

a teacher, not given to wine, modest, one that ruleth well his own house . . . . gentle, just, holy . . . that he may be able to exhort in sound doctrine and to convince the gainsayers." The qualifications required by St. Paul are certainly comprehensive but we have no hesitation in saying that Father Langevin possesses them in a high degree. His strong common sense, his impartial judgment and eminent freedom from prejudice assuredly entitle him to be called "prudent" and "just." He is a "teacher" and one of no ordinary ability. His learning is both broad and deep, and he has the happiest faculty of communicating it to others. His knowledge of Holy Scripture and the faculty with which he uses the sacred text were at once the delight and the despair of his students. He is an orator of the most natural type. Many a commonplace speaker grows eloquent on occasion under the influence of place or theme. But Father Langevin sitting quietly in his chair with folded hands "chatting on spiritual subjects"—perhaps this phrase conveys better than any other the idea of the *lecture spirituelle*—could stir his listeners as the wind stirs the leaves, and lift them to the highest realms of thought with as little effort as a bird requires to fly. His winning manners, his thoughtful kindness, his entire forgetfulness of self, surely correspond with our ideas of "gentle" and "modest." The successful manner in which he acquitted himself as professor, as director, and as parish priest, his ability to win both love and respect merit for him the title of "one that ruleth well his own house." His abstemious habits, his contempt, not theoretically but practically expressed for the business of eating and drinking, bear witness that he

practices in a heroic form that virtue whose lowest degree means "not given to wine." The fiery earnestness of his sermons in which a masterly grasp of theology is supported by the persuasive power of genuine feeling, as well as by all the art of rhetoric, stamp him as one preeminently fitted "to exhort in doctrine and to convince the gainsayers." And any one who has ever seen him saying Mass will readily believe that he is "holy." And there is no better method for a close observer to judge of the piety of a priest. In Father Langevin piety is not an exotic plant, it is robust and hardy for it is rooted in its native soil and has been well cared for besides. It finds its expression not merely in devotional exercises but in every action of his life, in the steady constancy with which he obeys the great command of labor given to the human race. A tireless worker, work is not with him simply the passion of a restless mind, but the cheerful and constant fulfillment of duty. As Director of the Seminary he was constantly warning the young men under his guidance against the seventh deadly sin, the besetting sin of so many who are free from grosser vices. But his example is still more powerful than his words. His lamp was ever burning until midnight, often much later, and he was always in his place at five o'clock morning prayer. No man could unbend the bow more readily and gracefully, or with more hearty enjoyment, but his hours of relaxation were always brief and separated by very wide intervals. Take him all in all and it is not too much to say that he is a bishop after St. Paul's own heart, and that the diocese is blessed indeed in which an Alexander Taché is succeeded by an Adelard Langevin.

D. V. PHALEN, '89.