

sustained pressure of barbarian invasion and settlement in the fourth and fifth centuries had been in alliance with the Church, and its restoration could easily be conceived of as not only natural, but even necessary.

Christendom, according to the theory developed in Western Europe in the course of the Middle Ages, was in its spiritual aspect the Catholic Church, in its temporal aspect the Roman Empire. Both as Church and as Empire, Christendom had its headquarters, and the local habitation of authority, in Rome. There, in the City of the Seven Hills, there alone could be the capital of the Christian world—

*Fundamenta ejus super montibus
sanctis; diligit Dominus portas
Sion super omnia tabernacula
Jacob.
Gloriosa dicta sunt de te, civitas
Dei.**

But the restoration of the Empire to Rome was a restoration in name only, and the theory of the politico-ecclesiastical unity of Christendom was from the first a theory only, however grand and beautiful. The Kingdom of Charles, extensive as it was, had not included Spain or Britain, and the Empire of which Constantinople was the head stood aloof as an alien and even hostile power. After the death of Charles, the great Frankish Kingdom broke up. The growth of feudalism precluded even the thought of restoring the provincial system which had gone to pieces in the fifth century. The Imperial title gave prestige, but no power. The Mediæval Emperors who were indisputably the greatest princes in Western Europe were powerful rather as German Kings than as Roman Emperors. Many Romanorum never entered the gates of Rome, or even came near the city. Yet the title was prized, and the Empire as a principle or formula of Christian unity was believed in—a belief assisted by the opposition between Christendom

* Ps. lxxxvi. (lxxxvii.) 1-2.