

A space 24 miles in length by six in breadth, along the Guadalquivir, was occupied with streets, gardens, private dwellings, and public edifices. "After sunset," says Draper, "a man might walk through it in a straight line for ten miles by the light of the public lamps." It had a public library of 28,000 volumes. The city of Granada was not less celebrated for its wealth, luxury, and learning. There were, it is said, 12,000 towns and villages on the banks of the Guadalquivir.

This people was the connecting link between ancient and modern civilization. The Arabs were the depositories of science during the Dark Ages, and "the restorers of learning to Europe." It is not true, as some Christian writers would have us believe, that the darkness of the Middle Ages was dispelled by the light of Christianity. The revival of learning was due chiefly to the study of pagan literature, and the Mohammedan schools of learning. Christianity exerted all its power to keep the world in ignorance, and, as we have seen, it was among the Mohammedan Arabs, whose religion did not at that time make war on knowledge, that appeared the first gleams of light which shot athwart the horizon of Christian Europe. I shall allow a Christian historian to state the facts in his own language:

"It was under the reign of this celebrated Khalif [Almamun, A.D. 833] that the Arabians began to take pleasure in the Grecian learning, and to propagate it, by degrees, not only in Syria and Africa, but also in Spain and Italy; and from this period they gave us a long catalogue of celebrated philosophers, physicians, astronomers, and mathematicians, who were ornaments to their nation through the several succeeding ages, and in this certainly they do not boast without reason.

"After this period the European Christians profited much by the Arabian learning, and were highly indebted to the Saracens for improvement in the various sciences; for the mathematics, astronomy, physics, and philosophy that were taught in Europe from the tenth century were, for the most part, drawn from the Arabian schools that were established in Spain and Italy, or from the writings of the Arabian sages. Hence the Saracens may in one respect be justly considered the restorers of learning in Europe" (Mosheim's "Ecc. Hist.," i. 211).

"The Arabians during this whole century [the tenth] preserved that noble passion for the arts and sciences which had been kindled among them in the preceding age; and hence their country abounded with physicians, mathematicians, and philosophers, whose names and characters, together with an account of their respective abilities, are given by Leo Africanus and other literary historians" (Ib., 241).

After speaking of the services of Gerbert [Sylvester II.], the same writer says: "It was not to his genius alone that he was indebted for the knowledge with which he began to enlighten the European provinces; he had derived a part of his erudition, particularly in physic, mathematics, and philosophy, from the writings and instruction of the Arabians who were settled in Spain. Thither he had repaired in pursuit of know-

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