

ledge, and had spent some time in the seminaries of learning at Cordova and Seville, with a view of hearing the Arabian doctors; and it was perhaps by his example that the Europeans were directed and engaged to have recourse to this source of instruction in after times; for it is undeniably certain that from the time of Gerbert, such of the European Christians as were ambitious of making any considerable progress in physic, arithmetic, geometry, or philosophy, entertained the most eager and impatient desire of receiving instruction from the writings of the Arabian philosophers who had founded schools in several parts of Spain and Italy. Hence it was that the most celebrated productions of these doctors were translated into Latin; their tenets and systems were adopted with zeal in the European schools, and numbers went over to Spain and Italy to receive instruction from the mouths of these famous teachers, who were supposed to utter nothing but the deepest mysteries of wisdom and philosophy. However excessive this veneration for the learned Arabians may have been, it must be owned that all the knowledge, whether of physic, astronomy, philosophy, or mathematics, which flourished in Europe from the tenth century was originally derived from them; and that the Spanish Saracens, in a more particular manner, may be looked upon as the fathers of European philosophy" (Ibid, 242).

Speaking of the eleventh century, Mosheim says: "The school of Salerno, in the kingdom of Naples, was renowned above all others for the study of physic in this century, and vast numbers crowded thither from all the provinces of Europe to receive instruction in the art of healing; but the medical precepts that rendered the doctors of Salerno so famous were all derived from the schools of the Saracens in Spain and Africa" (Ibid, 260). "Even as early as the tenth century," says Draper, "persons having a taste for learning and for elegant amenities, found their way into Spain from all adjoining countries; a practice in subsequent years still more indulged in, when it became illustrated by the brilliant success of Gerbert, who, as we have seen, passed from the University of Cordova to the Papacy of Rome" ("History Intellectual Development," p. 351).

To the above I shall add the testimony of Lecky respecting our indebtedness to the Arabs for the revival of learning: "The influence of theology having for centuries benumbed and paralyzed the whole intellect of Christian Europe, the revival, which forms the starting-point of our modern civilization, was mainly due to the fact that two spheres of intellect still remained uncontrolled by the sceptre of Catholicism. The pagan literature of antiquity and the Mohammedan schools of science were the chief agencies in resuscitating the dormant energies of Christendom" ("Hist. Morals," ii. 17).

XI.

The Crusades, the main object of which was to get possession of an empty sepulchre, and which a writer justly says, "turned Syria into an