

THE DEATH OF SALADIN.

BY REV. J. B. O. ABBOTT.

In the middle of the eleventh century there arose a Mohammedan prince in Egypt, by the name of Saladin. Ascending the throne of the ancient Pharaohs, and guiding the Moslem armies, he rolled back the tide of European invasion with which the crusades were inundating the Holy Land. His legislative genius constituted him the glory of his own country, while his military exploits inspired Christendom with the terror of his name. The wealth of the Orient was in his lap, the fate of millions hung upon his lip, and one half of the world was at his disposal.

At last, death, the common conqueror of us all, came to smite the crown from the brow, and to dash the sceptre from the hand of this mighty monarch. As he lay upon his dying bed, looking back upon the visions of earthly glory, fast slipping away, and looking forward into the impenetrable obscurity of the future, his soul was overwhelmed with those emotions which most, under such circumstances, agitate the bosom of every thinking being. For a long time, his unbroken silence indicated the deep absorption of his thoughts by the new subjects which now engaged his spirit. At last, rousing himself from his reverie, with that firm voice which ever was accustomed to be obeyed, he said,—

Prepare and bring to me my winding-sheet. It was immediately done as commanded, and the winding-sheet was unfolded before him.—The dying Sultan gazed upon it long and silently, and then added.

Bring here the banner around which my chosen guards have rallied in so many victories.

The banner was immediately presented at the royal couch, and all in silence awaited the further directions of the monarch. He passed for a moment, and then said,

Remove those silken folds, and attach to the staff, in their stead, this winding-sheet.

It was done with the promptitude with which the directions of the Sultan ever were obeyed.—The dimmed eye of the dying monarch gazed upon the mournful emblem of mortality as it hung from the staff around which he had so often rallied his legions in fields of blood, and said,

Let the crier, accompanied by the musicians in a funeral dirge, pass through all the streets of Damascus, and at every corner wave this banner, and proclaim, 'This is all that remains to the mighty Saladin.'

There was then such a procession as the imperial city had never witnessed before. Gathered in front of the portals of the palace, where the musicians, the crier, with the strange banner, and the military escort, doing homage to this memorial of death. Silence pervaded the thronged city, as the wailing of the dirge floated mournfully through its long streets. The crowds, in silent awe gathered at all corners. Suddenly the dirge dies away, and all is still. The hearts of the multitude almost cease to beat as the cold, white sheet, soon to enshroud their monarch's limbs, is waved before them. Not a sound disturbs the silent city, as the clear voice of the crier exclaims, 'This is all that remains to the mighty Saladin! Again the soul-moving strains of the requiem vibrate through the air, and the procession moves along its melancholy way. Not a sound of mirth was heard as that day's sun went down, and tears were extorted from many eyes unused to weep. As the stars came out in the sky, the spirit of the monarch took its flight to the throne of judgement, and the winding-sheet enshrouded his limbs, still in death. Seven hundred years have since that hour tolled away, and what now remains to the great monarch of the East? Not even a banquet of dust can tell us where was his sepulchre.

Are you young, are you rich, are you powerful? How soon will you point to your winding sheet, and say, 'This is all that now remains to me! Are you bereaved, world weary, broken hearted? How soon may you be able to say, 'This winding sheet is all that remains to me of every conflict and of every sorrow!

SAINT GEORGE'S AND CANDLEMASS DAY.

Friday next will be the Purification, and as St George's affords space for a grand procession, let us hope that many will attend with wax-candles and jubilation. The procession takes place

before the High Mass, which will probably be sung by the Bishop, and if all be done well, and there is every reason to expect that all will be done well, then St George's will indeed re-echo one of old times, of old celebrations, of old glories, of old Catholic ceremonies, of old Catholic days, when religion shined so largely in the every-day business and recreation of life.

In the days gone by—and will they ever return?—man, Englishman made much account of those golden chords which connected them with the past and the future. The past and the coming shared their care as much, and in most cases more than the present. What God has done, and what He would yet do for them in the other world, held strongly on their minds and affections; and their religion, which ever connected them with the past and with the future, was to them dear as the apple of their eye.—Hence, as the revolving year brought them stage by stage to the memorable events of redemption through the feasts of the Church, that Church and all connected with it was to them above all price. What a loss was that when heresy and irreverence and infidelity and mocking and scoffing and headlong disruption and destruction covered the green meads and garden enclosures of religion, clean and undefiled, with the slime and lava of foreign deformers! Take the festival of Candlemass, or the Purification, when every church throughout the land had its holiday and procession with wax-lights—it was thus amongst the old Saxons, and thus it continued until the terrible change called the Reformation, and the name still holds on the Calendar Protestant as it is—the Purification. The light did shine at last in the second Temple when the Blessed Mary took her child Jesus into it, and when Simeon received the Orient from on high into his aged arms, with 'Now, dismiss thy servant, O Lord, in peace, for mine eyes have seen, &c. This day of His shining forth in the Temple was fitting for the procession of lights in the Christian Temple, and with burning hearts and shining wax-lights in hand, the village or the city church was made glad by the faithful, who more roared them in reverential sincerity and earnest faith and Divine love. The very ceremony took them back in grateful thought to the old Temple, when the Lord of Light was there as a lowly babe, and it cast them also forward into the magnificence and splendour and mighty celebrations in the celestial world.—Here the glory of the Lord of Light shall be revealed.

Oh, how delightful must have been the day of Candlemass to the whole of the land in the ages of light and faith and love! The light then was strong, the faith was steadfast and unrevolving, and men's minds were not confused and in doubt. The light stood high and bright above the land, and shone steadily over the sea—there was no fear of mistake, but now which is the light among so many by which the wandered on the night wave is to save himself? There is a light there, another here, one is red, another blue, one is steady, another revolves—which is the poor struggler in the storm to take for his guide? Is it Rome, Geneva, or Canterbury? What a fearful thought! What was the old light in the old times? What guided Austin and Cuthbert and Oswald and Thomas of Canterbury—old saints of God and glorious lights of the Church, whose names are for ever? Did Canterbury follow Rome, or Rome Canterbury? And why are the old and safe ways and the ways of God's saints changed? Should the old men rise up from their graves and come amongst us, at the feast of the Purification, when of the Church functions would they acknowledge as their own—the function at Westminster Abbey next Friday, or the function at St. George's? Would they take part—could they—in that glorious abbey on the other side of the Thames, the chint of which some one has cut away from the chancel, making a highway between the head and legs of the once glorious body, or would they join with us in St. George's, where is the old Mass—as it was in the good old English times—as St. Thomas of Canterbury offered it and all the Catholic world with him—as it was said when St. Edward the Confessor heard it? Look at the carved stone in the Saint's Chapel, in which the Saint is seen hearing Mass, and see if Canterbury follows Canterbury according to the days of Catholic unity, when Canterbury followed Rome, and thus kept herself and England with the Catholic world in the one old unchanged Faith and the one unchanged worship.

I may offend some, but I don't wish it, God knows. However, I have no time or wish to

say more. Let us pray for God's grace and leave all to Him, as to conversions and fancied unions, there is a smack of ostentation in the midst of us, and it will never do—let us pray for our own conversion and labour hard to save our soul, and that is our own, by doing all we can to work out all the practical good, which is very considerable, in every one's power and in our own.

EXPLANATION OF THE CALENDAR OF FEASTS.

We copy from the Catholic Almanac the following guide to the Calendar, wherein a good explanation is given of all that concerns the Order of the Divine Office.

The words *double*, *semi double*, and *simple*, occurring in this Directory, show the different degrees of solemnity with which the offices of the Church are performed.

The word *double*, subjoined to a festival, denotes that the office of that festival is more solemn than that of a *semi-double* or *simple*.

The order of the festivals is as follows; *Double of the first class*, of the *second class*, *great double*, *double*; *semi double*; and *simple*.

A festival is called *double* when an entire anthem in the Church Office is recited or sung before and after each psalm, *semi double* when only a ward or two of the anthem are sung before the psalm, and the entire anthem after it, as is the case on Sundays. A *simple* has only three lessons at matins. A *feria* is any day of the week for which no saint's office is appointed.

The principal solemnities throughout the year are denominated *doubles of the first class*. The festivals instituted by the Church in memory of the Incarnation, Birth, Resurrection and Ascension of our Lord, and of the Descent of the Holy Ghost upon the Apostles, recall to our remembrance all that a good and merciful God has done for our salvation; and as the recollection of these mysteries contributes powerfully to inflame the devotion of the faithful, it is proper that these should be celebrated with more solemnity than other festivals.

Among the saints there are some whose festivals are celebrated more solemnly than those of others. Such are the feasts instituted in honor of the blessed Virgin Mary, of our Redeemer; of the holy apostles, who preached the Gospel and planted the Church; and of some other eminent saints.

Some of these greater solemnities have an octave, which, including the day of the feast, is a succession of eight days on which the office and mass of the feast are said; but in some cases, when another festival occurs within the octave, the office and mass of that festival are said instead of those of the octave.

Directions for using the Roman Missal, or Mass Book.

The prayers and portions of the Holy Scripture of which the Mass is composed are, in part, unalterably the same, and partly different every day. Those that are fixed and invariable are contained in what is called the *ordinary of the Mass*, to be found at the beginning of the Missal. The parts that are changeable or proper, viz. the *Introductions*, *Collects*, *Epistles*, *Graduals*, and *Tracts*, *Gospels*, *Offertories*, *Secrets*, *Communions*, and *Post-communions*, form the subsequent contents of the book. As the *Præfates* are not so frequently subject to change, they follow each other in regular succession in the Ordinary of the Mass.

In order therefore to find out the proper Mass of the day, look for that day in the calendar at the beginning of the book, opposite to which may be seen a reference to the page wherein it is contained. If a double should fall on a Sunday, then the Mass of the double is said instead of that of the Sunday, unless it be a Sunday of the first class, viz. the first Sunday of Advent, or Lent, Passion, Palm, Easter, Pentecost, and Trinity Sundays, which are never superseded. The Sundays of the second class, which cannot be superseded, except by doubles of the first class, are the 2d, 2d and 4th of Advent, Septuagesima, Sexagesima, and Quinquagesima, as also the 2d, 3d, and 4th of Lent.—It must however, be remarked that the Gospels for Sundays thus superseded by doubles are never omitted, but are recited at the end of Mass, instead of St. John's Gospel, and, also, that a commemoration of the Sunday by its proper *Collect*, *Secret*, and *Post-communion*, is always made immediately after the *Collect*, &c. of the festival.

But as it sometimes happens that a double is transferred to some future vacant day, on account

of the octave of some festival of higher rank intervening, then the difficulty of finding out the day on which such transferred festival is celebrated, may be easily removed by consulting the calendar of feasts.

Explanation of the Ornaments and Ceremonies used in the Holy Sacrifice of the Mass.

All the external rites used in the celebration of the holy mysteries are intended for the instruction of the faithful. The chief design of these rites is to commemorate and to represent the passion and death of our Lord and Saviour Jesus Christ. This is plainly to be observed in the altar and its ornaments, as also in the vestments which are worn by the priests.

The *Altar* represents Mount Calvary, where the Redeemer of the world expired upon an ignominious cross. This very word *altar* has relation to sacrifice, which must necessarily be offered to God in that church in which his true faith is professed; and hence this name of altar is mentioned by St. Paul. "We have an altar," says he, "whereof they have no right to eat who serve the tabernacle." Heb. xiii. 10. The altar also represents the table on which our blessed Saviour, the night before he suffered, celebrated his last supper with his disciples.

The *Candles* are lighted during the holy mysteries, through a motive of honor and respect. They represent the light of faith and the fervor of charity, which the Gospel inculcates. They are also expressive of spiritual life and joy.—"Throughout all the churches of the east," says St. Jerome, "when the Gospel is to be read, though the sun shines, torches are used, not to chase away darkness, but for a sign of joy."

The *Crucifix* is placed in the middle of the altar, to represent to our minds the passion and death of Jesus Christ, which is to be chiefly considered and piously meditated upon in this holy sacrifice.

The *Amice*, a linen cloth which the priest pulls over his head, and fastens round his neck, signifies the rag of linen with which the Jews blindfolded our Saviour in muckery, when they smote and buffeted him, saying, "Prophecy unto us, O Christ, who is he that struck thee?" Matt. xxvi. 68.

The *Alb* represents the white garment which Herod put upon Christ, after he had despised and mocked him. xxiii. 11.

The *Maniple* that the priest wears on his left arm, the *Stole* that hangs down from his neck, and the *Girdle*, figure the cords and fetters with which the officers of the Jews bound Christ, and led him from one place to another. John xviii. 12, 24.

The *Chasuble*, or upper garment, represents the purple garment which the soldiers put upon Jesus Christ, and the heavy cross that he carried on his blessed shoulders to Mount Calvary.

As to the color of the ornaments with which the priest celebrates the holy mysteries, the *White* is used on the festivals of our Lord, of the B. Virgin Mary, and of all the saints who are not martyrs.

The *Red* is used on Pentecost, on the finding and Exaltation of the Cross, and on the Feasts of the Apostles and Martyrs.

The *Purple* or *Violet*, which is the penitential color, is used on all the Sundays and Feries of Advent, and during the whole of the penitential time from Septuagesima Sunday till Easter, as also on all Vigils, Ember Days, and Rogation Days, when the office is of them.

The *Green* is used on all Sundays and Feries from Trinity Sunday to Advent exclusively, and from the octave of the Epiphany to Septuagesima Sunday exclusively, when the office is of the Sunday; but in the Paschal time the *White* is used.

The *Black* is used on Good Friday, and in Masses of Requiem for the dead, which may be said on any day that is not a Sunday or a double, except from Palm Sunday to Low Sunday, and the Octaves of Christmas, of the Epiphany, of Pentecost, and of Corpus Christi.

We understand that the students and faculty of Georgetown College intend having a splendid celebration on the 10th of May next, the day of the landing of the Pilgrims on the shores of Maryland. Z. Collins Lee, Esq. an able and talented lawyer of the Baltimore bar, has been selected as the orator on the occasion, and all other arrangements will be made to render the celebration worthy of the glorious event which it is intended to commemorate.—Pilot

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