

called soccage-service, his own labor and that of his horses to his lord at stated times. Every change in the peasant's family—birth, marriage, or death—every season of the year, every part of his dwelling, or his little farm, had its own tax, and all must be paid; so bitterly was the German boor oppressed." Yet under all this the Teuton was a staple factor in the country. Through the generations his love of the Fatherland knew no diminishing; rather it increased. Living under these conditions, so surely conducing to poverty and so certainly exacting from the toiler his best efforts, the German peasant found it possible to pride himself on little else than his self reliance. The love of life was strong. The Teutonic will became well pronounced.

The strenuous life-struggle produced its effect; the heart sought its consolation in other than the things of earth. It had its speech and would be heard. Communion of spirit becomes more precious amid the discouragements of this world; and this communion is brought about, it may be, by the hymn and religious exercise, or perhaps by songs, proverbs and jests. In those days it was by the latter means that the embittered heart of the peasant spoke out. Ultimately the nobler instincts of the soul awakened to their exercise, and the religion of Jesus Christ alone seemed the strong thing to fit in and harmonize with the demands of a consciousness that takes life seriously. The great undertakings of life reveal to the soul its own great relationship and bring it into closer communion with God.

Thus it was that a hundred and twenty-five years before Louis was born German Protestantism, arising in the neighborhood of the Palatinate, found among the peasant folk a hearty and prolonged response. To a people with personality well developed by the struggle of life a religion of freedom appealed effectively and found ready acceptance. Where the conditions of life demanded self-effort, a religion of direct access to God