

cost 50,000 lives. During the persecutions instigated in the ninth century against the Manicheans, there fell in Greece, it has been computed, 100,000 persons. The loss of life by the "Crusades" was not less, probably, than 5,000,000. There were seven distinct expeditions. "The European nations," says Mosheim, "were deprived of the greatest part of their inhabitants by these ill-judged expeditions." . . . "Here the face of Europe was totally changed and all things were thrown into the utmost confusion" ("Ecc. Hist.," vol. i., p. 257). Bernard, whose zeal contributed largely to arouse Europe to the second crusade, says that when the expedition started "scarcely one man was left for the consolation of seven widows."

For centuries the fairest regions of earth were reddened with human blood and strewed with human skulls. The extermination of the Albigenes; the expatriation of the Moriscoes, the unfortunate remnant of the Moorish nation, from Spain; the terrible persecution of the Jews during the Middle Ages, and their final expulsion from Spain and Portugal; the famous schism which preceded the burning of Huss and Jerome of Prague, and the wars of Hussites that followed (costing not fewer than 150,000 lives); the destruction of 12,000,000 unoffending aborigines by Cortez, Pizarro, and their priestly abettors; the massacre of St. Bartholemew, costing probably 40,000 lives (a low estimate); the killing of 50,000 in the Netherlands, in the reign of Charles V, and thousands more under the reign of his heartless son; the burning of 31,000, and the killing or torturing by other modes, 290,000 more by the Inquisition, in Spain alone; the burning, hanging, and otherwise destroying of hundreds of thousands, in obedience, as was supposed, to the Bible command, "Thou shalt not suffer a witch to live"; the persecutions in England, Scotland, and Ireland (not to speak of our own country) since the Reformation, are a comparatively few of the enormities that can be appealed to in illustration of the intolerance which has followed the ascendancy of Christianity, wherever it has gained a foot-hold and has prevailed, unchecked by opposing influences. No wonder Baxter exclaimed: "*Blood, blood, blood stains every page.*"

We will consider now as briefly as possible, the attitude which Christianity in the early ages assumed toward learning, and give some of the facts in the history of letters, that the real influence of this system on intellectual pursuits may be fairly seen.

No one will claim that "primitive Christianity" had any sympathy with science. There were, it is true, a few of the Fathers, who, like Justin Martyr, in becoming Christians could not blind their eyes to the merit of the noble literature in which they had been educated; but generally the Christians of the early ages felt only contempt for the learning of the day. Many were for abolishing all philosophy and erudition from the limits of the Church, and hence, as Mosheim says, "The beginning of that unhappy contest between faith and reason, religion and philosophy, piety and genius, which increased in succeeding ages,

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