

Our Lord bade defiance to the scorn of His contemporaries, but He would not allow blasphemy to assail His Mother, nor the venerable parents of His Mother, by exposing their existence to untimely publicity. He therefore caused a veil of discretion to be drawn over the interior of that all-heavenly family, so as to shield them from the outrages of His enemies.

On the other hand, a manifestation of the angelic life of His parents would not have been without a dangerous influence over the uncultured mind of the pagan; it might easily have given rise to misapprehension, act upon his superstitious imagination, and cause them to be adored as divinities. It was a like danger that rendered the early Church so prudent concerning the public worship offered to the Virgin, the Saints and their relics. Such is the reason why the Church first set out in relief, by her written teaching, Jesus; her Divine Chief, reserving to herself the duty of making up, by her oral tradition, for the calculated silence of Scripture concerning the *cultus* of Mary and the Saints. She waited that better times might favor a manifestation whose splendor would add to the triumph of the Sacred Humanity. It is, therefore, evident that that silence is both worthy of Divine Wisdom and more glorious for St Anne and St-Joachim, than praise below their merit. A venerable Prelate, who is an honor to the French Episcopacy, gives a still more conclusive solution of the question, which we reproduce textually.

"Why, exclaims the eloquent Bishop of Poitiers, "are you astonished at the silence of the Gospel over "the generation of Mary, which is a prology, a work "accomplished without several of the ordinary laws? "Mary is the near relation of Joseph; she has the "same forefather as he, and it suffices that their "lineage be so far common to both. But having "reached this point, the inspired Writer wraps himself "up in mystery as to what regards the filiation of "Mary and that of Jesus, because the Conception of