

day in grammar and latin to his brother. In 1811 he entered the seminary, and devoted himself exclusively to his theological studies. There, as well as at school, he was soon distinguished among his fellow-students: but, in the following year, alarmed at the sanctity required for the Priesthood, he resolved to renounce his intention of embracing the ecclesiastical state. In vain did his director endeavour to calm the anxieties of his conscience; he was persuaded that he had not a vocation to so sublime a state. He left the seminary to the great regret of his masters and fellow-students, and entered upon the study of the law. After having gone through the necessary examinations, and supported his thesis with great credit, he attended, for some time, the law offices of Mr. Corbiere, who was afterwards, in 1822 minister of the interior. Solely from a love of Science, he applied himself to the study of medicine, without, however, having taken out his degrees in that faculty. He also applied himself to the study of the living languages, and learned English, German, Italian, and Spanish; he also studied Hebrew, Arabic, and Chinese—he gave his attention to mechanics, astronomy, and various branches of physics. A course of studies so varied, and pursued with so much success, procured him a great reputation for learning throughout the country; but such unremitting application undermined his health, and obliged him to travel in order to re-establish it. He went to London, and, as his active life did not allow him to remain unemployed, he became professor of the French language in a college of that city, where he did not, however, remain long; being required to conduct the pupils to a Protestant church, he refused, re-

signed the lucrative situation he held, rather than act against his conscience, and returned to Rennes, where he again resumed his literary and scientific studies. After some time he applied himself again to the study of divinity, and soon felt the desire revive of entering into the ecclesiastical state, and even of devoting himself to the foreign Missions, as the ardour of his character drew him towards great enterprises.—He was encouraged in this design by his director, Mr. Robion, formerly professor of divinity, and now Bishop of Coutances. Mr. Robion wrote himself on this subject to one of the directors of the Foreign Missions, giving to be understood, that a person endowed with so many precious qualities, would undoubtedly produce much fruit among the infidels.

“Mr. Havard came to Paris in 1818, and entered the seminary of St. Sulpice. During the three years he remained there he was remarkable for the great ardour he manifested for the sublime and perilous career to which he destined himself, and his unremitting application to study. To the love for learning he united a sincere and solid piety, and never neglected any of the religious exercises prescribed by the different rules of the seminary. The theological knowledge he had acquired by his former studies, enabled him to employ a part of his time in acquiring a greater knowledge of foreign languages. Foreseeing, that in his missionary career, he would have much to endure from the severity of the seasons, and that he would be exposed to great hardships and privations, he wished to habituate himself to all the rigours of heat and cold. With this view, during the winter, even that of 1820, which was extremely severe, he kept the windows