forty-Five." But it is worth noting that when Wolfe took Quebec in 1759, one third of the British casualties were borne by Fraser's Highlanders, a regiment recruited from an old Jacobite stronghold. During the Napoleonic wars, fresh Highland regiments were created, and in the wars and the adventures which created the British Empire of to-day, Scotsmen have played no mean part.

Though now a part of the United Kingdom, Scotland is still keenly conscious of her own individuality, hopeful of her future and proud of her past. The National War Memorial in Edinburgh Castle is not only a monument to the brave dead; it is the expression of a living spirit.