

France, in accordance with the desire expressed by the Empress Eugenie, who went to see it. She had it surrounded with an elegant railing and appointed two guardians to protect it and take care of the lilies and geraniums which she caused to be planted around it. These guardians are still paid by France. This tree is held in great veneration, not only by the Christians, but even by the Arabs. Natives and foreigners gather its leaves to which they attribute therapeutic virtues.—*Catholic Review*.

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A BRESLEAU periodical called "Psychical studies" charged the Catholic Church with teaching adoration to the sun, proving its assertion by referring in a general way to the "hymns and liturgical prayers" employed in her offices, and specifically, to a verse in the Canticle of the Three Children. The article in which this exhibition of gross ignorance occurred, had reference to Father Secchi's labors on the constitution of the sun, to which it thus alluded:—"For his justification we might refer to the hymns and liturgical prayers of his Church, which prove that this specially heathenish veneration of the sun which he manifests, (Egyptian in its origin), was accepted and sanctified by the Church. Even her "Graduale" at the present day discloses the adoration of the sun, in the words—"Blessed art Thou, O Lord, in the firmament of heaven."

A correspondent of this sapient journal wrote the next week to inquire the origin of these words, his familiarity with Holy Writ being apparently on a par with that of the editor with the doctrines of the Church. As our readers are aware, they occur in the Canticle of the Three Children and form a part of the office of Lauds. When Sidrach, Misach, and Abdenago first chanted them in the midst of Nabuchadonosor's fiery furnace, they had as little thought of worshipping the sun as the Church has to-day when she repeats not only this verse, which the Breslau student of psychology has tortured into an evidence of such adoration but also the subsequent one, in which she calls on the "sun and moon" to "bless the Lord; praise and exalt Him above all forever." Referring to this stupidity, a London contemporary very well says: "It is not often one meets with a case of colossal ignorance that can be so easily exposed as this, which supposed that an address to the