

Chapel were regarded as noteworthy events by the students at large. And the preacher who can stand this test will do honor to any cathedral pulpit in the land. The breadth and toleration of his views was in plainest evidence to those who had the good fortune to attend his classes of moral Theology, but not here alone. He was *ex officio* a member of the senate of the University, and not an indifferent one either. He studied our educational system as a whole, and in all its parts, laying aside altogether whatever prejudice he may have previously acquired in favor of other systems or methods. And though very far from believing that every change is a progress, he was distinctly in favor of progress. The great problem of education in mixed communities engaged his most earnest attention, purely in a speculative way indeed, for little did he think at that time that he would very soon be obliged to take an active part in its practical solution. When the tumult arose in the United States over the "Faribault plan," when Archbishop Ireland was assailed at home and abroad, and especially by a portion of the French Canadian press, as though he were almost an arch-heretic, Father Langevin viewed the situation calmly and reasonably, and it is safe to say that he was one of the very few men in America who had not prejudged the case. His attitude towards the controversy concerning the relations to the Church of the Odd Fellows and kindred societies, was equally dispassionate. He did not distrust the American bishops either individually or collectively, and he was not one of those who, when they find the ground on which they stood to prove that "it cannot be" slipping from under their feet, take refuge immediately in "it must not be."

All this was a preparation, an unconscious preparation indeed, for the position he is now about to occupy. Only one thing more was needed, that he should get a close acquaintance with missionary work in the North West. The Archdiocese of St. Boniface comprises not only the whole of the Province of Manitoba but also the Districts of Assiniboia and Keewatin and a part of the Province of Ontario. Fifty mission stations are scattered over this vast but thinly populated

territory. To become superintendent of these missions Father Langevin in obedience to the Superior General of the congregation and at the request of Archbishop Taché left Ottawa in 1893 for St. Boniface. In the following year an additional burden was laid upon his shoulders, he was appointed pastor of St. Mary's Church, Winnipeg. How he is looked upon in this position we are told by the *Winnipeg Nor' Wester*: "At all times during his pastorate has he been in touch with his people. At once on assuming charge he endeared himself to both classes of his parishioners, the French speaking and the English speaking. He is cherished by one as highly as by the other and Father Langevin is as much the *soggarth aroon* as if he hailed from the old land." This is high praise indeed, but it is not strange news to those who knew him at Ottawa. Nor are we surprised to learn that he has thrown himself boldly into the fight for separate schools. His naturally impetuous temperament is well governed and controlled by a wonderfully prudent judgment, but he is not the man to submit tamely to injustice, and he may be trusted to carry on the struggle until victory is won. "Our position as Catholics is not bright in Manitoba," he says, "but I believe that we shall reap what he (Archbishop Taché) has sown with such heroic labor. All hope is not lost. The hour of politicians will pass, and the hour of God will come." This is not an impassioned utterance from the pulpit, it is an extract from a private letter written to one far distant from the scene of conflict, and it shows the sublime confidence with which the newly elected Archbishop enters upon the duties of his office in troubled times. That he does not make light of the difficulties by which he is surrounded is evident from the fact that he expresses the hope,—it was not yet certain that he would be appointed,—that he "will not be called upon to drink the dreadful chalice of the succession." But now that the cup is placed in his hands and he must drink it, he will do so without flinching, knowing that they who share the Master's agony may hope to share his consolation as well.

"It behoveth a bishop to be prudent,