

*To His Excellency, the Most Honorable Henry Charles Keith Petty Fitz Maurice, Marquis of Lansdowne, G.C.M.G., etc., etc., Governor General of the Dominion of Canada:—*

MAY IT PLEASE YOUR EXCELLENCY,—On behalf of the University of Bishop's College, Lennoxville, we bid you a hearty welcome, and desire at the same time to express our warm thanks for the honor conferred on the College by your presence this day, accompanied by Lady Lansdowne.

It was with unqualified pleasure that we heard that you had consented to receive our honorary degree of D.C.L., which enables us to enrol your name amongst those who, by the acceptance of this degree, confer honor on our University.

Your Excellency may wish to know something of our past history, and of the objects sought to be attained by the founders of Bishop's College, and the following statement will, we trust, enable you, to some extent, to understand our position.

We do not lay claim to be either a large or richly endowed seat of learning, but we aim at doing the work we have taken in hand thoroughly and in the spirit of the founder, the late Right Rev. Dr. G. J. Mountain, Bishop of Quebec, a man truly apostolic in character, whose name is held by all churchmen in the Province of Quebec in the greatest veneration. His diocese was at the time of the foundation of the College coterminous with the Province, so that Bishop's College was intended to be, and has indeed since been, the Church of England University and College of this Province. The College was incorporated in 1843, and created into a University in 1853 by a charter granted by Her Most Gracious Majesty Queen Victoria.

The primary object of the foundation was to provide the means for educating in Canada a body of clergymen, selected from the people of the country, who could efficiently bring home to the people the ministration of religion according to the doctrines and discipline of the Church of England. It was at the same time felt that a mere theological training would not be sufficient for this purpose, but that students intended for the church should also receive a training in arts, and while under training should be associated with other students, whose object was the attainment of knowledge without reference to any special profession. The system adopted was residential in character following the great English models, although in a humble way—and avoiding that method where students attend lectures only, without the careful supervision which our system affords. We claim also for our system that students derive incalculable advantage from their daily association with the professors, who are necessarily men of culture.