

expelled from Spanish soil. This monstrous wrong, the expulsion of 100,000 people from their native land, was urged on and compelled by Spanish priests. "When they were thrust out of Spain," says Buckle, "there was no one to fill their places; arts and manufactures either degenerated or were entirely lost, and immense regions of arable land were left uncultivated; . . . whole districts were suddenly deserted, and down to the present day have never been repeopled. These solitudes gave refuge to smugglers and brigands, who succeeded the industrious inhabitants formerly occupying them; and it is said that from the expulsion of the Moriscos is to be dated the existence of those organized bands of robbers, which after this period became the scourge of Spain, and which no subsequent government has been able entirely to extirpate" ("Hist. Civilization," ii. 53). The expulsion of the Jews from Spain, who next to the Moriscos were the best part of the population, still further contributed to the downfall of that priest-ridden country. The terrible effects of the Inquisition can never be computed. According to Llorente, 31,000 persons were burnt, and 290,000 condemned to other punishments by this institution in Spain alone. It destroyed all industry, stamped out all free thought, and in spite of all the treasures which the New World poured into Spain, the people were reduced largely through its influence to a condition of poverty and degradation. In no way did the prevailing religion intentionally encourage the dissemination of learning or the improvement of man's unhappy condition in this world. On the contrary, the Church robbed and impoverished the people here, giving them in return promises of crowns of glory beyond the grave.

Since man has to a considerable extent, in some portions of Christendom, emancipated himself from the thralldom of the Church, he has made unprecedented progress. The advocates of Christianity now absurdly claim that the advancement thus made is justly ascribable to their faith. As well might we ascribe the enlightenment of Spain from the ninth to the thirteenth century to the religion of the Koran. In those times the Mohammedan might have maintained the divine character and beneficent tendency of his religion by a comparison of Spain with the Christian countries of Europe with just as much reason and truth as the defenders of Christianity now argue in favor of the divinity and favorable tendency of their religion by comparing the Christian nations of to-day with pagan countries—with as much reason and truth as the Protestant endeavors to prove what the Protestant form of Christianity has accomplished by pointing to England and America and contrasting them with Spain and Mexico as they are to-day. It is not uncommon for the defenders of Christianity to refer to the fact that nearly all the universities of learning in Christendom are sustained in the interests of the Christian religion, and that science, philosophy, and literature have been chiefly encouraged and cultivated by those who have been reared under the influence of this faith. The Spanish Saracens could have said the same in defence of Mohammedanism.