

*De la Seconde ou Classe des Humanités.*

Les devoirs des Humanités sont pris dans Plin, Seneque, Ciceron, Balluste et Tite-Live. Ils expliquent l'Oraison, *pro Milone* le 9e. 10e. 11e. Livre de l'*Eneide*, et le premier Livre des Odes d'Horace, les Leçons sont les Versions ou les Thèmes corrigés, la Profodie Ciceron et les délices de la Langue Latine.

*De la Rhétorique.*

Les Leçons journalieres sont les préceptes de la Rhétorique, on fait expliquer l'art poétique d'Horace, le second Livre de ses Odes et quelque Salyres. L'Oraison de Ciceron *pro Muræna et divinatio in Quintum Cecilium*. Le 12e. Livre de l'*Eneide* et le quatrième des Georgiques. Les Préceptes de la Rhétorique mis en pratique principalement en François sont les devoirs les plus ordinaires.

N. B. Dans chaque Classe le Régent exige que le devoir soit bien écrit et selon toutes les regles de l'Orthographe qu'il leur enseigne en leur faisant remarquer les fautes qu'ils font contre cette science.

*De la Philosophie.*

1<sup>re</sup>. Année, la Logique, la Métaphysique et la Morale. 2<sup>de</sup> Année, les Mathématiques et la Physique.

Outre ces sciences on donne encore aux Ecoliers des trois premières Classes une leçon de Géographie par semaine. En un mot on suit les préceptes de Mrs Rollin et Battenx mort en 1780. Les Livres Elémentaires pour l'École Royale, militaire de ce dernier sont ceux qu'on a cités ci-dessus.

## MISCELLANEOUS PAPERS.

*Lord Monbodo's description of Politeness.*

In the first place, a general benevolence, or love of mankind, wick makes what the French call the *politesse naturelle*, and without which politeness is mere form and etiquette. Now there are men of this age who have not in their nature the philanthropy of a Newfoundland dog, who will not bark or growl at a stranger who comes to his master's house at a proper time, but, on the contrary, will fawn upon him, bidding him, as it were, welcome to the house. Nay, I know men who are not only wanting in general benevolence, but have not that

attachment to any one of their own species which every dog has to his master. Secondly, A polite man must know the company in which he converses, and what measure of respect is due to each of them. For undistinguishing civility, without regard to rank, worth, sense, or knowledge, is not politeness. Thirdly. He must be so much of a philosopher as to know himself, and not assume more in regard to any of the particulars above mentioned than belongs to him. In one word, he must not be vain; for vanity, though it may be concealed for some time, will break out upon certain occasions, and give great offence to those you converse with. And, lastly, a man, in order to be polite, must have the sense of the *pulchrum & decorum*, and of what is graceful and becoming in sentiments and behaviour, without which there is nothing amiable or praiseworthy among men. And as this sense is the foundation of all virtue, it was not, I think, without reason, that the Stoics reckoned politeness, or *urbanity*, as they called it, among the virtues.

The life of *Jean Jacques Rousseau* is a melancholy example of the impracticability of governing ourselves by any rules of moral conduct if we once reject those furnished by the Christian Religion: for, with the greatest genius and we believe with the purest intentions, his life was spent in misery and in crimes; and his works have perhaps done more mischief than those of any of the Philosophists of his time. The latter part of his life in particular, was one incessant scene of suffering arising from a knowledge, which he had acquired in the early part of it, of the wickedness of which mankind are capable, and from a want of reliance on the superintending power of Providence. These sufferings are beautifully and feelingly described by the Abbe' Delille in a