

was then read, and the medals and honour parchments delivered. (See list.)

After the Affirmation, the graduating class was presented for the degree of B. A., which was conferred by the Vice-Chancellor.

A well-written Valedictory was then read by Mr. D. C. McLeod. He adverted in proper language to the high literary training afforded by McGill, and exhorted his fellow graduates to preserve a memory of their sojourn there.

The graduating class of Applied Science having duly pronounced the affirmation, were presented for the conferring of the degree of Bachelor of Applied Science, which was conferred by the Vice-Chancellor, after which another Valedictory was read by Mr. J. F. Torrance. B.A. This discourse, on the advantages of scientific culture, was written with much elegance and delivered with feeling. The farewell to Professors and fellow students was affecting.

The following address was delivered by the Ven. Archdeacon Leach:—

It seems to have become an established practice in this University for the Professors in succession to address the students at the annual Convocation. I should have been thankful to the Faculty if it had permitted the next in order to occupy the place that falls to me on the present occasion, but as it was unwilling to do so, I shall take the opportunity of making a few remarks on a subject that was once agitated with profound and passionate interest—the subject of the undenominational character of this University. For that important question the experience of the last twenty years has brought a very happy solution,—happy, I imagine, beyond the most ardent hopes of those who had a main hand in the measures and events that determined the present form and condition of the College.

It was, as originally designed, a Church of England institution. This may be granted in consideration of the facts that the founder himself and all the members, as I have been informed, of the Royal Institution at the time when the property was devised to them, were members of that Church, and the first Royal charter for the constitution of the College provided that the religious element should have the form and manner of the Church of England. The members of the Royal Institution were afterwards, by authority of Government, not confined to Church of England men, and the result of that was to remove any one predominating influence, and to extend the basis of the Institution to its present scope. The forlorn and hopeless condition of the College necessitated this change of basis. The late Bishop of Quebec, Dr. Mountain, did everything that human prudence and energy could do to preserve it as a Church of England institution and "*Si Pergama dextra defendi vissent hac defensa fuissent*;" but he yielded to the pressure of invincible obstacles. Well acquainted with the then state of the College affairs, I do not hesitate to say that the result was inevitable. "To be or not to be, that, was the question," and I am happy to find that the change has been productive of the greatest benefits. To show these benefits it might be sufficient to point to the great prosperity of the University for the many years since the change was made. But there are some advantages of a less obtrusive kind that deserve special notice—advantages that spring directly from the freedom from denominational influences. Students of different churches or religious sects have passed through the College course at the same time, have been brought into constant intercourse with one another and have engaged in energetic competition. There never has arisen among them in a single instance, so far as I know, any acrimonious discussions of religious questions. The good order of the

University has been disturbed by no offensive bigotry. Whatever their dogmatical views the students have avoided all obtrusive expression of them. They learn practically the necessity and duty of toleration, finding in each other the moral and intellectual qualities, they cannot fail to respect and admire,—or those perhaps they can neither respect nor admire,—but this all independently of religious or sectarian preferences or professions. The tendency among students unquestionably is to estimate one another according to their attainments and worth. They would hardly enter a college and persevere in their studies unless they put a high value upon the work they have engaged in, and consequently those that have any acknowledged superiority in the work are certain to be estimated highly by them. Dogmatical peculiarities are hence subordinated—subordinated but still left untouched so far as any positive teaching is concerned. The undergraduates are, each of them, particularly assigned to the care of some minister or clergyman in the city, whom, for the purpose of religious instruction, they select for themselves, or whom their parents or guardians may select for them; and at the daily morning prayer, at which attendance is voluntary, there are always a goodly number whose religious sentiments are appealed to and awakened, and that all the more effectually, perhaps, because attendance is voluntary. It is certain that no single instance of indecorum or indelicacy has ever occurred during the time of prayer. It may be safely asserted then that since the University was made to have its present form, while genuine piety, religion pure and undefiled, have found in it as safe and genial an abode as they could among the strictest sect of Christendom, its freedom from predominating sect influences has, unquestionably, tended to cause the different religious bodies into which the community is divided to work together with greater harmony and regard one another with greater respect and consideration, not in external action only but with sincere sentiment. The fact that the members of different religious bodies have combined to support this University by the most liberal contributions shows very conclusively that the spirit which exists in the city is not of the fanatical kind. Fanatical exhibitions have generally been discountenanced in Montreal, and I hope always will be discountenanced. Moreover, from the affiliated Colleges, we have students of different denominations, and this is a fact that clearly shows their confidence that neither the piety of their students nor their maintenance of those diversities of Church government, or it may be of religious beliefs, are endangered by their course of study in science, philosophy or literature. It rather shows a wise determination that their students shall be as well qualified as possible for the great business of human salvation—qualified in obedience to the necessities of the age and in harmony, as I believe, with the designs of Almighty God. It would be a dreadful thing here, if there was no common ground of religious faith and moral conviction upon which the different churches or denominations could meet in amity, and as things are, I am not sure but that such different denominations as we have, are beneficial and desirable. The communion of the saints is the hope of every Christian. In the ecclesiastical sense, it is certainly remote, however, and in the meantime till the millenium come, the diversities referred to, arising, for the most part, from political conjunctures that belong to the history of the past, seem to be necessary for our human progress and civilization, as long as they cooperate and indicate a tendency to unite on all points that are essential to human salvation. For Christians this salvation must be brought by the gospel of Christ—"Jesus Christ, the same yesterday, to-day and for ever"