

most disposed to detract from his merits, would I am sure, without a single exception, admit that he had but one end in view, the interests of the institution, to whose prosperity the labours of his life were devoted—that the very failings they would ascribe to him arose from the too great ardour of his zeal in the furtherance of the darling object of his virtuous ambition. Until after I had ceased to be a student, and had come into more intimate relations with him, I did not know the deep and sincere anxiety which he constantly entertained for securing the health and comfort of all around him—of the youngest members of the community just as much as of his own.

Of his zeal, his humility, his disinterestedness, I have present to my mind, at this moment, innumerable instances, discovered but accidentally, and known but two or three. God for whom these things were done knows them—and will reward them.

I have said nothing, I need say nothing of those events which are known to all who have heard of Maynooth. Dr. Montague was the father of the college. Through his untiring exertions, working noiselessly, unostentatiously, almost all the buildings were erected. It may be said that the college was built by him; and let it be remembered that these things were done in days of difficulty, and peril, and darkness.

I write this undigested, and hurried, and imperfect sketch, not so much to gratify public curiosity as to call to the minds of my venerated brethren on the mission, the image of the great and good man who has just departed from amongst us. Whatever may have been the errors of his head (and who is without them?) his heart was sound and pure to the very core—of genuine virtue he was the model and the friend. What he believed to be right, and just, and true, by that he abided, and by that only; and surely there is no clergyman who had been a student in Maynooth, who, when he hears of his death will not feel a melancholy pleasure in offering up the holy sacrifice of the altar for the eternal repose of the soul of Dr. Montague, whose voice and whose footsteps will be heard no more again for ever amid the scenes where he had grown old in doing good ere many among us had yet learned to lisp the name of God.

FATE OF THE APOSTLES.—St Matthew, the apostle and evangelist, is supposed to have suffered martyrdom, or to have been slain with a sword at a city in Ethiopia. St Mark was dragged through the streets of Alexandria, in Egypt until he expired. St Luke was hanged upon an olive tree in Greece. St John was put into a cauldron of boiling oil and escaped death; he afterwards died a natural death at Ephesus. St Peter was crucified at Rome, his head downwards at his own request, thinking himself unworthy to die

in the same posture and manner as his blessed master. St James the great was beheaded at Jerusalem. St James the Less was thrown from a pinnacle or towering of the temple and then beaten to death with a Fuller's club. St Philip was hanged up against a pillar at Hierapolis, a city of Phrygia. St Bartholomew was flayed alive by command of a barbarous king. St Andrew was bound to a cross, whence he preached to the people until he expired. St Thomas was run through the body with a lance at Coromandel, in the East Indies. St Jude was shot to death with arrows. St Simon Zelotes was crucified in Persia. St Matthias was first stoned and then beheaded. St Barnabas of the Gentiles was stoned to death by the Jews at Salomica. St Paul was beheaded at Rome by the tyrant Nero.

General Intelligence.

[From the Tablet.]

CONVERSIONS.

Concluded.

SECESSION OF THE REV. E. G. BROWNE.—The last 'Church and State Gazette' contains the following letter from one of its former contributors:—"To the Editor of the Church and State Gazette. At this critical juncture, while my mind was being tossed about with various ideas—while I was being driven here and there searching for the fair heavens—my soul was providentially directed to Milner's 'End of Religious Controversy.' I believed before this precious volume fell into my hands, that however seemingly the English Church might have lost the outward marks of Catholicity, she retained her orders. To this point, I naturally turned my attention, and soon saw, from the incontestible evidence brought forward by Milner in the 29th letter, that even allowing the validity of the succession and consecration of Parker, still the form used was such that the words applied to the bishops might be applied to a child—'Take the Holy Ghost, and remember that thou stir up the grace of God which is in thee, and the imposition of hands.' This 'form' was pointed out as objectionable by the Catholic divines, Doctor Champney, Lewgar, and others—that in 1662 the 'convocation altered the form of ordaining priests and consecrating bishops.' 'But (as Milner observes) admitting that these alterations are sufficient to obviate all the objections of our divines to the ordinal, which they are not, they come above one hundred years too late for their intended purpose, so that if the presbys and bishops of Edward and Elizabeth's reigns were invalidly ordained and consecrated, so must those of Charles II's reign, and their successors have been also.' Admitting that Parker and his consecrators, Barlow and Scory, were validly consecrated yet being out of the pale of St Peter, the Church of