it was through that, or through difficul-
ties in Denmark, wherein a mob was
raised against the Saints. They were
then banishing strangers out of Paris,
and would not allow them a place there
unless they were wealthy persons, and
had money in the bank, as security for
their conduct.

"Liberty, Equality, Fraternity, and
Brotherhood," was written almost upon
every door. You had liberty to speak, but
might be put in prison for doing so. You
had liberty to print, but they might burn
what you had printed, and put you into
confine ment for it. The nations of Eu-
rope know nothing about liberty, except
England; and there it is much the same
as here, that is, liberty to do right.

When you get into France, Germany,
or any of the foreign nations, where
the language is different from ours, the
spirit of the people is different, and it ap-
pears to me that a different spirit is car-
ried along with these languages, which
is peculiar to them.

I might tell you about their political
state, but I will preserve that for some
political speech or other; we will let that
go for the present. At the same time,
there are thousands of as good spirited,
honest hearted men as I ever met with
in any part of the world; they are quiet,
calm, peaceable, and desirous to know
the truth, and be governed by it; and if
we only had liberty to preach to them
the principles of truth, thousands would
flock to the standard of truth.

Infidelity prevails there to a great ex-
tent, and at the same time a great deal
of a certain kind of religion, a sort of
Catholicism; not the Catholicism that
was, but which is. Men have got sick of it,
and look upon it as moonshine and folly.
You may divide the people into three
classes—the most religious class are the
women; from observation you would
judge that they attend to the affairs
of the souls of their husbands, as well as
their own. The fact is, the men care little
about it themselves. You will find noth-
ing but women in the places of worship
there, while on the other hand, if you go
out to the public promenades, and the-
aters, and public amusements on Sun-
day, you will see men by thousands; and
if you judge of their religion by their ac-
tions, you would consider that the the-
ater and public amusements are their
places of worship; at the same time, that
the Church is the place to do penance,
and that the women do it.

I am not surprised that infidelity
should prevail in such countries. I de-
clare, personally, if I could see nothing
better than what is called Christianity
there, I would be an infidel too; and I
say the same also in regard to Protes-
tantism. The Protestants talk a great
deal about Catholic priests, but I believe
they are much more honest in the sight
of man, and will do more for their pay,
than any Protestant minister you can
find. You will find them up at five o'clock
in the morning, saying mass, and attend-
ing to what they consider are their reli-
gious duties—visiting the sick, and going
among fevers and plagues, where Protes-
tant ministers dare not go. This is my
notion of that. (A voice in the stand—
The children are always lazier than their
daddy.) The idea of taking Protestantism
among the French people is nonsense,
for one Catholic priest could prevail over
fifty Protestants. The Catholic priests
are more intelligent, they know the ba-
sis upon which their church is founded,
and they can reason upon principles the
Protestants cannot enter into. Protes-
tants can do very well when they have
got a mass of their own people around
them.

When I was in Boulogne, some
Protestant ministers were afraid lest I
should make a division among them;
they were fearful lest I should show