

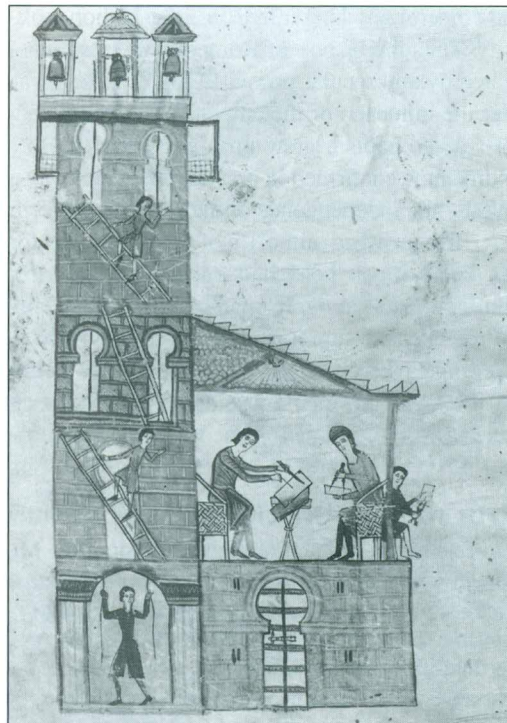
the government of the city. This "Donation of Constantine" was accepted as historical fact from the eighth century to the fifteenth, when it was proved to be a forgery.

Conversion of the barbarians

It was the church that incorporated the barbarians into a higher way of life, and when barbarians embraced a more civilized way of living it was the church that they entered. As early as about A.D. 340, the church sent out Ulfilas to convert the Goths; his translation of the Bible represents the first writing down of any Germanic language. About 496 the king of the Franks, Clovis, was converted to Christianity. A hundred years later, in 597, the king of Kent in southeast England yielded to the persuasions of Augustine of Canterbury, a missionary dispatched from Rome, and the Christianization of the Anglo-Saxons gradually followed. Missionaries from Ireland also, to which Christians of the Roman Empire had fled before the heathen barbarians, now returned to both Britain and the Continent to spread the gospel. By A.D. 700, after three centuries of turmoil, the borders of Christianity in the West were again roughly what they had been in late Roman times. Then in 711, as we have seen, the Arabs entered Spain. They crossed the Pyrenees and raced toward central Europe, but were stopped by a Christian and Frankish army in 732 at Tours on the river Loire. Islam was turned back into Spain, thereby allowing the people of Western Europe to expand their emerging Latin Christian culture.

The Empire of Charlemagne, 800–814

Among the Franks, in what is now northern France and the German Rhineland, there had arisen a line of capable rulers of whom the greatest was Charlemagne. The Frankish kings made it their policy to cooperate with the pope. The pope needed a protector against depre-



This image of a monastery in a medieval Spanish manuscript shows how the early monks became known for their learning as well as their religious contemplation and disciplined labor.

(Pierpont Morgan Library/Art Resource, NY)

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