

Meekness must be based on two solid foundations, viz : *humility and abnegation*. We will become meek, if, through a profound sentiment of humility, we think often of our personal miseries, and innumerable offences towards the Divine Majesty ; if we possess in the depths of our hearts compunction and true repentance ; if we keep before our eyes our own nothingness and the greatness of God. We do not deserve, perhaps, those injurious words, and wounding insinuations ; we must not, however, consider the creature, but rather God, of whom this person is but the instrument, and humble ourselves under His powerful hand. All meekness which is not grounded on humility, is more or less counterfeit. Politeness covers with an elegant varnish, malicious thoughts, but nothing replaces that meekness which has its source in the heart and in true humility.

Self-abnegation is the second principle of the virtue which we must study. All admire it, and would gladly possess it, but forget that it can only be acquired by efforts and self-conquests. We have often resolved to overcome our inclinations to impatience : but, alas ! generosity has been wanting ; and in the face of the contradictions which daily beset our path, and come upon us unawares, we have broken our resolution. To what cause must we ascribe these failures ? To want of abnegation. Oh ! how it costs us to renounce ourselves !

The will of others is a yoke, which weighs on our pride. Moreover, often borne away by our selfish tendencies, we strongly oppose that which does not harmonize with our own thoughts and tastes. Let us therefore, seriously apply ourselves to acquire this self-abnegation. We must keep before us the lesson which our Divine Lord has taught us : *Abneget semetipsum*, self-abnegation.

O Jesus, in vain would we study Thy virtues, in order to recognize their moral beauty and practical utility : without the influence of Thy grace, they would not flourish in our souls. Grant, therefore, that we may love meekness, the