

concerned, for immediate and political purposes; but, however that might be, the anti-slavery spirit has become imperial, and it has triumphed. We, Sir, are here to-day to rejoice in that triumph, and I for one repudiate with scorn the imputation which was cast upon us, that at any time whatever during this struggle our intense hatred of slavery was in the slightest degree compromised or diminished."

And Rev. John Kennedy, the seconder, observed—

"Sir, when our brethren Dr. Vaughan and Dr. Raleigh appeared before that great Council in Boston, it does seem to me to have been an impossibility that by-gones should be by-gones; I mean that our brethren in America should have wholly ignored the wrong which they supposed, rightly or not, they had sustained at the hands of their Congregational brethren in this country. It would have been hypocrisy on their parts to receive our brethren with smiling faces, without telling them somewhat plainly what they felt as to the conduct of this Union towards them in days gone by. I, for one, rejoice that that this wound was probed, even although it was in a manner painful to our brethren, and in a manner, I venture to say, to tax their skill in the healing art. I rejoice that the wound was probed, and that there were men among our American brethren who did stand up boldly, and say in the strongest terms which their language gave them how deeply they felt aggrieved by certain courses which they thought, at least, this Union had been guilty of. * * Myself thoroughly in sympathy with Dr. Raleigh from the first in regard to American affairs, I did listen last night with a satisfaction I cannot describe to his eloquent exposition and defence of his views; but, at the same time, I listened to Dr. Vaughan with no less admiration. Among all the great services which Dr. Vaughan has rendered to this body and to our country in times gone by, my belief is that the service which he has rendered to us on this occasion will be remembered in future years as one of the greatest triumphs of his honourable life. It did seem to me when I read some of his speeches in America that he pushed quite as far as it ought to be pushed the principle upon which he mainly defended the action of the Union—namely, its silence and abstinence from discussion in regard to matters foreign to the more immediate object of the Union, matters on which differences of opinion were sure to arise; but the principle is in the main a sound principle. It is a principle on which the committee of the Union and the Union itself, for the most part, act, and if Dr. Vaughan did push that principle, as I should say, a little too far, the calmness, the collectedness, the frankness, the self-control with which he demeaned himself in circumstances of extreme provocation endeared himself to my heart more than he ever was before. I cannot help being struck with a singular coincidence—shall I call it?—that I do not think has been brought out very prominently. Dr. Vaughan began his labours as editor of the *British Quarterly* by an article on the Pilgrim Fathers; Dr. Vaughan ends his labours as editor of the *British Quarterly* by an historical account of his own visit to the land of the Pilgrim Fathers. It seems to me as if there were something of romance in this. During all these twenty-one years Dr. Vaughan never dreamed of setting his foot on the soil that was trodden and rendered holy by the feet of the Pilgrim Fathers, and it is remarkable that in the order of Providence it should be so ordained that he to whom as preacher, as historian, as expounder of Congregationalism, we owe so much, should have ended that portion of his public life by visiting America and telling English people the impressions he had received of America and American people. If fiction has romance, so certainly has fact. I greatly admired Dr. Vaughan's peroration last night—the eloquence with which he was fired in telling us his own hopes, and desires, and aspirations, in regard to the future of America and England. I will give you the same sentiment in the words of my country's poet, and I do not know that I could find a more fitting one even if I went on with my speech and tried to find a peroration. It is simply this:—

‘Then let us pray that come it may,
As come it will for a’ that,
That man to man the world o’er,
Shall brothers be for a’ that.’”