

affrighted girl. "Here, lean on me," she added, dragging the queen, still half asleep, from her room.. "Hasten for your life, we may yet be in time, for we must go back the way I came."

The queen, still scarcely conscious, was thus half through the gallery, before a knot of ladies and servants had found their way to her chamber, and the fire had made such progress that it was with difficulty they escaped with their lives.

In her full dress only, the queen was hurried into St. James' Park, still leaning heavily on the arm of her young maid of honor, the whole Park lighted up by the bright red glare from the burning palace.

Accompanied by the ladies attached to her person, the distressed queen made her way hastily along, in the direction of St. James' Palace in this pitiable condition. But she was doomed to suffer still more mortification on this memorable night.

An immense throng of persons had by this time assembled, and a cry of "The queen, the queen," was raised, as Mary crossed the Park on her way to the Palace of St. James.

Amongst these persons were two gentlemen, Sir John Fenwick and Colonel Oglethorpe; they were both warmly attached to the interests of her father.

The bright red glow from the burning palace revealed to them the pale features of her majesty, who was speechless with fear, and the suddenness with which she had been dragged from her couch, for naturally a very heavy sleeper, she had not been aroused by the shriek of Florence, or the speedy alarm that had followed them. Indeed, she was, so to speak, but half asleep when hurried out of her chamber.

Sir John and the Colonel followed her through the Park, on her way to the palace; it was too good an opportunity for these steady adherents of her father to let slip by without telling the queen the truth. Accordingly they reviled her with many hard words; they made her remember that filial sins would come home to her, sooner or later, "and notoriously insulted her," says a manuscript authority.

Doubtless, her savagely unfeeling conduct when she took possession of this very palace, the principal portion of which was consumed on that night, was still fresh in their minds, together with her shameful refusal to let her father have his personal wardrobe, or to restore to her unfortunate step-mother, the cabinet of silver filagree which she had asked for.

The long gallery was burnt, together with most of the royal apartments, also those of the king's officers and servants, and many invaluable portraits and treasures.

The reproaches levelled at her in the Park, in the presence of others, were the most painful on account of their truthfulness. She was much dismayed, too, by the loss occasioned by this disastrous fire, as well as really ill from fright and exposure to the night air.

(To be continued.)

THE SYNOD OF THE IRISH BISHOPS AT MAY-NOTH.

THE Synod opened on Tuesday, 31st August, at St. Patrick's College, Maynooth. The special correspondent of the 'Freeman's Journal' gives the following description of the ceremonial at the opening:—

At about half-past nine o'clock the college belled out its warning tones, and soon there was a greater stir about the college squares and cloisters. The Prelates who, in mitres of white or of cloth of gold, and in amice or red cope, began to stream into the chapel of St. Joseph, which had been fixed upon as the place whence the procession was to start, and there awaited the coming of the eminent and illustrious Cardinal Archbishop of Dublin, to whom is confided the responsibility of presiding over the Council. At a few minutes before ten o'clock intimation was conveyed to his Eminence that all was now in readiness, and immediately afterwards, accompanied by the ministers of the Mass, the masters of ceremonies, the cross-bearers, and other attendants, his Eminence entered St. Joseph's Chapel, and was received with all reverence by the venerable assembly. He was then vested in cope and jewelled mitre, and some preliminary arrangements and formalities having been concluded the procession was formed, and word was given that it should be set in motion. It was a charming morning just then, and the grass and the foliage of the college square looked exquisitely fresh and green. First in the procession came the clergy of the religious orders not belonging to the Synod; after them followed the secular clergy not belonging to the Synod; to these succeeded the choir of priests charged with the sacred music of the day. After the choir came the two ogians of the Bishops; next came the provincials of religious orders; then the capitular dignitaries; then followed the officers of the Council, with the procurators of absent Bishops; then the prelates themselves; and, lastly, the Cardinal President of the Council. When the procession began to move the hymn "Veni Creator" was intoned by the choir, and was caught up and sung in unison by the whole body of the procession. The scene was a striking one, as the long array moved on in the sunlight around the college grounds.

When the circuit of the college grounds was made the procession entered the chapel, and the clergy, dignitaries, and Bishops took the seats marked out for them by the masters of the ceremonies on either side the choir. The old college chapel has witnessed in its time many sacred scenes. It has witnessed the consecration of Bishops—it has seen thousands of Levites ordained into the priesthood—it has been sanctified by hundreds upon hundreds of "first Masses" offered at its altars; it has echoed to sad requiems chanted for dead students and superiors, but its crowning glory was reserved for Friday, when it became the meeting-place of a National Synod. It is true that it afforded scarcely the resources requisite for such an event, and much of the splendour of

the day's ceremonial was impaired because of the want of altar space. But it would have been a pity if it had passed away without leaving as an additional item for its history the fact of being the hall of a Council of the Irish Church. The following is a list of the prelates and others who were assembled in the church:—

The Cardinal Archbishop of Dublin; Archbishop of Armagh, Primate of Ireland; Archbishop of Tuam; Archbishop of Cashel; the Bishops of Dromore, Derry, Down and Connor, Kilmore, Clogher, Ossory, Raphoe, Ferns, Ardagh, Cork, Ross, Killaloe, Limerick, Waterford, Cloyne, Achonry, Elphin, Galway, Clonfert, Killala, Kildare; the Vicar-Apostolic of Madras, and the Abbot of Mount Melleray.

Among the superiors of religious orders present were—Very Revs. Father Walshe, Provincial of the Jesuits; Father Dove, Provincial of the Vincentians; Father Cook, Provincial of the Oblates; Father Conway, Provincial of the Dominicans; Father Cosgrave, Provincial of Franciscans; and Father Holland, Provincial of the Discalced Carmelites. Canonists and theologians—Very Rev. Dr. Levins, P.P., Ardee; Monsignor Woodcock, Rector of the Catholic University; Dr. Quinn, P.P., V.G., Armagh; Dr. O'Flanagan, P.P., V.G., Ardagh; Dean MacMahon and Canon Birmingham, Clogher; Professor Croly, Maynooth; Dr. Finegan, Kilmore; Dean Cantwell and Dr. Ryan, Cashel; Dean Neville and Canon Sheehan, Cork; Archdeacon O'Regan, P.P., Mallow; Dr. Whitehead, ex-V.P., Maynooth; Dr. McCarthy, V.P., Maynooth; Dr. Molloy, Vice-Rector, Catholic University; Dr. Walshe, Professor of theology, Maynooth; Dr. Clery and Canon Lee, P.P., Bray; Dean Brown, Maynooth; Dr. O'Malley, Killaloe; Dr. Macnamara, President of the Irish College, Paris. The Very Rev. Dr. Tynan and Father O'Higgins, who acted as reporters at the Vatican Council perform the same duty at the present National Synod.

Having recited the prayers of invocation to the Blessed Virgin, to St. Patrick, and to St. Laurence O'Tool, the Cardinal President vested for Mass, which was then celebrated with all the ritual observances prescribed in the book of ceremonies. His Eminence was attended by the following ministers—The assistant priest was the Very Rev. Monsignor McCabe, P.P., V.G.; the assistant deacons of the throne were the Very Rev. Dr. Woodcock, and the Very Rev. Canon Keogh; the deacon and sub-deacon of the Mass were the Rev. Father Fee, C.C., Marlborough street, and the Rev. William Cullen; and the masters of the ceremonies were the Rev. Father M'Swiggan, the Rev. Dr. Tynan, and the Rev. Father Higgins. At the conclusion of the Mass the Lord Bishop of Dromore ascended the pulpit, and preached an impressive and practical sermon. His lordship was dressed in the black episcopal dress peculiar to the Order of St. Dominick, of which he is a distinguished son. We append a report of his Lordship's address to the Fathers of the Council:—

"Preach the Word, be instant in season, and out of season, reprove, entreat, rebuke, in all patience, and in all doctrine."

"My Lords, Very Rev. and Rev. Brethren,—When we reflect on the nature and requirements of the office in which it has pleased God to place us, Bishops and priests, our minds must be filled with grateful astonishment at the dignity to which we have been raised, and at the same time awe-struck with the terrible responsibility which it involves. We are the ambassadors of Christ, to make known his commands, and to announce the treasures of His mercy, and the rigours of His justice. *Pro Christo legatione fungimur.* We are the appointed teachers of the science immeasurably surpassing in value and sublimity the grandest discoveries of modern science. Nay, we are the helpers of God, not indeed in creation, which cost him only a word, a simple command, but in that great work for which He laboured during the three and thirty years of His blessed life, and for which He poured forth all His blood, even to the last drop that warmed His breaking heart. We have been invested with powers which He did not confide even to His angels. On the day of His resurrection, when He triumphed over sin and death, He left us, in the person of His Apostles, the wonderful power of breaking the chains of Satan, and restoring to the poor sinner his forfeited rights to everlasting bliss. 'As the Father,' said He, 'hath sent me, so I send you. Receive ye the Holy Ghost; whose sins ye shall forgive shall be forgiven, and whose sins ye shall retain shall be retained.' At our bidding the very Son of God comes down on our altars, we receive Him into our bosom; every day we unite ourselves to Him in the closest of unions. *Non fecit taliter omni natione.* But according to the sublimity of our calling shall be the depths of our degradation, if we neglect to perform the duties of our state, or perform them in a heartless or careless manner. On the day of final retribution Almighty God will bring us to account for the flock entrusted to us, and it is our first, our most necessary duty to guard that flock from the wiles of Satan, from the insidious stratagems or open persecutions of his proselytising agents. Faith is the foundation of all that renders our conduct meritorious to Him; without faith we cannot please God. Christ tells us Himself that he who believes not shall be condemned. Now, we have assembled here with the sanction, the warm approval of Christ's Vicar on earth, chiefly to guard that faith from every danger to which it is constantly exposed. For that purpose sanctity in the priests is an absolute condition. No matter what our learning, no matter what our eloquence, no matter what our talents or ability to detect the sophistries of those who oppose that faith, all will fail unless we aspire to that sanctity which Christ proposes to us by His example. If the Irish priests should ever become lukewarm in defending the interests of God—if they should become zealous in promoting their temporal interests, but lukewarm in forwarding the interests of God and the salvation of souls; if they waste their time in unnecessary amusements or in study which does not appertain to their sacred office; if they be vain, supercilious, estranged from the poor, then very soon the attachment which the Irish people feel towards their clergy will evaporate, the Sacraments, the source of grace, will be neglected, and the bonds which bind and have bound the