

ignominies of His Passion and the sufferings of His death, not one word escapes His lips against His accusers, His judges, or His executioners. They cursed him, and ill-treated Him, — yet was he silent, — delivering Himself up to injustice without a murmur. He is, in truth, the Lamb, who allows Himself to be led to death, and opens not His mouth. Even at the moment, when brutally struck in the face, receiving a disgraceful insult, He simply says : “ If I have spoken evil, give testimony of the evil ; but if well, why strikest thou me ? ”

St. Bernard has well expressed the meekness of the Heart of Jesus, in the following words : “ In the midst of the greatest bitterness, the Heart of Jesus has only breathed forth sweetness.” Just as crushed or pressed flowers exale in a greater measure their sweet perfume, so this Tree of the Orient, pierced by the lance, diffuses in greater abundance its sweet balsam.

In His exterior, Jesus followed the movements of His Heart united to the person of the Word, — thus fulfilling in sweetness, *rex mansuetus*.

Jesus is our model ; therefore we should imitate Him by endeavoring to implant in our hearts the meekness of which He has given us such a touching example. Let us then study this amiable virtue.

Meekness is the habit of moderation, a benevolent disposition of the heart, and the flower of Christian charity and humility. It supposes a certain equanimity, — a uniform temperament in the midst of the fluctuations of the mind, and the agitations of the heart.

1. Meekness maintains the dignity of human nature. It belongs to the fourth cardinal virtue. Moderation preserves the soul from all excess. Patience banishes sadness : but meekness does more, — it suppresses the anger excited by injuries. Job is patient when he suffers with resignation, the pains of his trial ; he is meek when he moderates the indignation caused by the reproaches and injurious aspersions of His friends. By this virtue the resentments and