

what it was in England, a convulsion without any radical change. The few would have had to bow before the will of the many. If it had not been for the war of independence the battle for spiritual freedom in Scotland would have been fought at a great disadvantage. As it was, there existed a separate land, not too large nor too populous, where there could be established national schools and where the youth of Scotland could be bound together in a strong national life and brotherhood. Therefore these two periods, the struggle which centred around the year 1300 and the upheaval of the sixteenth century, were closely associated. A strong national life had come into being then, and not till then had God opened the door by which Scotland had surrendered her separate national existence, and allowed the strong, pure current of its life into the British Empire. England and Scotland were one, and Bannockburn had been forgotten. The peoples honored the Queen, obeyed the same laws, and over all was the reigning Sovereign, the King of Kings.

The great truth that the Lord reigned, continued Mr. Wallace, which was so evident in the history of Scotland from the time of Iona's holy fame to the present, had taken hold of the Scottish mind, and had been a chief factor in moulding Scottish character. The religious mind which had been declared one of the distinctive marks of the Anglo-Saxon civilization belonged pre-eminently to Scotchmen. Scottish character was so well defined that there was no mistaking it. That resolute independence which claimed the right to think for itself, and would not be dictated to, no matter what the cause. It was woven into the warp and woof of the Scottish character. The right to act as they thought right the Scotch would defend to the uttermost. The true inwardness of the struggle with England was not that they thought of reading