de Montmollin is very well pleased with his laconic manner of expression. It is always easy to reply to an argument with a jeft.

"As to the remark of Theodore Beza, he would never have said otherwise, if the Christian faith had not been entirely supported by miracles. Take care, Mr Professor; either you do not understand Latin, or you are a bad man. This passage, Non fatis tuta fides eorum qui miraculis nituntur, doth not signify, as you pretend, that the Christian faith is not supported by miracles alone. On the contrary, the meaning is, the faith of him who relies on miracles, is not of much solidity. This sense is very applicable to that passage in St John, on which he comments, where it is said, That many believed in Jesus on account of his miracles; but he did not trust them with his person, because he knew them well.

Do you think he would put more confidence at this time in those who make so great a noise about the same faith?

"Would not every one believe they heard Mr. Rousseau say, in his letter to the Archbishop of Paris, that they ought to erect statues to his memory for writing his Emilius? Observe, he says this at a time when he is pinch-ed by the comparison of Emilius and the Letters from the Mountains; M. de Montmollin cannot tell how to escape, and so he brings himself off by cutting a caper. If we were to follow him through all his extravagancies, if I were to examine the weight of his arguments, and analyze his extraordinary reasonings, I should never have done, and I must hasten to the end. At the conclusion of all,
he values himself much on having his name made use of. I cannot see how that is an occasion of boasting; for when a man has taken such a part in affairs as he has done, he may well be ashamed of owning himself.

As to you, Sir, who have, in regard to him, preserved that anonymous character with which he now reproaches you; pray own yourself, since he would have it so: receive that praise of honest men, which is your due. Shew them openly the worthy advocate of a just cause, the historian of truth, the apologist for the rights of the oppressed, of the Prince, of the state, and people, all invaded by him in my person. My defenders, my protectors, are known; let him, in his turn, shew his anonymous author, and all his abettors in this affair: he has named already two of them, let him name all the rest. He has done me much injury, he would do me a great deal more; let all the world know his friends and mine, and I desire no other revenge.

"Accept, Sir, my best respects, &c.

"J. J. Rousseau."

FINIS.