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"I can safely say I have always discharged this
disagreeable office with regret; regarding the
cruel necessity of it as an additional misfor-
tune †.

"At present, Sir, I thank heaven, I am
quit of this duty; and am determined, for
the future, to be silent. For the sake,
therefore, of my own repose as well as that
of the State in which I have the happiness
to live, I voluntarily engage myself, so long
as I possess the same advantages, not to write
upon any subject which may give offence
to the people of this country, or of those
adjacent. I will even do more, and return
with pleasure to that state of obscurity, in
which I ought always to have lived, and hope
never more to excite the attention of the pu-

clic, in any shape, regarding myself.

"I heartily wish I could offer my new coun-
try a tribute more worthy of it. The sacrifice
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† Mr. Rousseau received, indeed, during several months to-
gether, repeated and multiplied solicitations, even from Ge-

neva itself, to urge him to write in his justification. It is there-
fore not to be wondered at, if his friendship, his duty, his ho-

nour, at length yielded to them. It is surprising, however,
that people should be so fond of discovering, in the Letters from
the Mountains, sentiments which are not expressed there. For
my part, I sincerely avow, that the prudent, reserved, and pa-

triotic * conduct of the citizens of Geneva, since the publica-
tion of that work, appears to tally exactly with the maxims
and advice which those Letters inculcate. Not but I can eas-
ily discern, that a person, whose love of liberty and averton
to despotism were less than mine, might not approve of the
publication of that Work, or labour to invest its author with
the title of a Professor of truth and liberty.

* Notwithstanding all that has been intimated to the contrary by the
author of the Dialogues between a Citizen of Geneva and a Foreigner,
this writer making his Citizen talk like a Child, and his Foreigner very un-

reign to the purpose indeed!
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"I here make it, indeed, is of little value, and
as little to be regreted; since I prefer the
friendship of its inhabitants, and the fa-
vour of its Governors, infinitely above the
breath of popularity and the vain applaus of
the world.

"Let me intreat you, Sir, to accept of my
most humble and respectful acknowledgments.

I have the honour to be, &c.

Neufchatel,
April 14, 1765,

J. J. Rousseau.

"P. S. In taking a review of my letter, I
perceive, Sir, I have not strictly kept
my promise; but have sometimes lost
fight of my design, by dwelling too mi-
nutely, perhaps heavily, on particulars.
But the heart was afflicted, and it was
impossible to do otherwise. Who could
forbear expatiating on so copious a sub-
ject? I do not flatter myself, however,
that I have told you every thing; and
am, therefore, satisfied that I have not
altogether broken my promise."

ADVERTISEMENT.

On the publication of the foregoing letter,
written, as it afterwards appeared, by Mr
du Peyrou of Neufchatel, the reverend Pastor
M. de Montmollin undertook, in defence of
himself, a refutation of the facts and reasonings
contained in it. This he published in the form
of Letters, to the number of nine; the substance
of which is contained in the following summary.
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Abstract of Professor de Montmollin's Refutation of the foregoing Libel.

"If I had consulted only my own peace and tranquillity, I should have been silent with regard to the anonymous libel which hath lately appeared against me; and which, being only a farrago of misrepresentation, falsehood, calumny, and abuse, can excite only the contempt of men of understanding and probity.

"A writer who is ashamed to subscribe his name to assertions or insinuations respecting the moral character and reputation of another, hath been in all ages held in just detestation, as the most dangerous enemy to society. Such a writer, indeed, may be truly compared to an assassin, who stabs a man in the dark, or destroys him while he sleeps securely in his bed. His word, at least, ought to pass for nothing with the public, as I have often heard Mr Rousseau himself acknowledge.

"For my own part, I am not afraid to subscribe my own name, nor to mention those of others who may be interested in this affair; as I shall write nothing but what is exactly true, and shall besides strictly abide by that moderation which is so conformable both to my ministerial and personal character."

After this introduction, the reverend professor goes on to relate the affair of Mr Rousseau's first application to him, on that gentleman's arrival at Motiers, in order to be admitted to the holy communion; giving a transcript of his letter on that occasion; which, being before...
Anecdotes relative to the

printed *, is here omitted. In the copy of a
second letter, addressed to a brother pastor at
Geneva, on the same occasion, M. de Montmollin proceeds, after the customary preamble, as
follows:

"It is now about three † months since Mr
Rouffeau arrived at Motiers, and took up his
residence in the house wherein he now lives.
My friends and relations recommended him
to me as a person of merit and probity, who
sought only a peaceful retreat where he might
end his days in tranquillity, without writing
any more ‡: a circumstance which was after-
wards confirmed to me by the verbal af-
fluence of Mr Rouffeau, whose health is very
precarious, and is daily on the decay. On
his arrival, he wrote to my Lord Marshall,
desiring permission to reside in this country;
which was readily granted him. His Excel-
ence also informed the King, who was pleased
to admit of Mr Rouffeau's petition; supposing
he would behave himself in a proper manner.
From that day to this, Mr Rouffeau, whom
I have had frequent occasion to see, hath ap-
peared in a very favourable light; comports-

* See page 390.
† This letter is dated Sept. 25, 1761.
‡ The passages marked in italics throughout this letter are
those which Mr Rouffeau either retrenched, added, or altered,
in the copy submitted to his perusal by M. de Montmollin, when the latter was called upon, in his own vindica-
tion, to send it to several persons of eminence, both eccle-
siastical and civil, who thought he had extended his toleration
too far with regard to Mr Rouffeau. Providentially, says
the professor, I have retained this copy with the alterations and
corrections written by Mr Rouffeau's own hand. The profes-
sor had written, without troubling himself to write any more.
ing himself with great prudence and discretion, and politely refusing to satisfy the pertinent curiosity of those who came hither to ask him imprudent or unnecessary questions.

"In the mean time, he hath assiduously frequented the church, with such an external appearance of religious respect and devotion, that the people have entertained a very good opinion of him. For my own part, I have frequently conversed with him, and have started several objections against a number of propositions contained in his writings. On all which occasions he hath replied with great moderation; complaining bitterly that he hath been misrepresented, not only as an infidel and an enemy to religion, but even as an atheist; whereas he protested to me, that he was sincerely a Christian, and that of the reformed religion.

"On the twenty-fourth of August, he wrote me the letter before mentioned; and the next day waited on me, in consequence of its contents; when I had an opportunity of entering into a more particular conversation with him, with regard to the nature and tendency of his writings, and principally that of Emilius. On that head, I observed to him, that there appeared to me a manifest contradiction between the principles established in his writings, and that ardent desire he testified to be admitted to the communion of the faithful.

"He again protested, that he was at heart a Christian and a Protestant; that he was desirous of acting as such; and that he looked upon his participation at the Lord's table as
one of the most consolatory events that could happen to him; expressing his hopes that my pastoral charity would not refuse him the advantage of such consolation. To all which he added, as a proof of his sincerity, and of his request's arising from motives purely conscientious, that, being under the immediate protection of the king, he might reside at ease in this country, without being under any necessity of complying with any external modes of religion: but that he desired from his heart to know Jesus Christ for his Saviour, whenever he should be called to appear before his sovereign Judge.

With regard to his Emilius, also, in particular, he again assured me, that he meant to say nothing in that work against the reformed religion; having in view only the three following objects: First, To combat the church of Rome, and particularly that doctrine which affirms that there is no salvation out of her pale; as there can be no doubt that a Pagan of probity and virtue, Socrates, for instance, although he never had heard the name of Christ, might be saved.

On this occasion he admitted, that he was led to exalt the idea of natural religion, as being the foundation of revealed; and that he might possibly have dropped some expressions that might be misapplied, and seem to have a tendency to depreciate the Protestant religion; but that this was never his intention.

In the second place, it was his design to oppose, though not directly, yet sufficiently plain, that infernal performance De l'Esprit;
in which the author maintains the detestable
principle, that to perceive and to judge is the
same thing; a principle which evidently tends
to establish materialism *.
Thirdly, To demolish those of our modern
philosophers, whose vanity and presumption
have induced them to sap the foundations of
all religion, both natural and revealed.
In answer to all this, I freely represented
to Mr. Rousseau, that, if these were his in-
tentions, his readers had indeed greatly mi-
staken them; and that they were very na-
turally led into such mistake, by the scepti-
cal and ludicrous manner in which he had
treated the most essential doctrines of Chris-
tianity.
Being thus pressed, he replied, that he ad-
mitted and believed every doctrine that was
essential, or that any minister ought to deem
essential, in the Christian religion: that he
was so far from ludicrously endeavouring to
bring religion into ridicule, he had never spo-
ken of it but with the most profound respect;
although, in opposing two adversaries to each
other, and imitating their manner, which he
censures, he sometimes makes one of them speak
of it with less reverence *. He ingenuously
confessed, that he had many doubts and scrup-
ules which he could not get over; but that he
defired nothing more ardently than to have
these doubts removed, and in the mean time
adhered to that way of thinking which was
generally acknowledged the safest. He farther

* This was added by Mr. Rousseau.
† Added by Mr. Rousseau.
declared, that, if he was supposed to have an
indifference for all religions, it was a *false
imputation; for that he looked upon the
Christian religion as the only one that was
true, and capable of making us wise to sal-
vation. At the end of this conference, I told
him I would communicate the purport of it;
as well as his letter, to the Consistory, and
that I should afterwards return him my an-
swer.

The Consistory unanimously determined,
that Mr Rousseau might be admitted to the
communion, on the supposition of his sincere-
ity, and with the proviso that I should again
converse with him on that head. I imparted
this determination accordingly to Mr Rousseau,
and in the mean time made farther inquiries
after his character and conduct; for my own
satisfaction and justification. After all which
precautions, to prevent any scandal arising
from the proposed admission, I waited again
on Mr Rousseau, and told him that I was
charged, on the part of the Consistory, to re-
present to him, "That every person who
came to the holy communion made a public
profession of believing in Jesus Christ, and
that consequently the members of the church
regarded him as a member of Christ: but
that if in this case he only made an external
and verbal profession, I thought myself obli-
ged to tell him, he would be the most vile
and deceitful of all hypocrites: that he was
accountable, however, only to God; and that
if he acted sincerely, as I was bound in Chris-
tian charity to believe, I blessed God for the
happy

* Added by Mr Rousseau.
happy circumstance, and felicitated him thereon with all my heart.” To this I added, that I doubted not, if he seconded the operations of grace which appeared to act in his favour, but he would find, by happy experience, that the doubts and scruples he had mentioned would insensibly dissipate; and that, having a clear head and a good heart, the work of grace would soon be completed. I then spoke to him again of his Emilius, and of the public profession he was going to make of Christianity: to which he replied, that in time the prejudices conceived against him would vanish.

Mr Rousseau received the communion the Sunday following, with an humility and devotion that edified the whole church; and seemed to carry with them all the appearance of sincerity. A number of very sensible and pious persons in the congregation were in particular highly rejoiced at the religious department of Mr Rousseau, who hath made himself loved and esteemed in these Cantons by his candor, affability, moderation, and charity. For though he is not rich, he is very charitable, and that without ostentation; of which he gave some extraordinary proofs on the day of his receiving the sacrament.”

Under these circumstances, M. de Montmollin thinks he should have been wanting in his duty as a minister of Christ, had he refused Mr Rousseau the privileges he was desirous of as a member of his church; it belonging only to him who searcheth the heart and trieth the reins, to judge whether or not the participant was actually sincere. “It is to be wished, indeed,” continues the
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the reverend pastor, "for the sake of my own peace and tranquillity, that my toleration, tho' founded both on the principles of humanity and Christian charity, had been more reserved and confined. I should not in that case have been the dupe to the goodness of my own heart, nor have had so much reason to complain of having been unjustly traduced in the opinion of the public. Where is there a pastor, who would not have been rejoiced as I was, to see Mr Rousseau, whose celebrity was so general and extensive, present himself in a light so desirable to the cause of truth and religion? I will frankly confess to you, Sir, that, independent of the satisfaction I felt in regard to the salvation of Mr Rousseau, and the edification of my fellow Christians, my self-love was not a little flattered by this event, which I looked upon as one of the most honourable of my life. The consequences, however, have taught me the propriety of adopting the remark which the anonymous Libeller hath put into the mouth of a certain lady of his acquaintance respecting Mr Rousseau's commending an Ecclesiastic in his lifetime. Yes, my friend, I may well say, in like manner, that I have learned, to the sorrow of my heart, the danger of commending an author during his lifetime, especially when he piques himself so greatly on his reputation. To promise to write no more, yet still to write on, and that more than ever against religion, is a conduct so inconsistent and problematical, that, I confess frankly, I am unable to account for it. But to confine myself to facts, which I shall leave to explain themselves: During the time in which I imagined Mr Rousseau enjoyed at leisure that tran-
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tranquility which he had by his abovementioned conduct procured to himself, without thinking of writing any more on religious subjects, it appears that he was very differently employed. For at the latter end of the year, behold his Letters from the Mountains made their appearance; in the perusal of which I saw the author discovered himself by his writings, and that it was no longer the Savoyard Curate who spoke, but Mr. Rousseau himself. A copy of this work was sent me by the author, with the following letter.*

Motiers, Dec. 23, 1764.

"What a pity, Sir, that a man, who is so fond of peace, should be always engaged in war! It was impossible for me to refuse standing up in defence of my compatriots, as they had done in mine. This is what I could not do, without resenting those insults, which, with the blackest ingratitude, the ministers of Geneva have had the baseness to load me in the midst of my misfortunes; and which they have carried even so far as to abuse me from their pulpits, which they are unworthy to ascend. But as they are so fond of war, they shall

* Let the reader put himself in my place, and judge what I ought to think of Mr. Rousseau, when I saw to what degree he had insulted so distinguished and respectable a body as the clergy of Geneva. I confess, I was very little flattered with the exception this writer made of me in the Amsterdam edition of his book; as the odium he endeavoured to throw on the ministry in general, must necessarily in some degree affect me. But it is no wonder, that a writer, who could so indecently insult a respectable body of magistrates, should abuse the ministers of religion, who have no other arms to defend themselves than charity and patience.
"shall have it; this, however, is my first act of hostility, tho' I have suffered many from them who have been the aggressors. In this work, I have nevertheless defended one of their chief prerogatives; which they have tamely submitted to be deprived of, voluntarily flooping under the yoke of tyranny themselves, that they may be supported in their insolent authority over others. As for the rest, the quarrel is merely personal between them and me; or, if I have introduced the Protestant religion, it is as its defender against those who would subvert it. Such are my reasons, Sir, for having written this performance; and you may be assured, that the more I am laid under the necessity of explaining myself, the greater honour will redound to you for your conduct towards me and the justice you have already done me.

J. J. Rousseau."

"The Company of Pastors, being informed of the manner in which the Letters from the Mountains were received throughout Europe, and particularly by the churches of this country, thought themselves under an obligation to take notice of this work, as well as of the new edition projected of Mr Rousseau's other pieces.

"The Libeller is pleased to represent it as an offence, that the reverend class were silent on this head for the space of two months. But could a body of men dispersed throughout the country take up less time to examine the work in question, and to judge properly of the effects it might produce? These, and these only, were the springs of their subsequent zeal and activity.
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"Will it be said that the clergy had no business to take these objects into their consideration? Surely their quality of ministers of the gospel necessarily called upon them to support the cause and interests of their Divine Master! The clergy of every communion would have done the same; and I can take upon me to aver, that both ours and the neighbouring churches, tho' of a different communion, were greatly edified by that conduct and resolution, which are so conformable to the avowed principles of a company of defenders of the truth, who ought to maintain the cause of Christ.

"The anonymous libeller was not well informed, when he intimated that the clergy took no notice of Emilius at the first appearance of that work; the venerable class having made remonstrances on this head to the Government in the year 1762, in order to prevent its being circulated in this country; a proof of which fact the writer may find by recurring to the registers of the Council of State. It is farther observable, that in this remonstrance the class did not mention the author's name; an instance of that moderation for which they have been ever distinguished, notwithstanding the libeller's malicious insinuations to the contrary.

"The mistake of the crier, who proclaimed the prohibition of Mr Rousseau's performance, was not less ridiculous than the anonymous writer's remark on it. But to proceed to facts of greater importance.

"The Assembly of the Clergy appointed the 12th and 13th of March *, in order to deliberate on

* M. de Montmorillon was not present at the former meet-
on the means of removing the scandal which the publication of Mr Rousseau's last work had occasioned. And here, with all the deference due to the anonymous writer, I must take the liberty to observe, that, according to the ecclesiastical constitutions of this country, the clergy have a right and authority to take notice of matters of faith, as well as morality, when any scandal arises from them. This is the very letter and the spirit of our discipline; of which I might cite numerous examples. The anonymous writer compares the proceedings of our clergy, with those of an inquisition. Absurd and ridiculous! The objects of inquisitorial prosecution are concealed facts, that of our Assembly was notorious and open.

"Not having seen Mr Rousseau during my illness, I thought my pastoral duty required of me to pay him a visit before the meeting of the appointed Assembly. I accordingly waited on him, though hardly recovered, on Friday the 8th of March, in the afternoon; in order to prevail on him, if possible, to take such measures as might best agree with my sentiments respecting him, and the discharge of my own duty. I signified to him the apprehensions I was under on his account, and the consequences which I foresaw would be the result of the Assembly. I opened my heart freely to him on this occasion, as a citizen, a Christian, a pastor, and a friend; in doing which perhaps I did too much, but it was a proceeding which my heart dictated. I own Sir, I

ing of the clergy, being, as he says, confined by sickness, and having no knowledge, either directly or indirectly, of what was done there; much less that Mr Rousseau's books were the objects of their deliberation.
I was desirous of preventing Mr Rousseau's suffering any chagrin this account, because I then firmly believed him to be sincere in his error. I proposed to him therefore several expedients which suggested themselves; and among others, that he would promise me not to receive the communion at Easter, as well for his own sake as for that of general edification; hoping that, in a short interval, the fermentation which had been raised in the minds of the people on his account might possibly subside. Was this, Sir, the conduct of a persecutor? Mr Rousseau hesitated some time; and at length gave me for answer, that if I would assure him he should participate on the ensuing festivals, he might be induced to acquiesce in my proposal. I represented to him, that this did not depend on me; that I was only a single member of a numerous body, and could answer only for my own vote. He persisted, however, in telling me, that his fortune was in my hands, and that he was determined to have all or nothing; while I continued to assure him, that I would do him all the service in my power, consistent with my duty. Mr Rousseau then said, that he would enter into an engagement with me, not to write any thing more upon the subject of religion; in consequence of which he hoped he should not be farther disturbed: to which he added hastily and abruptly, "Well, Sir, my fortune depends upon you: if you return with good news, I shall be heartily glad to see you; if not, we have nothing to say to each other." To this I replied, being much concerned at his prepossession, "As you please, Sir," and returned to my own house heartily afflicted. As I was not to set out till Mon.
Monday, I conceived Mr Rouleau might in the interim be better advised, and that I should hear from him: but I heard nothing of him till Sunday evening; when Mr Guynet, Lieutenant of Val-de-Travers, who has the honour to be in the good graces of Mr Rouleau, came to inform me, that Mr Rouleau had sent for him to complain against me for the coldness with which I had received his declaration; and to tell him, that if I had required it in writing, he would certainly have given it me. He hath nothing more to do then, said I, then to send it to me; I am ready to receive it, and will present it to the Assembly: but I conjure you, added I, by that interest which you take in Mr Rouleau's affairs, as well as that which you are sensible I take myself, to let his declaration be clear and positive. Mr Guynet would have had me return to Mr Rouleau: but the weather was too severe to permit me to risk my health; and as I had nothing new to say to him, Mr Guynet went himself, and brought me soon after a written paper from Mr Rouleau, which I told him I thought insufficient, giving him my reasons for thinking it unsatisfactory. To these he told me he would bring an answer, and accordingly brought me a second paper * on Monday morning: to which I objected, in like manner, that instead of making our Clergy easy, it would rather irritate them the more against him †: defining that he would alter the words

"I

* The anonymous writer says, this declaration was not known till within a short time before his writing; whereas it was notoriously known in the very beginning of the affair, not only in the country, but even in Geneva. Mr Guynet told me he had orders to make it public, as I also did to every one who had a mind to see it.

† The terms of his former declaration were still more exception-
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"I will continue to shew by my sentiments and conduct the value I set upon the happiness of being united to the church," into, "I will endeavour to shew, &c."; the expression I will continue, after so flagrant an instance of his late defection, being more than sufficient to give offence. The Lieutenant was loath to return with this message; but seeing I was going to proceed on my journey, he went out hastily, desiring I would wait his return. I did so; when he informed me, that he could not prevail on Mr. Rousseau to alter a single letter of his declaration. So much the worse said I; I am really sorry for his obstinacy: but please to tell him, that he is himself the cause of those troubles in which he will possibly be involved; but it is his own affair, as he is determined not to listen to the advice of his friends.—

"Being arrived at NeufchateL, I found there the same fermentation as in my own and the neighbouring parishes. The Letters from the Mountains, the projected edition of Mr. Rousseau's writings, the remonstrances of our company, and the proscription of his works by the civil magistrate, all together did not a little agitate the minds of the people. Everybody had their eye on the conduct of the Clergy in this circumstance. What will our ministers do? said they publicly. Will they defend the gospel, which hath been so openly attacked; or will they suffer it to be torn in pieces by its enemies? And what will you do, Sir? said they to me. Will not this last per-

imentable; for he there made the offer of being silent, on condition of their not molesting him: but it is not for culpable individuals, as I then told Mr. Guynet, thus to make conditions, and give law to their legal superiors.
formance of Mr Rousseau's put an end to your toleration? He is your parishioner. Will you do nothing for the sake of religion, for the edification of the faithful, and for your own character? Had a native of the country, added they, dared to speak or to write any thing like what hath been advanced by Mr Rousseau, the clergy would have been readily inflamed against him. What! is Mr Rousseau, a citizen of yesterday, invested with greater privileges than a natural born subject? Is he not subjected, like every other citizen, to the laws of the state, and those customs which have prevailed from times imme-

gable.

"At the meeting of the Assembly, the Christianity of Mr Rousseau was brought on the tapis for examination; when I presented the declaration given me by Lieutenant Guyenet on the preceding Sunday. This, being taken into considererion, was deemed insufficient to repair the mischiefs which had been already effected by the publication of the Letters from the Mountains; and that something more was required of Mr Rousseau, in regard to the injured honour of religion. So that, so far were the Assembly from thinking that his declaration should be transcribed in letters of gold in their registers, that they conceived it included its own condemnation: for if the book in question had not insulted religion, Mr Rousseau had no need to enter into engagements to write no more against it.

"Agreeable to the custom of the Assembly, I was then called upon to give in my information; which, I appeal to all present, was done in the spirit of toleration and charity, which I have ever displayed toward Mr Rousseau. After this I went
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went out of the Assembly, conformably also to the same customs *.

"I know not where the anonymous libeller learned, that the reverend Assembly fulminated a sentence of excommunication against Mr Rousseau, in defiance of the laws and constitution of the country. They were by no means ignorant of the limits of their spiritual jurisdiction; but at the same time they knew themselves authorized to give directions to the members of their own body, respecting their behaviour in their respective consistory, without pretending to lay any restraint on the suffrage of the elders. It is false, it is absolutely false, that the Assembly deliberated on the anonymous letter which the libeller has inserted, and which was addressed only to some few members, of which I was one. On the contrary, it was not even publicly read, because it was anonymous.

"The following is a copy of the directions given me by the Assembly to regulate my particular conduct towards Mr Rousseau.

Neufchatel, March 13, 1765.

"The Assembly being this day met to deliberate on the measures it ought to take with regard to Mr Rousseau, whose antichristian sentiments, displayed in his writings, and particularly in his Letters from the Mountains lately published, have given the greatest scandal to the whole Christian church, and particularly to that of our own country; it was judged proper to begin with the examination of

* It is the custom in this assembly, for the pastor of any parish to withdraw, when any matter is under deliberation respecting any one or more of his own parisioners.
of Mr de Montmollin pastor of Motiers:
whose parishioner Mr Rousseau at present is.
The information of the said pastor, being heard,
the Assembly were given to understand, that
Mr Rousseau, having been previously advised
of the object of the present deliberations, had
sent him a paper, signed with his own hand,
to be delivered to the Assembly *: Which
paper being read, and maturely considered,
the Assembly is of opinion that it is insuffici-
cent to atone for the scandal which the pub-
cation of his mischievous and impious wri-
tings have raised.

They think themselves, therefore, indispen-
sably obliged to declare to M. de Montmollin,
that, after the publication of the Letters from
the Mountains, he ought to not to look upon
Mr Rousseau as a Christian or member of the
church. At his requisition also the Assembly
judge it expedient to give him directions for
his future conduct towards Mr Rousseau,
whom he ought to cite to appear before the Con-
fiitory, in order to be properly admonished,
and to be made acquainted with their resolu-
tion concerning his being adjudged unworthy
of communion with the faithful, until he shall
have manifested, in every respect, the senti-
ments of a true Christian, first, By solemnly
declaring in the Confiitory, that he believes in
Jesus Christ, who died for our transgressions,
and rose again for our justification; secondly,
By acknowledging his regret for having writ-
ten any thing contrary to that belief, and a-
gainst revelation; and, lastly, By consenting
that such declaration and acknowledgment
should

* See page 373.
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"should be made public for the edification of the church, and the reparation of the scandal he hath occasioned.

Signed, A. de Luze,
Pastor of the church at Cornaux, and Secretary of the venerable Assembly.

"On the next day I quitted Neufchatel, in order to return home to my particular affairs. How then can the author of the libel rashly advance, that secret practices had been used in the church of Motiers? No secret practices were made use of, either on my part, or on that of the friends to religion and tranquillity. I call on all my parishioners to witness this, as also on the very elders themselves who voted against me in the affair of Rousseau.

"The public were curious and impatient to know the resolution taken by that Assembly; that strict silence, however, was observed, to which the oath taken by the members necessarily obliged them; a silence which, nevertheless, the anonymous letter-writer affects, I know not why, to make so very mysterious. For my own part, I am still ignorant whether the ministers present made a secret of the above resolution to those who were absent: but I know very well that I made no mystery of it to any of my absent brethren, when I had an opportunity of seeing them. And why should I? when it is well known that the Letters from the Mountains were censured by the pastors in general, who were justly apprehensive of their dangerous effects on their respective flocks.

"On Sunday, the twenty-fourth of March, the Consistory met, according to the practice of all the
the churches of this country, to proceed on the subject of accusations*; at which time two new elders were presented and chosen; who, if they had not been prevented by various circumstances, would have been chosen some time before. But Easter was approaching; and the elders insisted on the election of colleagues, because they were become too few in number to sustain the burden of the church. Yet with what malignity doth the anonymous libeller take upon him to charge me "with having fixed on this opportunity to complete the Consistory, in order that I might have more of its members at my devotion?" But did not the officer of the Prince also vote at this election?

"On this very day, the Consistory came to my house, according to custom, before the morning service, with the two new-elected elders; at which time, and not before, I informed them of the affair of Mr Rouffeau, which was to be proposed in the Assembly of the Consistory after the sermon.

"In this Assembly I represented to them, that it was not without great concern and reluctance that I laid before them the affair of Mr Rouffeau, with whom I had had personal connections; but that the honour of religion and the edification of the churches in general, and that of Montiers in particular, induced me to lay aside all private considerations; and that the more especially, as all

* These accusations consist in the inquiry made by the pastor, of the elders, whether any scandal hath come to their knowledge, and what he ought to do for their better edification? The pastor also relates what he knows of such things, and they all enter into such measures as they think most efficacious to remove them.
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all the world had eye, since the publication of the Letters from the Mountains, on the conduct we should adopt with regard to Mr Rousseau, and more particularly the Assembly of the Clergy, and the neighbouring churches. I thought it would be proper, therefore, for the discharge of our duty, that Mr Rousseau should be cited to appear in the Consistory, and that, if they judged it expedient, I would confine myself to the merely asking him two general questions, viz. "Whether he believed the Scriptures to be the revealed will of God? And whether he also believed that Jesus Christ died for our transgressions, and rose again for our justification?" Two questions very simple; the affirmative answer to which is essential to the faith of a Christian *

"In support of my opinion I made use of the direction which the reverend class had given me, and which the elders desired me to read. This I did; at the same time expressly declaring that I did not pretend to lay any restraint on their suffrage; and appealing to them, in the presence of the officer, whether I had ever so done. On which they all unanimously replied, that I always left them at perfect liberty in this respect, and that they were happy in having a pastor who behaved so well to them.

"On giving their votes, the majority were for citing Mr Rousseau to appear before the Consistory, to be held at the minister's house on the 29th, after sermon, according to custom. Mr Rousseau

* Sanitize the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason for the hope that is in you, 1 Pet. iii. 15.
Rousseau was, in consequence, properly cited, and returned the answer above inserted.  

"I pass over in silence what the anonymous writer has falsely imputed to me, in regard to my affirming in the Consistory that Mr Rousseau was the antichrist. Never did I say or think of such an absurdity. I know not what it is to abuse any one, though I can stand up boldly in the defence of truth when my duty calls upon me. Now my duty called upon me to represent to the Consistory what I thought we were bound to do in such a case, for the edification of the whole Christian church."

Mr Montmollin proceeds to refute some other passages contained in the anonymous letter; but as every thing is already extracted that is of moment to his justification, it is here judged expedient to close this abstractive of the professor's letters.

A Letter from Mr Rousseau, relative to the preceding.

Môtiers-Travers, Aug. 8, 1765.

"No, Sir; let them say what they will, I shall never repent the praise I have bestowed on M. de Montmollin: I thought him worthy my greatest acknowledgments, and praised in him what I had experienced, his truly pastoral conduct with regard to me. I have not extolled his character, with which I am unacquainted.

"I praised neither his truth nor probity. I will even confess that I received at first no very agreeable impressions from his outward ap-

\[\text{Page 386.}\]
appearance; which is not calculated to pre-
judice one much in his favour. His tone of
voice, his deportment, and unpleasing aspect,
gave me an involuntary disgust; I was amazed
to find such affability, humanity, and sweet-
ness of temper, such virtues concealed under
so gloomy a physiognomy. But I soon smothered that unjust prepossession; for ought we
to form an opinion of a man on such delusive
signs, which are so plainly contradicted by
his conduct? Must one pry, with malignant
curiosity, into the secret principle of a per-
mission so little expected? I have the strongest
aversion for that base artifice of viewing the
good actions of others only on the dark side,
and never had sufficient sagacity to find out
bad motives for doing good. The more I per-
ceived an indifference for M. de Montmollin
arising in my mind, the more I strove to sub-
due it, by reflecting on the gratitude I owed
him. Let us suppose the same case possible
to happen again, and I should just act in the
manner I did.

M. de Montmollin now unmaskes, and shews
what he is in reality. His present conduct is
an explanation of his former behaviour. It is
easily seen that his pretended moderation,
which he loves at the very time it is most proper,
is derived from the same source as that perfe-
cuting zeal with which he is so suddenly ins-
pired. What was his original view? What
are his present designs? I really know not;
but I am sure his intention was never good.
He not only admitted me to the communion,
with an obliging warmth of friendship; but
fought me earnestly and induced me to hear
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him, whenever I seemed to be cheerful, on the subject of Christianity: and when I proved that I did not attack it, or denied I had any such intention, he would in his turn rally me severely on my confidence in religion, on my person, and belief; he would have me excommuni cated, banished; he raised the whole parish against me. He pursued me with a remorseless violence, bordering on madness.

Are these extraordinary diversities consistent with his duty? No; charity is unchange able, virtue never contradicts itself, and conscience knows no equivocation.

After shewing himself so little moderate at the beginning, he resolved to be more so when it was too late. That affectation did not serve him; and as every one saw thro' the disguise, he did well to return to his natural disposition. By destroying his own work, in doing me more harm than good, he has acquitted me of all obligations. I owe him nothing but an acknowledgment of the truth: it is what I owe to myself; and since he obliges me to confess it, I shall do so.

You desire to know what passed between us relative to that affair.—M. de Montmollin gave his account to the public as a churchman; and dipping his pen in that poisoned honey which proves mortal, took all the advantages his situation afforded. For my part, Sir, I shall unfold my narrative in that plain unaffected style which persons of probity always use to each other. I shall waste no time in protestation of my sincerity. I leave it to your good understanding and love of truth to settle that affair between him and me.
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"I am not, thank heaven, one of those whom the church makes bigots, and afterwards despises. I have the honour to be one who is esteemed, and at the same time persecuted. When I took refuge in this country, I brought letters of recommendation to no person whatever, not even to my Lord Marshal. I had but one letter, which I carried every where, and which with my Lord Marshal would have been alone sufficient. Two hours after my arrival, as I was writing to his Excellency to inform him of it, and to beg his protection, a stranger, whom I had never seen, entered, and called himself the minister of the place, paying his compliments with great familiarity; and seeing I wrote to my Lord Marshal, made me an offer of adding a few lines; by way of recommendation, with his own hand. I did not accept his offer, but sent away my letter; and met with such a reception as oppressed innocence might hope to find wherever virtue is held in esteem.

"Having no expectation of so much civility from a pastor, who was an entire stranger to me, I told every body the circumstance the same day; and among others to colonel Roquin, who testified the most affectionate regard for me, and would have very willingly accompanied me hither.

"M. de Montmollin continued his affidavits; I thought this might be of some advantage to me, and as the September communion was approaching, I wrote him a letter, to know if, notwithstanding the public report, I might present myself there. I chose rather to write than to pay him a visit, which might.
be productive of tedious explanations, and those I endeavoured to avoid. For if I should make a declaration neither to disavow nor defend my book, that would in effect be construed as if I declined entering on any discussion of that point; and indeed, whenever I was obliged to vindicate my honour and my person with respect to that book, I always condemned what errors it might contain, satisfied with shewing that the author meant not to attack Christianity, and that it was wrong to prosecute him as a criminal on that account.

M. de Montmollin answered, that I might come the next morning and know his resolution. I should have done so, if he had not prevented me by coming himself. I may forget these trifles; but I think he came, and I certainly remember with what demonstration of joy he testified the pleasure he received from my request. He told me very politely, that he and his congregation should be much honoured, and that a step so unexpected would greatly edify all the faithful. That moment I confess was the happiest I had ever known. A man must be sensible of misfortunes like mine, and experience the distress of a tender heart torn from every object of its affection, in order to judge what consolation I received in belonging to a society of brethren, who might indemnify me for the losses I had sustained, and for those whose esteem I could no longer cultivate. I imagined, that by heartily joining with this small congregation, in an affecting and rational worship, I should more easily forget all my ene-
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mies. The first time I went to the church,
I was affected, even to the shedding of tears.
Having never lived among Protestants, I formed
notions that they and their Clergy were
angels. Their worship, so pure and void of
ostentation, was exactly what suited my
mind; it seemed instituted on purpose to in-
spire the miserable with hope and resolution.
All those that partook of it appeared so ma-
ny true Christians united in bands of the
most perfect charity. How have they unde-
ceived me, in depriving me of the pleasure
of enjoying an error so agreeable! My eyes
were at last opened, and it was but from the
effect of imagination that I judged of the value
of being admitted amongst them.

Perceiving that M. de Montmollin never
mentioned a word with respect to my senti-
ments in matters of faith during his short vi-
sit, I believed he had reserved that conversa-
tion for another opportunity; and knowing
how fond these gentlemen are of asuming a
right which doth not belong to them, of judg-
ing of the faith of Christians, I declared to
him that I did not understand submitting to
any interrogation or eclaircissement whatever.
He answered, that he should never require
it; and has so well kept his promise, that I
have always found him very circumspect in
avoiding any discussion on the subject of doc-
trine, and till the last affair he never hinted
any thing of it, though I happened to speak
to him sometimes on that head.

In this manner things went on, both before
and after the communion; till the same af-
fectionate concern on the part of M. de Mont-

N u 3  " molliu,
mollin, and the same silence with respect to theological subjects. He even carried the spirit of toleration so far, and shewed it so openly in his sermons, that I was often in pain for him. As I had a real regard for him, I concealed not the fears I began to have on his account; and I remember, that preaching one day very strenuously against the want of toleration amongst the Protestants, I was very much startled to hear him maintain, with earnestness, that the reformed church had still need of a farther reformation, both in manners and doctrine. I then little imagined he would afterwards have shewn in himself so convincing a proof of the necessity of that reformation.

This doctrine of toleration, and the universal esteem it met with, excited the jealousy of many of his brethren, particularly at Geneva. They loaded him with continual reproaches, and spread those nets which have at last caught him; I am sorry for it, but this was not my fault. If M. de Montmolin had supported his pastoral character by honourable means; if he had been satisfied to have only employed in his defence, with boldness and freedom, the weapons of Christianity and the truth; what an example would he have given to the church and to all Europe, and what a glorious triumph would he have gained to himself! He made use of the arms of his profession; and finding them often in defending himself, contrary to the truth, he then wanted to render them offensive by attacking me. But he was mistaken; these rusty weapons, strong indeed against those

who
who fear them, but weak and useless when courageously resisted, are now broken: He took a wrong method to succeed.

Some months after my admission into this congregation, M. de Montomollin entered my apartment one evening, with an air of perturbation. He sat down, and continued a long time silent; he at last spoke, beginning with one of those tedious prefaces which custom had rendered easy. He came then to the point, telling me, that his admitting me to the communion had very much chagrined his brethren, whose censure he had attracted on that account; that he had been reduced to the necessity of justifying himself in such a manner as must undoubtedly stop their mouths; and if his good opinion of my principles had suppressed the demand of those explanations which any other person in his situation would have exacted, he could not, however, suffer it to be believed, without hurting his credit, that I had never yet given him any account of my sentiments with regard to religion. Thus saying, he drew a paper from his pocket, and began to read, in a rough draft of a letter to a minister at Geneva, some parts of a conversation between us that never passed, but wherein he inferred, very artfully, some words here and there, spoken at random, and on quite a different subject. Judge, Sir, what was my surprise: it was such, that I recovered not my attention till he had read the whole letter. In those places where fiction was most prevalent, he interrupted himself, saying, If you perceive the necessity—my situation—my profession—
“must take a little care if one’s self.” On the whole, this letter was written with a good deal of address; and, except in a few particulars, great care was taken to make me say what I might very naturally have said. When he had done, he asked me if I approved of that letter, and if he should send it just as it was?

“I answered, I was sorry he was obliged to have recourse to such methods; but that as to myself, I could say no such thing: But that since he had taken upon him to say it, it was his own affair and not mine; and that I saw nothing there to which I should be obliged to give the lie. As this can prejudice nobody, replied he, and may be of use to you, I easily pass over a small scruple, which can answer no end, but to prevent a good act.

“But tell me if, on the whole, you are satisfied with this letter, or if you see any thing in it that might be altered for the better. I told him, I thought it very proper for the end it was intended. He urged me so much, that, to humour him, I pointed out some trifling corrections, of no consequence. Now I must tell you, that in the situation we sat, the flanish was opposite to M. de Montmollin; but whilst we were talking, he pushed it, as by chance, to me; and as I held his letter, to read it again, he reached me the pen to make the necessary amendments; which I did, with all the frankness natural to me. That done, he put up his letter, and retired. Excuse my being so particular, it is absolutely necessary.

“But I shall not be so explicit with respect
to my last interview with M. de Montmollin, which is much easier conceived. You comprehended what might be said to a person who coldly tells you, 'Sir, I am ordered to break your head; but if you would have your leg broke, perhaps that may satisfy them.' M. de Montmollin must undoubtedly have been concerned in difficult affairs sometimes, and yet I never saw a man more confused during that whole transaction. In such a case, nothing can be more embarrassing than to be at odds with a man of a free and open disposition, who, instead of using subtle and equivocating arguments, answers abruptly, and affronts you, contrary to reason and good manners. M. de Montmollin affirms, that I told him at parting, that if he returned with agreeable news, I should embrace him; if not, that we should turn our backs on each other. I might have said something of that kind, but in politer terms; but as to these last expressions, I am certain I never made use of them. M. de Montmollin may recollect, that he did not make me turn my back so easily as he imagined.

As to the devout pathetic he employs to prove the necessity of using rigour, it may be perceived for what kind of persons it was intended; persons, with whom neither you nor I have any concern. But setting aside the jargon of this inquisitor, I shall examine his reasons, as they relate to myself, without entering into those that may have a reference to others.

Quite disgusted with the miserable profession of an author, to which I was so little ad
apted, I had long since resolved to renounce it. When Emilius was published, I had declared to my friends at Paris, Geneva, and elsewhere, that it should be my last work; and that in completing it, I had laid down the pen, never to resume it. I received many letters to dissuade me from that design. At my arrival here, I told the same to everybody; even to you and M. de Montmollin. He is the only person who thought of changing that proposal into a promise; and to pretend that I had engaged myself to him to write no more, because I showed such an intention. Suppose I told him I should go to-morrow to Neuschatel, must that be taken as an engagement from my words; and if I should fail in going, must I be prosecuted? This is exactly the case; and I no more thought of making a promise to M. de Montmollin than I did to you, only from a bare intention, of which I equally informed both.

Dare M. de Montmollin affirm, that he ever understood the matter in any other light? Dare he be positive, as he has had the boldness to report, that it was on that condition he admitted me to the communion? As a proof of the contrary, when I published my Letter to the Archbishop of Paris, M. de Montmollin, far from accusing me with breach of promise, was very well pleased with that piece, which he extolled to me and everybody, without saying a word of that fabulous promise which he now accuses me of having made him. Take notice, however, that my Letter to the Archbishop is much stronger on the subject of mysteries, and even
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miracles, than that about which he makes so
great a noise. Besides, observe, that I there
speak in my own name, and no longer in the
character of the Vicar. Could they find mat-
ters of excommunication in the one, which
have not even been subjects of complaint in
the other?

If I had actually made such a promise to
M. de Montmollin, which I really never
thought of doing, would he infer, that it was
of so absolute a nature as to admit of no ex-
ception; not even to publish a memorial of
defence, in case I should be attacked by a pro-
cess at law? And what exception would be
more permissible than that, where, in justify-
ing myself, I also justified him, by shewing
the falsehood of his admitting a profaner of
religion into his church? What promise could
acquit me of what I owed to myself and to o-
thers? How could I avoid writing in defence
of my honour, the honour of my ancient
countrymen, which so many extraordinary
motives rendered necessary, and in discharge
of such sacred duties? Who will believe that
I promised M. de Montmollin silently to en-
dure reproach and ignominy? Even now that
I have entered into a solemn engagement with
a respectable society, who can accuse me of
breaking my covenant, if, forced by the out-
rageous violence of M. de Montmollin, I
have repulsed him as publicly as he dared to
offer them? Whatever promise an honest
man may give, it will never be required,
much less presumed, that it should extend so
far as to be the witness of his dishonour:

In publishing the Letters written from the

Moun-
Mountains, I discharged my duty to myself; and at the same time did not neglect what I owed to M. de Montmollin. He judged so himself; for when the work was printed, of which I sent him a copy, he continued to act in the same manner as before. He read it with pleasure; spoke of me with praise; not a word that favoured of objection. He saw me often since, he always testified the greatest friendship; no complaint of my book. There was then a report of an intended edition of all my works. He not only approved that design, but even desired he might be concerned. He was so anxious, that I did not think proper to give any encouragement, knowing the present company was already too numerous, and wanted no more associates. He was displeased at my coldness, which he resented more than it deserved; and some time after covered his disappointment by casting a reflection, That the dignity of his station forbade his engaging in any such design. It was then the Synod began to oppose him, and made remonstrances to the Court. In fine, our good understanding was still so entire, and my last work so little affected it, that, for a long time after that publication, M. de Montmollin, among other conversations, told me, he had a mind to solicit the Court for an augmentation of his stipend, and requested I would insert a few lines in a letter he intended to write to my Lord Marshal for that purpose. That method of recommend ing himself, and making his interest, seeming too familiar, I asked fifteen days, in order to draw up an address to my Lord Marshal be-
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"forehand. He gave me no answer, and ne-

ver mentioned the affair afterwards. From

that time he began to look on the Letters

from the Mountains with another eye, tho'

he never in the least hinted his disapprobation

in my presence. He only said once, For my

part, I believe in miracles. I might have an-

swered, I believe in them as much as you.

"Since I am on the subject of my treatment

from M. de Montmollin, I should acquaint

you, that I have more matters of complaint

to mention. Touched with a sense of grati-
tude, I have sought all occasions of testifying

it, both in public and private; but I never

prostituted so noble a principle to the base

purposes of interest; I was never governed by

example, and know not how to traffic in

holy things. M. de Montmollin wanted to

meddle in all my affairs, to be acquainted

with all my correspondents, to direct and

be the depository of my last will, and super-

intend my little household. This is what I

would never permit. M. de Montmollin

liked sitting long at table; for my part, it is

a pain to me. He seldom eat at my house,

and I never at his. In effect, I repulsed all

the familiar intimacy he wanted to establish

between us, in as gentle and polite a manner

as possible; which always becomes improper,

when it is not equally convenient on both

sides. These are the wrongs I complain of;
I confess them, without repenting the hand-
some things I have said. My injuries are

great, but they are the only ones I received;

and I call to witness every person who knows

this country, if I have not often made mysel

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"disagreeable to honest people, by commend-
ing what I thought praise-worthy in M. de
Montmollin.

"Notwithstanding any secret animosity he
might have had against me, he would ne-
ever have blazed it abroad at so improper a
time, if other motives had not pressed him to
resume the opportunity he had suffered to e-
cape. He perceived too well that his con-
duct began to be disgusting and contradictory
to me. What conflicts must he have had
with himself, before he presumed to charge
me with so apparent a falsehood? For let us
condemn the Letters from the Mountains as
much as we please, will they say more against
me in effect than Emilius; after the pub-
lication of which I was not refused, but readi-
ly admitted to the holy communion? Do they
condemn me more than my letter to M. de
Beaumont Archbishop of Paris, which never
seemed to give any offence? Suppose these
works were a complication of errors, as they
would insinuate, of what consequence is that?

"Why then let me not be justified by them,
and let the author of Emilius remain inex-
cusable. But I can never admit, that the au-
thor of the Letters from the Mountains de-
serves the same censure on this account. Is
it usual, after pardoning a criminal, to punish
him for having made a bad defence on his
trial? Yet this is the case with M. de Mont-
mollin: and I defy either him, or his bre-
thren, to produce any of those sentiments in
my last writings, they so strongly censure,
which I cannot prove to be more firmly esta-
blished in those that precede them.

"But
But being instigated underhand by others, he seized the pretext they offered; certain, that by exclaiming, right or wrong, against an infidel, the people would be immediately excited to fury; he rings the alarm-bell of Motiers, when all was over, because a poor man durst defend himself against the Genevans; and finding that nothing but success could save him from contempt, he spared no pains to make his point sure. I saw it plainly at Motiers, and shall forbear troubling you with a repetition of what passed there, as you are better acquainted than I with the whole procedure; every one at Neufchatel knows it; strangers that came to the town saw it, and sighed; for my part, I was silent. M. de Montmollin excused himself on account of the orders he had received from the Synod. But suppose these orders had been legally executed; if they had been just, why did he not know of them sooner? Why did he not prevent them, whose particular province it was? Why, after reading over and over the Letters from the Mountains, could he find nothing in them worthy of censure? or why was he silent on that head to me, that was his parishioner, as often as he came to visit me? What became of all his pastoral zeal? Would he pass for a blockhead, who can see nothing in a book relative to his own profession, but what is pointed out to him by others? But, on the contrary, if these orders were unjust; why did he submit to them? Ought a minister of the Gospel, a pastor of the church, to persecute a man, whose innocence he is assured of, in obedience to any power what-
ever? Did he not know, that to appear in
judgement before the Consistory, is an indign-
ity, an affront, too cruel for a man of my
time of life, especially in a country-town,
where they are ignorant of all consistorial
matters but admonitions against pravity of
manners? Ten years ago my appearance in
the Consistory at Geneva was excused on a
much more lawful occasion, (and for which
I almost blame myself,) contrary to the ex-
press words of the law. But it is not the
least surprising that they should know these
forms of decency and regularity at Geneva,
of which they are ignorant at Motiers.
I cannot tell whence M. de Montmollin
took his instructions, when he said there was
nothing of the Inquisition in this affair. He
might have said as justly that there was no
Consistory, for it is the same thing on that
occasion. He gives out, nay, he insists, that
no matter of temporal cognizance ought to
be within its jurisdiction. The contrary is
known to every one in the affair of the pro-
ject; and who is ignorant, that imposing on
the credulity of the Council of State, with
regard to matters of religion, they engaged
them in measures which had well nigh de-
prived me of the King’s protection? The
proper step to be taken was, first an excom-
munication; after which, fresh remonstrances
to the Council of State would have done the
business; they actually tried those methods,
and their present uneasiness proceeds from
their disappointment in failing of success.
For otherwise, what is it to M. de Montmol-
lin? Is he afraid I should not come to receive
the
the communion from his hands? Let him be satisfied; I am not so very anxious about communions as many persons are. I admire the voracious holiness with which they devour the consecrated bread: for my part, my stomach is not so strong.

He says he had but one plain question to ask me on the part of the Consistory. Why did he not let me know, when I was served with the citation? What a piece of artifice was it, first to surprise a man, and then oblige him to answer that moment, without giving the least time for reflection. This was the question mentioned by M. de Montmollin, which he reserved in petto, as the principal, among others he has not told us, and for which he was unwilling I should be prepared.

It is well known, that his design was to catch me tripping, and puzzle me with so many litigious interrogatories as must in the end answer his purpose. He very well knew my weakness and bad state of health. I do not think he intended to exhaust my strength; but at the time I was cited I was extremely ill, and not in a condition to go abroad, having kept my room for six months: it was the winter season, and very cold weather; a strange remedy for a poor infirm creature, to remain many hours standing, and to be interrogated before elders concerning matters of divinity, of which the most learned among them declared they understood nothing! No matter: they never inquired even if I was able to leave my bed, if I had strength enough to walk without support; they gave themselves no trouble on that account. Pastoral charity, entire-
entirely taken up with matters of faith, never stoops to the mean and fordid concerns of ter-
refrrial affairs.

You are no stranger to what passed in the Confitory, during my absence; of the read-
ing of my letter there, and the methods that were proposed to hinder its eflfect. Your in-
formation in that affair was well grounded.

Can you imagine, that, after this, M. de Montmollin all at once changed his condition
and title, and, transforming himself into an ecclesiasfical solicitor to manage the caufe,
resumed his former character in order to become its judge. I acted (fays he) as Pastor,
as President of the Confitory, and not as re-
representative of the venerable Synod. It was too late to change his part, when he had till
then played one fo indifferent. We ought, Sir, to dread thoce who can voluntarily act two
parts in the fame piece. It would be strange if one good character could be made out of both.

He refets the neceffity of being rigorous, on the scandal raised by my book. Here are new
scruples, which he had not at the publication of Emilius, the scandal of which was at leaft
as great, and the Clergy and news-writers made no lefs noife. They burnt my book,
railed at and insulted me all over Europe.

M. de Montmollin finds now thoce reafons to excommunicate me, in the fame arguments
that were then no impediment then to my ad-
mission to the communion. His zeal, accord-
ing to the precept, acts in all forms, agreeable
to time and place. But pray, who raised the
scandal in his parish on account of my laft
book of which he now complains? Who was
it
it affected to make a frightful uproar, both by himself and by his friends? Who, among all that people so full of sanctified rage; who could have known that I had committed so enormous a crime, as to prove that the Council of Geneva had wrongfully condemned me, if pains had not been taken to paint so extraordinary an act in colours that struck every eye? Who, amongst these people, was capable of reading my book, and judging of the matters it contained? If you please, the zealous follower of M. de Montmollin, that learned blacksmith, whom he so often cites as an evidence; that profound scholar, who is at once so good a judge of horse-shoes and books of theology. I am willing to believe he can just read, and go through a whole line without spelling; and who else of the conspiring rabble can do so much? If they should glance at the words gospel and miracles in the pages of the book, they would imagine they were reading a book of devotion; and knowing I was a good man, they might have said, God bless him! he edifies us greatly. But they had been well assured that I was an impius abominable wretch, who said there was no God, and that women had no souls; so that, without reflecting on what they might read to the contrary, they repeated in their turn, like parrots, He is a wicked man, a villain; he is Antichrist; he should be excommunicated, and burnt. They were charitably answered, no doubt: Go you on with your clamours; leave the business to us, and all will be well.

The usual method of the church-gentry seems to me extremely well calculated to an-
swer their purpose. After establishing their competency of jurisdiction over all matters of scandal, they raise a scandal out of every subject they please; and then, on account of that scandal, take cognisance of the cause in order to judge it. Here is a sure way to render themselves masters of all the people, of all the laws, of all the kings, and of the whole world, without the contradiction of any person whatever. You remember the story of the surgeon, whose shop was at the corner of two streets, and who going out at one door, wounded the passengers, and suddenly retreating, came out at the other in order to dress them. This story will suit all the clergy in the universe, except in this particular, that the surgeon at least cured those he wounded, whereas these gentlemen destroy all they attack.

Let us not enter into the history of their secret intrigues, which will not bear the light. But if M. de Montmorency did nothing but in obedience to the synod, or in discharge of his conscience, why has he thrown so much acrimony in this affair? Why was all the mob of the country raised? Why his violent sermons, flaming with remorseless zeal and unrelenting bitterness? Why these private petty Councils? Why so many idle reports spread, to terrify me with the renderings of the populace? Is not all this public and notorious? M. de Montmorency denies it. Why should he not, who denied his pretending to have two voices in the Consistory? Yet I find three voices, if I do not greatly mistake; one of his deacon, who was there only as his representative; then his own voice, which "made
made the odd one; and, lastly, that which he claimed in order to divide the suffrages. Three voices in himself had been a great advantage, even to absolve or acquit a delinquent. But he would make use of them in order to condemn, and could not obtain them. Where was the harm? M. de Montmollin was too happy, that his Consistory, wiser than himself, had drawn him out of a scrape with the synod, with his brethren, with his correspondents, and with himself. I have done my duty, might he have said, I have vigorously pursued the cause; the Consistory have not judged the affair according to my sentiments. Rousseau has been absolved, contrary to my opinion. That is no fault of mine; I have done: I can carry matters no farther, without flying in the face of the laws, without disobeying the prince, and disturbing the public peace. I am too good a Christian, too honest a citizen, too devout a pastor, to attempt any such thing. Though he had been foiled, he might still, with a little address, have preserved his dignity, and recovered his reputation. But vanity, once irritated by disappointment, is not so provident. We find it more difficult to forgive those we have attempted to injure, than those to whom we have done the injury in fact. Enraged to see that credit on which he so much piqued himself baffled in the face of all Europe, he could not prevail on himself to give up the cause: he said in the Consistory, that he was not without hopes of renewing it; he tries it at another Consistory; but, in order to screen himself, he proposes it by his blacksmith, that faithful instrument of his
his enterprizes, whom he calls to bear testimony that it was not done thro’ his means.
Was not that a fine stroke? It is not that M. de Montmollin wants artifice; but a man, who
is blinded by passion, is always committing blunders when he gives himself up to it.
That expedient failed him again, and you might imagine that his malignity ended there.
Far from it: in the next meeting of the synod, he proposed another method, founded on the
impossibility of escaping the diligence of the prince’s officer in his parish; that was, to
wait till I went into another parish, and then begin the prosecution anew, at fresh costs. In
consequence of this fine expedient, the violent sermons recommenced, the people were again
put into disorder, and it was expected these animosities would have forced me to quit the parish.
This, indeed, was too much for a man of M. de Montmollin’s tolerating spirit, who did nothing but by the orders of his superiors. My letter grows very long; but it is necessary it should be so; why should I curtail it? Would it shorten it to multiply ceremonies? Let us give M. de Montmollin the pleasure of saying ten times successively, Sister Dinarzade, are you asleep?
I have not entered upon the point of right:
I have resolved to meddle no more with that affair. I confined myself, in the second part of this letter, to prove that M. de Montmollin, notwithstanding his affected tone of devotion, was not brought into this affair thro’ zeal for the faith, nor by a sense of his duty; but, according to custom, has made the cause of God subservient to his passions. Now judge
persecution of Mr. J. F. Rousseau. 447

"judge if for such purposes they usually employ
"the most honest means; and excuse my en-
"tering into a discussion of matters that would
"draw a sigh from virtue herself.

"In the former part of my letter I mention-
ed facts, in opposition to those advanced by
"M. de Montmollin. He had the artifice to make
"use of circumstances to which I could answer
"nothing, but by a true recital of all that pas-
ed. From the different assertions on both sides,
you must conclude one of us to be a liar, and
"I allow the propriety of that conclusion.

"When I would finish my letter and dis-
patch it in haste, I am still turning over new
"leaves. Reflections innumerable offer them-
selves, and one must not always begin a-new.
"Yet I cannot pass over what I have this mo-
"ment before me. What shall our ministers do?
"(it is said;) shall they defend the Gospel, at-
"tacked so openly by its enemies? It is I, there-
"fore, who am this enemy to the Gospel, be-
"cause I resent the manner in which they dis-
"figure and degrade it. Why do not the pre-
tended defenders imitate the method I would
"establish? Why do not they make use of such
"parts as conduce to their edification, in ren-
dering them good and just, and lay aside such
"as are of service to nobody, and which they
"understand no better than myself?

"If a native of this country had dared to ad-
"vance, in words or writing, any thing near
"to what has been done by Mr. Rousseau, would
"not the ministers have acted with the same ri-
gour? No, certainly; I dare believe it for the
"honour of the state. What would then be-
"come of your privileges, you that are the people
"of
of Neuschatel, if, for some small matter that
might give your ministers a handle for being
litigious, they could persecute, among your-
feldselves, the author of a transacton, printed
in another part of Europe, only for his de-
fence in a strange country? M. de Montmoll-
lin has picked me out as a proper subject by
which he may lay the yoke on you; but how
unworthy must I be of your protection, if I
could suffer, by my example, a servitude to
be established which I found not amongst you!

"Has Mr. Rousseau, our new citizen, any
more privileges than all our ancient citizens?
I do not claim any of their privileges; I only
demand those I am entitled to as a man and
a stranger. The correspondent quoted by M.
Montmollin, that wonderful person whom he
has not named, and who praises him so much,
is a very extraordinary reasoner. According
to him, I would claim more privileges than
all the citizens, because I opposed their mea-
sures in which every citizen would have ac-
quiesced. So that to take from me the right
of defending my purse against a thief that
would rob me, he might as well say, You are
certainly a very strange man, who will not
suffer me to take your money! I could easily rob
any of the natives, if they came in my way.
Observe here, that the Professor Montmollin
is the only sovereign judge who condemns
me; and that law, the Consistory, the Magis-
tracy, the Government, the Governor, and
the King himself who protects me, are all so
many rebels against the supreme authority of
M. de Montmollin.

"The anonymous correspondent asks, if I
"am
am not obedient to the laws and customs of the state? And from answering in the affirmative, he concludes, that I must submit to a law that never existed, and to a custom that never was known. M. de Montmollin replies, that there is such a law at Geneva, and that I myself complained of its being violated to my prejudice. So that at Geneva they have violated a law which exists there, and doth not exist at Motiers, on purpose to condemn me; and they made use of it at Motiers to excommunicate me. You must own that I am in a pretty situation! It was certainly in one of his gay humours that M. de Montmollin reasoned in that manner.

He diverts himself in the same way in a remark on the offer I made to the synod, provided they dropped their prosecution. He says, I did it in jest, and that we ought not thus to pretend to give law to our superiors.

First, he certainly is not serious in saying, that an humble and satisfactory offer made to persons who complain against us, tho' in the wrong, is dictating to them, and prescribing them rules.

But the best of all is, his calling the gentlemen of the Synod my superiors, as though I was one of their brethren. For every one knows that the Synod has no jurisdiction but over the clergy; and besides, having no power over any other person, its members are superior to nobody, as being such. So that to treat me as a churchman, is, in my opinion, a very ill-judged pleasantry. M. de Montmollin knows very well I am no churchman;
and that I have, thank God, no very great call that way.

"Indulge me a few words concerning the letter I wrote to the Consistory, and I have done. M. de Montmollin does not promise many remarks on that letter; I believe he is in the right, and that he would have still done better never to have meddled with it: give me leave to run over such as relate to myself; I shall not detain you long.

"How can a person (says he) answer to what he knows nothing of? as I have done, by proving before-hand that they had no right to ask me. Such a faith as we are only to account for to God, is not professed in any part of Europe. And why is there any other faith, but such as makes us accountable only to God, published in any part of Europe? Observe that strange pretence of hindering a man from speaking his own opinion, by imputing to him other sentiments.

"He that errs as a Christian, is ready to renounce his errors. A pleasant sophism! He that errs as a Christian, knows not that he errs. If he should reform his errors without knowing them, he would err nevertheless, and would besides be a liar. Then he could not err as a Christian.

"Is the rendering miracles doubtful, a reliance on the authority of the Gospel? Yes, when it is by the authority of the same Gospel they are rendered doubtful. And to ridicule them.—Why not! when, relying on the authority of the Gospel, it can be proved, that the ridicule is no where but in the interpretations of divines. I am certain that M. de