

rose to the first mentioned Cardinal Deacon, who delivers it to the clerk of the camera, and he places it upon the altar.

When mass is finished, the Pope prays before the altar, and afterwards receives the rose, and carries it to his chamber. If the personage, to whom it is to be given, is present, he is summoned, and as he kneels at the Pope's feet, the Pope presents the rose to him, saying: 'Receive a rose from our hands, who though unworthy, hold the place of God upon earth, by which rose is signified the joy of the two cities of Jerusalem, that is the church triumphant and militant; by which is manifested, to all the faithful of Christ, that most beautiful flower, which is the joy and crown of all the saints: receive this, most beloved son, who art noble, powerful, and endowed with much strength, according to the world, that thou mayest be much more ennobled with every virtue in Christ our Lord, like a rosetree planted upon the streams of many waters, which grace may He, of his abundant clemency, vouchsafe to grant thee, who is three and one for ever, Amen. In the name of the Father, and of the Son, and of the Holy Ghost, Amen.' The person, to whom the rose is thus presented, after kissing the hand and foot of the Pope, returns his thanks, and, bearing the cross in his hand, is accompanied to his house by the college of Cardinals, between the two senior Deacons after all the other Cardinals, escorted also by the officers of the Roman court.

## The Seven Words of Jesus on the Cross.

### FOURTH WORD.

MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?

Matt. xxvii. 46. Mark xv. 34.

A God complains; his sufferings,

therefore, must be great. O you who pass by the way, come and see, if there be any sorrow like to his sorrow.' (Lamentat. i. 12.) And to what, indeed, can we compare it? Is it to the sorrow of the two culprits, who are suffering the same punishment at each side of him? But what a difference! They were far from being put to death, like Jesus, for their sanctity and innocence.—They had not, from the evening before, experienced that mortal sadness which covered the whole body of our Saviour with a bloody sweat. They had not been sold by one friend, abandoned by others, and betrayed by a kiss. They had not been for an entire night, during which the only nourishment Jesus took was to do his father's will, barbarously dragged from one tribunal to another—from the sanguinary high priest to the timid governor—from this weak governor to a deriding king, and sent back again from this insulting king to the unjust governor, by whom, after having proclaimed his innocence, he is condemned to death. They had felt none of that atrocious scourging, in which the executioners, forgetful of humanity, and the very law itself, which forbade them to inflict more than fifty stripes on a culprit, had inflicted a countless multitude of scourges on Jesus, and rendered his entire body one immense wound.—They had not borne the instrument of their punishment on a mangled and bleeding body,—they had not thrice fallen under the heavy weight of their crosses and sufferings—the Jews had not hurried their crucifixion with that ferocious impatience, which they shewed to Jesus. It was well for them that their executioners were otherwise engaged on that day—they were en-