

In remembrance of Christ's death and suffering." On being examined concerning mass in Latin, then used in the Roman church (and used in the high church of England today), he repudiated the sacrifice in the said mass, and said in a voice that thrilled his accusers, "There is in it no salvation for any man, unless it should be said in the mother tongue so I myself and the people can understand it." At his trial, in answer to questions, he replied, "Your doctrine is poison and sorcery; if Christ were here you would put him to a worse death than He was put before." In coming into the town of Lewes to be burned, he asked God to strengthen him, and then, and as he came to the stake, he kneeled down and made his prayers, and the sheriff made haste to set fire to the wood, setting free spirits that were martyrs to the cause of religious freedom.

One Thomas Ireson, apprehended with Derrick and others, when asked to recant, replied, "I will not forsake my opinion and belief for all the goods in London, and I will have none of your church, nor submit myself to the same, and what I have said I adhere to. If there came an angel from heaven to teach me any other doctrine than which I am now in, I would not believe him. God has revealed this to me by the Holy Ghost." This man suffered at Chichester, in the same county. His alleged crime was that he was "a heretic and an unbeliever."

On June 22nd, 1557, again the fires were lighted, the same spirit unrelenting, and persecuting those that struggled for religious freedom. They sealed their convictions with their blood. Their testimony is written in the annals of history, which time will never efface. They were ready to brave the flames than appear before their Maker as traitor to the truth of which they had been inspired by the Holy Ghost. History records that the pleadings of their friends and families were in vain; a violated conscience was worse than death. The file leaders this time were Richard Woodman, an iron maker, George Stephens, W. Malnard, Alexander Hosman, (Malnard's servant), Thomas A. Wood (Malnard's maid), Margery Morris, James Morris (her son), Dennis Burgis Ashdon's wife, and a man's wife named Graves. In the examination of Woodman, Chichester charged him with being a heretic, that he had been a man of good estimation amongst all the people till of late, and said, "Think not yourself wiser than all the realm?" Woodman replied, "I have been charged with many things wherein I have never offended; they go about to shed my blood unrighteously. I stand to be reformed, if my blood be shed unrighteously, that it might be required at your hands, because you have taken upon you to be the physician of our country," Chichester said, "I am your spiritual pastor, therefore hear what I shall say to you." Woodman told him to be sure he had the Spirit of God, to teach the things of God. Chichester acknowledged he was not sure he had the Spirit of God. Then followed a scene, when Woodman confounded the other, proving by the scriptures that the Apostles had the Spirit of God, and God had endowed him with the same Spirit. Chichester denied that the Apostles had the Spirit of God, but hoped that they had, but were not sure, when Woodman completely dumbfounded them by his reasoning, and said: "No man can believe and know that Jesus is the Lord, but by the Holy Ghost." After catechizing and trying to prove he was in open rebellion to his country, one of his accusers said: "Methinks he

is not afraid of the prison," he replied. "No, I praise the living God." Then followed another scene. "The living God? The heretic! Why the man is mad; he is not worthy to live." One of his accusers brought the glaring accusation against him, that all the heretics said, "the Lord, we praise God, and the living God," repudiating the Catholic church. Woodman then was asked his belief in the sacrament, the true meaning and intent, "the sacrament after the words are spoken by the priest, does it or does it not, become the body and blood?" When he answered in the negative, that it was only a token and remembrance, that was sufficient to condemn him.

So the blood of martyrs has been the seed of progress, that has grown into religious tolerance and freedom of speech, till man can worship God according to the dictates of his conscience. If it is possible that the sins of a town and its people can be visited on their heads in after generations, Lewes is certainly reaping her reward; for bigotry and superstition abound on every hand, and the town itself is as primitive, so to speak, as a hundred years ago, if we compare it with other towns for thrift and public improvements.

The old Lewes castle is a relic of olden days. There is a difference of opinion when it was built, some contending that it was by King Alfred, others by the barons. Be that as it may, it commands a very extensive view of Lewes, and is seen for miles around, being built on a raised mound on a hill overlooking Lewes. It has a quaint looking entrance with its massive gateways, and inner and outer court. The gateways are built in two styles of architecture, the outer court being a gothic arch of the fourteenth century, while the inner arch, which is solid flint stone work, is about eight feet thick, with a very peculiar tapering arch, the key stone in the center, about fifteen inches deep, diminishing down to the same course of stones to about six inches in length at the commencement of the spring of the same arch. The battlements upon the top with loopholes for defense are a fine piece of work. They must have had similar appliances, if they were crude, for raising stones, as we use today, for there are stones fifty feet from the ground built in the wall over the gate, and projecting out some three feet from the face of the wall, with open spaces between them, apparently to drop down destructive things on the enemy below, if the gate was besieged. On the right of the gateway the tower is fallen almost down, the broken flint walls being splendid for the ivy to climb, covering it entirely over in places. There are parts of the deep grooves yet in the gateway in which the portcullis descended, conveying an idea of the immense strength of these raising and lowering gates.

The old ruins of the priory of St. Patneras, situated in a large meadow a short distance to the south of the town, are interesting from a historical standpoint. The endowment originally very rich, was constantly increased by the benefactions of the wealthy nobles, who desired the prayers of the monks, and a burial place within its walls. At the dissolution of the religious houses by Henry VIII, the revenues of the priory were valued at £1,091, 9s. 6d.—a sum equal to at least \$60,000 a year at our times. Croham, the prior, surrendered the establishment into the hands of the king Nov. 16, 1537, and the work of demolition commenced.

Like most of the early monasteries this priory occupied a low site contiguous to water. The ruins, though picturesque and pleasing, give no idea

whatever of the building's ancient magnificence. There is a story to the effect that there existed a subterranean passage to the castle known only to the initiated. Whether this is a fact or not, there is enough of the ruins of parts of the old buildings to give one an idea of its ancient vastness.

A short distance to the northeast of the ruins is a remarkable mound, with a spiral pathway leading to the summit. As near as I could judge it is about 400 feet at the base and about fifty feet high. This place is plausibly conjectured to have been the Calvary on which, at the proper season, the monks erected a representation of the crucifixion.

Queen Ann of Cleves is said to have been a resident of Southover, the south part of Lewes. Her house still stands, a picturesque old building, called the porched house. It drew my attention by its quaintness. The second floor overhangs the first, with its heavy joists and beams all in sight, small diamond shaped windows, and the main entrance projecting out from the front part of the building, with heavy oak, iron bound door, of the olden style. Local tradition has indicated this house as the abode of the much injured princess.

Lewes being the center of a large farming district is of some importance today from a commercial standpoint, and its association as a town of importance in history is such that the people call it with pride "Historic Lewes." B. W. SAINSBURY.

#### GOOD WORDS FROM SWEDEN.

Gothenburg, Sweden, Sept. 23, 1897.

The Gothenburg conference embraces the central part of Sweden and while not so large as the Stockholm conference, it is much more thickly settled. It is divided into eight branches and at present fourteen Utah and two local Elders are laboring here. H. M. Pearson of Sandy, Utah, has been presiding since last March, and a more popular conference president would be hard to find. He allows no Elder to outdo him in tramping through the woods and swamps searching for the scattered sheep of Israel. Where he preaches once the people always want him to come again. The headquarters of this conference is in Gothenburg, a lively place of something over one hundred thousand inhabitants, and the chief commercial city of Scandinavia. Last Saturday and Sunday we held our fall conference. Wishing to give all our friends a chance to hear the truth, Pres. Pearson hired a hall capable of seating a thousand persons, and we thoroughly advertised by means of handbills and in the newspapers. Handbills are rarely seen in Sweden, and hence are very effective in advertising.

On Friday the Elders began arriving, and what a lot of handshaking! The boys seem overflowing with love for each other, and conference means something more for them here than it did at home. The Saints gave them a royal welcome and took to their homes all they had room for. Saints short of house room contributed money to board those who slept at the office, and all this was done voluntarily without any soliciting.

In the evening the presidential party arrived by rail from Christiania; the party consisted of Rulon S. Wells, Jos. W. McMurrin and C. N. Lund. Some local brethren went to the station with us, and imagine their delight when President Wells saluted them in correct Swedish.

Saturday evening, Sept. 18th, conference convened in our cosy hall on Husargatan. The good sisters had decorated the room with flags, flowers