

binding principle of the social body (which was at the same time governmental) was a sort of bilateral contract, "I will do something for you, and you shall do something for me." The vassal owed military service to his lord, but the lord owed protection to his vassals. The husbandman owed homage and a stipulated service to the baron, but the baron gave him security of life and home. Says Frederick Harrison, in his *Essay on the Connection of History*, "All became, from king to serf, recognized members of one common society. Thence sprang the closest bond which has ever bound man to man. . . . It ripened into the finest temper which has ever ennobled the man of action, the essence of chivalry." You will remember how Edward Burke so eloquently described it: "That proud submission, that dignified obedience . . . that sensibility of principle, that chastity of honor, which felt a stain like a wound, which inspired courage whilst it mitigated ferocity, which ennobled whatever it touched, and under which vice itself lost half its evil by losing all its grossness." When Burke said that the age of chivalry is gone, we can believe that he was correct only inasmuch as the knightly manner of the external features of chivalry are concerned. The really good in history cannot be altogether lost. The spirit of chivalry and feudalism is with us yet, we trust. We see it to-day in the growing sense that men have of a common brotherhood in God.

With the third Crusade, which set out towards the end of the Twelfth Century under those three intrepid warriors, Frederick Barbarossa of Germany, Philip Augustus of France, and Richard the Lionhearted of England, the warlike spirit of the feudal barons had pretty well spent itself. Thenceforth they settled down to a more peaceful condition of life.

Gradually the old order of feudalism changed, giving place to the new system of centralized national government. But there was still preserved, as I have mentioned, the beautiful inheritance of feudalism.

Most of the nations of Europe as we know them to-day, — England, France, Spain, and several of the kingdoms of the German Empire—trace back their growth in no small measure to the Thirteenth Century. Prior to that time, they were but loosely knitted duchies and fiefs. And in looking over the records of European history, we find that in that century there lived perhaps a larger number of great leaders and builders of nations than any of the other centuries of the Christian era can boast of. In England, we find the

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