

and of no denomination; but with no real success as yet. The Catholics have come more nearly solving the problem than any other sect; they aim to take their children for one hour after the secular school is dismissed. In Germany this is also done by the Lutherans, and so this necessary basis of complete mental life is attended to. There seems no good reason why this plan should not be followed in the schools of America.

The question of the order of studies for this age has already been partially discussed. In respect of expression by hand, drawing should precede writing. The latter depending more than the former upon the play of the accessory muscles, should be put off to a time when these muscles are better developed. The orolation of this order is likely to lead to chorea.

A grave mistake is being made in the early attention given to mathematics. It would seem as if some teachers have gone arithmetic-mad, and are trying to infect their pupils with the same malady. It is safe to say that we can reduce the work now required to one-half, and place the beginning of the study two years' later—to great advantage from a psychological point of view.

The great diversity of opinion as to the proper curriculum at any given age, emphasizes the fact that we have as yet no real science of education. We read now this view, now that, until we are weary with the conflict of authorities.

You have no doubt heard the story of how John courted Mary in the kitchen with only one chair between them. About 12 o'clock it occurred to Mary to ask her lover whether he was not tired.

"Oh, not at all; don't you move," was the gallant reply. "I was awfully tired about an hour ago, but now I am numb."

It is just about the same way with us in the case of the educational books with which we load our brains. We have passed the period when we are merely tired, and are ready to pile them still higher, simply because we only feel numb.

But there is new hope in the domain of child-study, as it is now carried on. Ere long we may confidently expect to have a philosophy of education, whose dictums will be equivalent to laws. All teachers can contribute to this work—much more, indeed, than he who, in the seclusion of his study elaborates, a priori, upon educational theories: Unity with nature—the unity of child, parent and teacher with nature's processes, is to be the touch stone of scientific teaching.

N. L. N.

### HISTORICAL LEWES.

Lewes is an old historic town of Sussex, England. It is situated in the midst of the South Down hills, about six miles from the English channel, fifty miles south of London, and eight miles from Brighton, the celebrated south coast watering place of England. Lewes is the second largest town in the hilly district known as the South Downs. This part of England reminds me more of our own dear Utah than any I have seen or heard of. The river Ouse runs through the bottom part of the town, twisting and turning, reminding me, in looking from an elevation, of our own mountain streams and country. Farms dotted the landscape everywhere as far as the eye could reach. The railroad track runs through cuts and short tunnels, the land is a rolling country, and the background is the celebrated South Down hills.

In this country there are generally some windmills in sight—always built

on some prominent point to catch the not always gentle breeze. They turn away like some animated monster with wings. One has to see the immense sails to realize the difference between our little water windmills and these huge grist mills.

The Downs are full of beautiful scenes for the landscape artist, small valleys, rolling hills, with their gracefully rounded forms. Here and there sheep are inclosed, sometimes in portable hurdles, with their shepherds tenderly watching them, making pictures worthy of the artist's effort wherever the eye turns. There is scarcely a town in England can boast of a more beautiful situation or a more profitable and picturesque country than Lewes and its vicinity with its variety of soils adapted to all kinds of cultivation.

According to history Lewes was a town of some importance in the tenth century. Being on their road to London, the Romans made Lewes one of their stations, there yet being evidence of their encampments on the Downs, at different places that have been pointed out to us. The history of Lewes, says the Domesday Book, compiled at the command of William the First and finished in 1086, affords some interesting items of the state of affairs at that period. Prior to the conquest, King Edward the Confessor received as rent and as toll from the borough £6 13s 1½d, and had one hundred and twenty-seven burgesses in domain. If the king wished to send armament to guard the seas, the inhabitants were called upon for twenty shillings subsidy. Among the curious customs recited, it is stated that every buyer and seller of a horse within the borough paid one penny to the mayor. The purchaser of a man—for let it be remembered that under the feudal law servants were bought and sold, though with more restrictions than the negro slaves of our day—the purchaser of a man paid four-pence as toll. A murderer expiated his crime for seven shillings and four pence, and an adulterer for eight shillings and four pence. A runaway forfeited a like sum. Of these and other forfeitures the king received two parts, and the earl as feudal lord a third. Lewes contained at that period about 377 houses.

William, first earl of Warenne, was a descendant of the ancient and noble family of St. Martin of Normandy and married the fifth daughter of William the Conqueror. He held a distinguished command at the battle of Hastings. He fixed on the already fortified town of Lewes as his chief seat, and either built or rebuilt the castle, which is in ruins today. The ravages of time, which subdues all things, has certainly played havoc with this relic of bygone days. William's wife Gundred founded the priory of St. Pancras, in the south part of the village. The Countess Gundred, who, if her epitaph, still remaining in Southover church (the south part of Lewes) speaks true, was a most virtuous and exemplary character, died in 1085. De Warenne survived until 1088. There is a legend to the effect that he wilfully and violently detained some of the lands that belonged to the monks of the priory, and according to this most veracious tale, on the night of the said William's decease, the abbot lying quietly in his bed meditating of heavenly things, heard the soul of the said earl, which was being carried away by the evil one, cry out loudly with a known and distinct voice, "Lord have mercy on my soul. Lord, have mercy on me." It is added that the countess, hearing of this awful circumstance, sent a messenger to the convent with a gift of 100 shillings for the repose of his soul, which, as that good lady had

been dead three years, is probably quite as true as the rest of the story.

John, the seventh earl of the succeeding earls of Warenne, when a commission was instituted at the command of Edward the First for the purpose of inquiring by what title the barons and knights held their estates, on the question being put to him, drew forth an old rusty weapon, and said, "By this sword did my ancestors under the Conqueror obtain possession of their lands, and with the same it is my intention to defend them." History says the commission admitted the title valid.

I will pass to the bloody battle that occurred at Lewes between Henry III and the opposing forces, and where in the rout that took place over the swampy country on the river bottoms numbers were drowned and many others were suffocated in the mire and pits of mud. In those treacherous river bottoms many who perished there were discovered after the battle, still sitting on their horses, in complete armor, with drawn swords in their lifeless hands. These bottom lands today, with modern drainage, are completely covered with water from the higher lands in wet weather. There is here a system of flood-gates that close as the tide rises and open as the tide goes down, allowing the water to discharge into the river.

In 1377 the French invaded these shores, intent upon sacking the town, but by the promptitude of John de Careboco, prior of St. Pancras, and others, they raised a large force of their tenants and peasantry, and by their valor compelled the enemy to retire. In 1545 the French again invaded the Sussex coast and attempted to burn Brighthelm store (Brighton) and Newhaven, but as these places were of no importance then, and Lewes was unquestionably the object of the invaders, the Lewes people again were successful in preserving the vicinity from the ravages of the enemy.

In the reign of Queen Mary, Lewes had full reason to apply the epithet "bloody queen." The town, through the influence of the papal power, became the scene of religious persecution. Right on High street, the principal street of the town, in front of the present county hall, was enacted several of those detestable, though legalized murders which will eternally disgrace Queen Mary's name. Prejudice and bigotry reigns here supreme even today. The hard flint stones of which they build their houses correspond with their hearts as to any change from the old rut which they have walked in for centuries.

In 1555 the unholy fires of persecution were first kindled for Derrick Carver and one John Louder, who were burnt opposite the Star Inn, which is here today. The "crime" for which they suffered was worshipping God in a private house, contrary to the rules of the Catholic church, which worship was proscribed by law. There is a difference of opinion as to whether these men were burnt at the same time, but be it as it may, they braved the flames, in preference to a violated conscience. Derrick Carver and some friends were apprehended as they were at prayers within his house. He was sent to London and imprisoned at Newgate, there to attend the leisure of the notorious Bonner, bishop of London. On being examined he would not confess that the sacrament was the identical flesh and blood of our Lord Jesus, "but only the substance of the bread and wine, and that there is no other substance remaining in the said sacrament after the words spoken by the priest, and he only doth receive the sacrament