

professorship of classics in his Alma Mater. This position he held for three years when he resigned it to begin his sacred studies in the Grand Seminary. During the two years which he spent in this institution his very marked aptitude for the study of moral theology drew him especially under the notice of Father Rouxel, who is said to have remarked that this young man, if he continued as he had begun, would make the best professor of morals in Canada. Adelard Langevin remained at the Grand Seminary until he had received deacon's orders, and for a time was private secretary to Archbishop Fabre, thus early getting a glimpse at the manner of governing a diocese. As deacon and secretary he accompanied the Archbishop in his pastoral visits and thus had the opportunity of making a comparative study which caused him to change his purpose of becoming a secular priest. Instead of returning to the Grand Seminary to finish his theological studies he went to St. Mary's College and spent a year with the Jesuits. It was during this year that he decided to seek admission to the ranks of the Oblates of Mary Immaculate.

In 1881 the young deacon began his novitiate under Father Boisramé, at Lachine, following the advice of his spiritual director, Father Colin, the venerable Sulpician "You will be happy among the Oblates," the latter said to him, "they are doing great good. Wherever you may be stationed your life will be that of an Apostle." In 1882 he pronounced his perpetual vows and was ordained priest in the chapel of the Good Shepherd Monastery in Montreal. He was sent at once to St. Peter's Church on Visitation Street which is in charge of the Oblate Fathers. Here his duties were four or five hours study daily, three hours in the confessional every day and six or eight on Saturday, preaching in his turn, visiting the poor and sick in their homes and in the hospitals, and especially giving missions in the surrounding district in which work he took a particular delight. For three years Father Langevin was thus engaged. It was while he was at St. Peter's that Archbishop Taché having come to Montreal on business first met the young priest of whom he at once conceived so good an opinion.

From that date he sought to have him transferred to Manitoba. But it was not yet to be.

Father Langevin had labored in the cause of intermediate education, he had become familiar with every detail of the administration of a large city parish, and had served in every department of that administration. He was now for a time to be engaged in the work of higher education, and the training of aspirants to the priesthood. Up to 1885, both the scholastics of the Oblate congregation and the students of the diocesan seminary lived and studied in the college buildings at Ottawa. But as their numbers increased the east wing, now popularly known as Divinity Hall, became overcrowded, and the pressure had to be relieved by building the Scholasticate at Ottawa East. With the scholastics, went as their superior, Father Mangin, who had been for many years director of the Seminary and professor of Moral Theology; and to replace him in these two offices, Father Langevin came from Montreal to Ottawa, and entered upon his duties in the University in September, 1885.

No higher tribute to his merits could have been paid, than his selection at the age of thirty to be director of a grand seminary, a position more difficult in many respects than the episcopate itself. It goes almost without saying, that one who can fill this position worthily, is worthy of the mitre. And for eight years it was worthily filled by Father Langevin. The Seminary rose to be the school of Theology of the University, and from being merely a diocesan institution, it came to have students from all parts. Nothing could have given more pleasure to the new director. He had never before come into contact with Canadians of English speech. Their language was strange to him, their ways and customs likewise, but he had none of that insularity which can coexist only with narrowness of mind, and he devoutly believed in the maxim of the apostle "Try all things, hold fast that which is good." He devoted the scant leisure left to him by his daily duties as director and professor, to the study of the English language, with what success may be judged from the fact that before he left Ottawa, his sermons in the University