

BASILICA AND CATHEDRAL.

THE celebrated Parisian organ-makers, Messrs. Cavaille-Col, have received instructions from the Pope to build a grand organ for the basilica of St. Peter's. There are to be 155 stops, 28 pedals, 8,316 pipes and four rows of manuals. The mechanism is to include every modern improvement, and the decorations will be of a magnificent sort. The instrument is to cost at least 500,000 francs, and will be the largest organ ever built. The news we obtain from that excellent periodical, the 'Music Trade Review,' but we beg to remind it that St. Peter's is not a "cathedral" as it calls it, but a "basilica." The cathedral of Rome is St. John of Lateran. There is no episcopal throne in St. Peter's; there is simply a pontifical chair for the Pope. One might as well call Westminster Abbey the cathedral of London, as St. Peter's the cathedral of Rome. This error, however, is not original with the periodical in question, but figures in the writings of many clever persons and even in good guide books. St. Peter's is a major basilica in company with seven others, St. Mary Maggiore, St. John of Lateran, St. Paul. St. Lorenzo, Holy Cross, and St. Sebastian; St. John being both a cathedral and a basilica. It is the cathedral of Cathedrals, being the cathedral of the See of St. Peter. A basilica is a church, usually built over or out of the ruins of an ancient Roman law court, and possessed of certain special privileges of a high order. A cathedral, on the other hand, is the chief and episcopal church of any city, as St. Paul's is of London, Notre Dame of Paris, St. Patrick's of New York. Many cities have basilicas indulged with the same ecclesiastical privileges as the basilicas of Rome. Milan has seven—St. Maria Maggiore, San Lorenzo, San Stefano, Sant' Ambrogio, San Eustorgio, Santa Babbila and San Sempliciano, each of which is indulged exactly as are the basilicas of Rome. Many other Italian, French, German and Spanish cities have seven churches called basilicas, in which the same indulgences can be obtained that are to be gained by visiting the seven great churches of Rome.—'Catholic Review.'

A MOTHER CHURCH.

THE following remarkable article is from the Chicago 'Interior,' the organ of the Presbyterians of the Northwest:—

"Last Sabbath the Roman Catholics dedicated their new Cathedral of the Holy Name, situated on the corner of State and Superior streets, North Division. It is the most beautiful temple in the interior design and execution we have ever seen. There is not a dollar of debt on it, though the property and building cost 600,000 dolrs. One evening, a few days ago, we strayed into this temple out of curiosity, and found a half dozen Irish girls, and two Irishmen, of the poorer class, walking about and admiring it. Addressing a few inquiries to them we found that they were brimful of happy pride and gratification; and they showed us about the building with an affected air of proprietorship. It was their church. They felt just as free and happy and as much at home in it, as if every dollar of its cost had been paid out of their own pockets.

"We may carp and fire syllogisms, and quote Scripture, as we like, it will not alter the mighty fact that there was a Mother Church. Those girls were having a brief respite from the kitchens and laundries and menial service of our Protestant families. Wiping off the steam of wash vats and the grime of the pots, they were heartily welcomed into a palace resplendent with marble, and gold, and brass, and painting, and the perfections of art. The brooding mother pressed these humble children to her breast as lovingly as if they were princes' daughters. It was their place. They owned it.

"Can we make any such showing as this in our Protestant churches? Theoretically, yes; practically and truly, no. No such scene or sentiment can be found in connection with any of our grand temples. 'And unto the poor the Gospel is not preached as it is to the rich.'"

THE GRASSHOPPER AS FOOD.

A LATE number of the 'Agriculturist' contains the following:— "In this number of the 'Agriculturist' is a notice of the seventh report of our esteemed correspondent, Prof. C. V. Riley, as State Entomologist of Missouri, especially with reference to that part of the report which treats of the locust or grasshopper. In that article it is stated that the author will find few ready to adopt his suggestion to use the insect as food. A few days after that portion of the paper was made up, we had the pleasure of a visit from Prof. Riley, who was on his way to Europe for a short vacation, and he assured us that the locust had actually appeared at dinner, 'not where he eats, but where he is eaten.' Our friend is a very thorough man, and is not one to point out the way, but to lead it, and having advised people to eat hoppers, he at once set the example. A few bushels of hoppers were procured, and placed in charge of one of the best caterers in St. Louis to be served. A number of scientific gentlemen were invited, and a dinner was set forth, at which the lively locust formed the sole animal. Martyrs to science, some may think, but so far from this being the case, it was a feast that the veriest epicures might envy, Prof. Riley's vivid description of it fairly made our mouth water and half inclined us to wish that nature did not prevent a visit of these much eating and more eatable *articulata* to the less favored shores of the Atlantic. While our friend cannot say that he 'hankers after the raw hopper, just cook it, and frogs, terrapins, shrimps, and even the luscious oyster, must give precedence to *caloptenus*, which all must admit is a much better table name for the delicacy than hopper, or even locust. These men of science began with *caloptenus* soup, so fine that, against all the rules of etiquette, they

asked for more, then came hopper fritters, vastly better than any oyster fritters, and so on with roast, boiled and fried, and stewed, of the same, each better than the last, until the climax of the feast was reached in locusts served with honey. This last dish convinced those present that even in Scripture times they knew something about luxurious living. It has often been said that the man who ate the first oyster was a man of remarkable courage, though his name is lost to history, but in future times, when locusts shall be sold in our markets by the dozen, and laws are passed for the better preservation of this 'valuable game,' posterity will remember Riley and his associates, as the first Americans who entertained the locust at dinner. All levity aside, why not eat insects? These locusts feed on the fat of the land, and why should we not in turn eat them? It is against our prejudices, but when we coolly consider the matter the locust is really no more repulsive than a shrimp or even an oyster, and that they are really acceptable to the palate, these gentlemen enthusiastically declare. To our notion, Prof. Riley and his guests did a really good thing. In portions of Kansas, Nebraska, Missouri, and elsewhere, people were actually suffering with hunger, with all the while untold quantities of food around them—not only food which will sustain life, but of a remarkably palatable kind, and whatever joecular remarks may be made about this hopper dinner, we think the gentlemen who partook of it did an eminently good work, and one which in future years may prevent much suffering."

DECAY OF THE IRISH LANGUAGE.

THIS strange decadence of a beautiful and ancient language, Canon Bourke attributes to manifold causes. The first and most important, after the burning of the Irish manuscripts by the Danes, was, in the opinion of the late Professor O'Curry, the occurrence of the Anglo-Norman invasion:—

The protracted conflicts between the natives and their invaders were fatal not only to the vigorous resumption of the study of our language, but also to the very existence of a great part of our ancient literature. The old practice of reproducing our ancient books and adding to them a record of such events as had occurred from the period of their first compilation, as well as the composition of new and independent works, was almost altogether suspended.

According to the same authority, the discovery of printing, at a subsequent period, made works in other languages much more easy of access than those transcribed by hand in the Irish tongue. In addition to these causes quoted from O'Curry, Canon Bourke believes that the prospective enactments of Edward III. and Henry VIII., and the Penal Laws against Catholics were mainly instrumental in discouraging the use and study of Irish. In the reign of Edward III., a statute passed at Kilkenny forbade every person of English descent, or even of Anglo-Norman extraction, from using the Irish language, under pain of forfeiture of his lands. In the reign of the "monarch of the many wives," the spirit of the statute of Edward was revived. But it was by the Penal Laws against Catholics that the most deadly blow was levelled at the Celtic tongue. Every Catholic was at that time an Irish speaker, and the fury of the soldiery and yeomen was indiscriminately directed against persons speaking the Irish language, and those professing Catholic religion. "Though slowly, yet surely," says Canon Bourke, "the prohibition against the Irish language, the contempt, the deterrent action of the yeomen, the knowledge that no one step could be taken upwards in the social scale without a knowledge of the tongue of those in power, made the Irish peasant feel the necessity not only of learning English, but also, as he thought, of despising and ignoring the language of his fathers. From this view resulted the following barbarous practice:—It was usual until recently for parents living in the country districts to have what were called *scores*, or a small tablet, tied to a string, and suspended from the necks of their children. On this tablet the parents were in the habit of cutting a notch or mark each time the growing boy or girl spoke Irish at home, so that the heartless anti-Irish pedagogue should inflict an equal number of stripes next day at school on the innocent delinquent. His Grace the Archbishop has several times assured the writer that he had, in the days of his youth, suffered from speaking his mother tongue."—'Connaught Telegraph.'

A MODERN NERO.

THE Holy Father, in his reply to the address of the Cardinals, spoke as follows:—"If I am not mistaken, I think I see the return, indeed, of the empire of another Nero, who comes under another form. In some places he sits with his lyre in hand, that is to say, with artful and deceitful words, he pretends to caress, but at the same time he destroys and reduces everything to ashes. In other places he appears with a rod of iron in his hand, and if he does not stain the highways with blood, he fills prisons, and multiplies exiles; he despoils, and whilst despoiling he blasphemous; he usurps jurisdictions, and exercises them with violence and injustice. With the lyre in hand, he tears down the sign of redemption and the way of the Cross, in the great Roman Amphitheatre, and these arenas, consecrated by the blood of martyrs, are defiled with stagnant and fetid waters, fit symbols of the consciences of the authors and abettors of such great impieties. I will not refer to other painful circumstances, lest, by doing so, I feed unjust resentment against persecuted Catholics, but it really seems to me as if in certain portions of the universe there is an effort to dethrone Jesus Christ, and that they are again crying out: *Nolumus hunc regnare super nos*. But the time will come when we can exclaim: *Vidi impium superexaltatum . . . transivi et ecce non erat*. Let us, in the meantime, turn to the King of Peace, that through the intercession of that Virgin whom the Church salutes with the name of *Virgo Potens*, He may grant us all peace of soul, notwithstanding that we are struggling with the tempest, and that He may render us active and courageous, so that we may fight His battles for Him."