

provide what is needed; no one is compelled to it, but those who are willing bring publicly what they wish to contribute; it seems as if they vied [145] with one another according to the amount of their wealth, and as the desire of glory and of appearing solicitous for the public welfare urges them to do on like occasions. Now although this form of justice restrains all these peoples, and seems more effectually to repress disorders than the personal punishment of criminals does in France, it is nevertheless a very mild proceeding, which leaves individuals in such a spirit of liberty that they never submit to any Laws and obey no other impulse than that of their own will. This, without doubt, is a disposition quite contrary to the spirit of the Faith, which requires us to submit not only our wills, but our minds, our judgments, and all the sentiments of man to a power unknown to our senses, to a Law that is not of earth, and that is entirely opposed to the laws and sentiments of corrupt nature.

Add to this that the laws of the Country, which to them seem most just, attack the purity of the Christian life in a thousand ways, especially as regards their marriages,—the dissolution of which, with freedom to seek another consort, is [146] more frequent and easy here than it is in France for a master to take another servant, when the one he has does not please him. The result is, truth to tell, that, in the closest of their marriages, and those which they consider most conformable to reason, the faith that they pledge each other is nothing more than a conditional promise to live together so long as each shall continue to render the services that they mutually expect from each other, and shall not in any way wound the