

own good time will deliver you, and truth will manifest itself.

It is, therefore, well established according to reason and faith, that meekness should accompany us everywhere, and shed its moderating influence over our relations with God, our neighbor, and ourselves. We must not consider that this is an easy virtue to acquire ; there are few which entail greater combats, or require greater self-renunciation. It finds, in fact, an inexorable antagonist in egotism, self-love and pride, which form the basis of our nature. It was not without hard efforts that St. Francis de Sales acquired the meekness for which he was noted.

We must form our hearts on that of our Divine Model. Let us draw near to Him, the Eternal Sweetness of angels and of men, and He will teach us how to acquire the true spirit of meekness. By the practice of this virtue, we shall become lenient and forbearing towards our neighbor, after the example of Him who was the meekest of the children of men. What beautiful lessons He teaches us, in greeting with so much kindness, Judas, the traitor and perjurer, with these words: "Friend, whereto art thou come?" When correcting the ambition of the apostles, He proposes to them, the simple and guileless humility of a child? We, who are so often guilty in our conduct towards our fellow-beings, have no cause to complain when we are treated with rigor. He who has been forgiven much, should be most forbearing with the faults of his neighbor.

This holy virtue will also teach us patience. No human being in this land of exile is exempt from the common lot of meeting with obstacles on the journey of life, and of frequently seeing his will opposed by moral and physical impossibilities. What must then be done? Must we retire within ourselves, like a volcano, which concentrates its fires, and secretly consumes itself, or become like an angry serpent which destroys itself? No ; despair is the crime of the coward. The attitude of the Christian in the midst of