

French Rhetoric.

Highflown words are natural to the French tongue; as the following illustrations from the Parisian indicate. There was in the days before the great war a small wine-shop in one of the suburbs of Strasbourg. Its proprietor then, a Frenchman, had called it "Le Grand Hotel de l'Univers;" (The Grand Hotel of the Universe), but his successor, a German, on coming into possession, immediately painted out this grandiose description of his hotel, and honestly called it "Wirthschaft." Not that the Frenchman's thought was dishonest; he merely used the terms which best expressed his own idea, seeing no absurdity in describing a cabin as though it were a palace.

The simple truth is that every Frenchman appears to see himself and his belongings through a very powerful magnifying glass. A dustman will talk as freely of his honor or his dignity as a Prime Minister could do.

We remember seeing a tipsy cabman taken into custody by one of the well-drilled police of the Empire, who was disposed to do the thing quietly. Not so the prisoner.

The moment he felt the policeman's hand upon his collar he struck an attitude, and, sobered at once by a position which was not without its anxieties, he said seriously,—

"Je proteste, je proteste en face de l'Europe" (I protest in the face of Europe).

The crowd around applauded. No one seemed to see anything funny in the cabman's magniloquence.—Ez.

A dictionary and a cyclopaedia are consulted a great deal more frequently by good scholars than by poor ones. The better informed a man is, the readier he is to make himself sure by reference to authorities on any point where there is room for doubt in his mind. The peculiar use of a word in a book or a paper he is reading, or the mention there of any person or fact with which he is not quite familiar, sends him at once to hunt the matter out, so that he shall know all about it. And if he is writing an ordinary letter he is pretty sure to want to look up the exact definition of some word he is inclined to use, and to compare that with another for his purpose. But the ill-formed or the slovenly reader or writer glosses all such things over, and fails to make any gain in the volume or the accuracy of his information through his reading or writing; and the research to which it may prompt him. Books of reference are most prized by those who already know most. It is the same in religious reading as in secular. Concordances, Bible text books, Bible dictionaries, critical commentaries, and other similar helps to Bible study, are valued more highly and used more freely by those who are well acquainted with the Bible text and Bible teachings than by any other class of Bible readers. If you do not keep the elementary helps to knowledge always at hand, and refer to them freely and often, it is because your need of information is greater than your sense of need. There can be no question about that point.—S. S. Times.

—When Colonel Ingersoll was speaking in the Music Hall of Chicago, he let fall this remark: "Whoever is a friend of man is also a friend of God;" but he instantly recollected his atheism, and added, "if there is one." Which reminds us of another infidel's prayer: "O God, if there is a God, save my soul, if I have a soul."—N. Y. Observer.

—A Georgia colored debating society was lately discussing: "Which is best for the laboring man, to work for wages or part of the crop?" An old "uncle" spoke the sense of the meeting when he said: "Bofe was de best, ef dey could only be brung to-gedder somehow."

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