LOWESTOFT.

WESTERN WHIFFS.

(From the *Cornishman.*)

The Penzance [...] and Quays presented a lively scene on Saturday [...] noon. East country boats sailed, or w[...] into dock, until they lay [...] tiers three or [...] The Gervase busily shipped mackerel fo[...] the fishermen made rigging snug and do[...]; carts, handcarts, well-filled baskets brou[...] dock side stores of coal, paraffin, bu[...], groceries, bread, water, and greengrocer[...] every hand were signs of the close of a b[...] of preparation for the enjoyment of w[...] rest.

News was [...] at Newlyn on Saturday morning that 2,00[...] down had been caught the previous day [...] Lowestoft. Consequently, some Lowestoft b[...] for home.

Saturday—[...] supply of mackerel landed by 230 boats, [...] from 2,000 to 3,000 down for two nigh[...] prices varying from 16s. to 23s. A few [...] with the mackerel, sold well. Mon[...] small lots of trawl made good price[...] landed.

Many of t[...] boats, having changed nets, are off [...] the larger mackerel, which are wanted [...] fishermen, buyers, and consumers.

At a meeti[...] Penzance Town Council the Mayor refer[...] steps that had been taken to alleviate the [...] caused to fishermen by the recent gale, [...] the hope that the people of Penzance and [...] would subscribe to the fund accordin[...] means, and would recollect the old prove[...] he who gives quickly gives twice."

There have [...] supplies of trawl fish this week, the av[...] being about 650 trunks daily, inclu[...] Prices:—Soles £5 5s. [...] £3 10s. to £4 10s., brill 45s. to [...]

[…]

LOWESTOFT SMACKSMAN INJURED.

CRAZY FROM [...] A LOWESTOFT BOAT.

SCENE IN HOPTON CHURCH.

GORLESTON MEN CHARGED WITH BRAWLING.

ROBBING KIRKLEY READING ROOM.

GOLD RING THEFT AT KIRKLEY.

LOWESTOFT POLICE COURT DIALOGUE.

ALLEGED THEFT AT LOWESTOFT.

CORRESPONDENCE.

LETTERS ADDRESSED TO THE EDITOR OF THE "LOWESTOFT JOURNAL."

A GENTLE REPROOF.

S[IR],—It is astonishing what an amount of ignorance ex[ists] among folk nowadays as to what is common s[ense] and what is idiotic foolery. For instance, it is am[us]ing to hear these high and mighty—in their own opinion—London visitors come into places such as Lowestoft, with their imaginary vastly superior knowledge of the world and its doings, when, on account of their conceited self-opinion, they fail to see that almost half of the present population are natives of their own country; and the country-born half are ceaselessly travelling up and down the country from end to end by land and sea, not only to London, but to every other town and city in England, and consequently seeing and hearing and judging for themselves, independently of such as "London Visitor"—quoted in "W.R.R.'s" letter; and that also on account of the rapid delivery of the morning and evening and other papers and magazines, the so-called rustic mind gets all the latest news, considering distance, as soon as the very, very superior City mind.

Yours truly,
LONDON BORN.

P.S.—With reference to the term "high," I fail to see any difference in the meaning of the word, whether it is in London, the Cannibal Islands, or Van Diemen's Land. I have been for ten years a purchaser and reader of the *Lowestoft Journal.*

KIRKLEY CHURCH SERVICES.

S[IR],—As a result of the wave of absurdity placed in motion by Kensit, it would seem the splendid services at Kirkley Church have been questioned, in relation to their extreme Ritualistic embodiments. That the bowing and crossing that takes place in that church are ridiculous, I imagine your Rector would [...]

[…]

KIRKLEY VESTRY MEETING.

WHY DO KIRKLEY STAND ALOOF?

PREACHERS AT KIRKLEY AND THE "C.B.S."

"WHY DOES LOWESTOFT WAIT?"

[…]

LOWESTOFT FISHING BOAT WRECKED.

LOWESTOFT COUNTY COURT.

HISTORY OF A LOWESTOFT FRUIT BUSINESS.

COUNTY COURT REVELATIONS.

A TRAP FOR AND A RAID ON CYCLISTS AT SOUTHWOLD.

LOWESTOFT POLICE.

BOROUGH BENCH.

SOME GLIMPSES OF THE INNER LIFE OF MONASTIC ESTABLISHMENTS

AS EXEMPLIFIED IN THEIR "CONSTITUTIONS," "REGISTERS," AND "BLACK-BOOKS"

IV.

ARCHIEPISCOPAL FEEDING.

If the Abbots and Bishops fed well, the Archbishops went "one better." Thomas Hearne that curious antiquary (Reliquiæ Hearnianæ) gives the provisions used at the feast upon the intronization of George Neville, Bishop of Exeter, when translated to the sea of York in 1465, and no less a person than the Earl of Warwick was the steward upon that occasion. The quantities are so astounding that if we did not know something of the "manners and customs" of the period we should think there was a gross mistake in the enumeration. There were 300 quarters of wheat, 300 tunnes of ale, 100 tunnes of wyne (a tun was 252 gallons), one pype of ipocrasse, 100 oxen, owylde butter, 1,000 muttons, 300 veales, 300 porkes, 400 swannes, 2,000 geese, 1,000 capons, 2,000 pygges (?), 400 plovers, 100 dozen quayles, 200 dozen rees (?), 104 peacocks, 4,000 mallardes and teales, 204 cranes, 204 kyddes, 2,000 chyckyns, 4,000 pigeons, 4,000 coneys, 204 bitterns, 400 heron-shawes, 200 feesantes, 500 partriges, 400 woodcockes, 100 curlewes, 1,000 egrittes, 500 stagges, buckes, and roes and mo, 4,000 pasties of colde venison, 1,000 pasted dysshes of gelly, 3,000 playne dysshes of gelly, 4,000 colde tartes baked, 3,000 colde custardes baked, 1,500 hot pasties of venison, 2,000 hot custardes, 608 pykes and breames, 12 porpoises and seales, spices, sugered delicates, and wafers plenty.

With such a feast as this, those of the Lord Mayors of London and the American millionaires of modern times are mere snacks, and not worthy to be named in the same breath.

"But while they feasted all the great, they did not forget" to have plenty of music with it. We are told of a few years before Nevil's feast that the "Fraternitye of the Holy Crosse in Abingdon in Henry VI. tyme did every year keepe a feeste, and then they used to have twelve preistes to singe a dirige, for which they had geven them four pence a peece. They had also twelve minstrells, some from Coventrye and some from Maydenh[eth], who had two shillings three pence a peece beside [their] dyet and horse meat." And Hearne makes this satirical remark:—"Observe that in those days they payd theyre minstrells better than theyre preistes."

It is interesting to learn the prices of food at this period—23rd Henry VI., 1444. Calves two shillings and twopence each, lambs one shilling each, geese twopence farthing each, eggs fivepence per hundred, wheat one shilling per quarter. Talk about agricultural depression!

"BOLTON ABBEY IN THE OLDEN TIME"—1290-1325.

The whole establishment at Bolton consisted of more than two hundred persons of various orders and grades. First, there was the Prior who had his own house, chapel, stables, etc., distinct from those of the Abbey. There were fifteen canons and two conversi, or lay-brothers, the armigeri, the liberi servientes, or free servants, and the garciones, or domestic slaves. Among the free servants was the carpenter, the head and inferior cook, the brewer, the baker, the master smith, and others. The garciones received no wages, were clothed in the coarsest cloth, and in general were armed with bows and arrows—probably for use in the chase. The Prior had twenty of these garciones, besides free servants, huntsman, page of the stables, &c., &c. Even the conversi had each a garcio to themselves.

Their living was equal to their establishment; this is what they consumed in one year—319 quar[ters] [...]

[…]

[…] he had received when only in the sixteenth year of his age, empowering him to hold any benefice beneath a Bishoprick!" And he not only had authority to hold them if he could get them, but he did get them, and he held them tight! And when asked by the Bishop as to the state of the Cathedral he replied that "all was well!" Not a doubt of it, so far as he was concerned. But the opinion of a later Bishop, in his charge to the clergy of Lincoln Cathedral in 1873 (Wordsworth), when referring to this "Visitation" of Bishop Smyth, was rather different, he says "the doings of some of the principal dignitaries, and the decay and dissolution of spiritual discipline under the disastrous influence of indulgences and dispensations, which had been lavished on them for money by the See of Rome, suggest sad and solemn reflexions to the thoughtful student of Church History," and further on he says that an examination of the documents preserved in the Episcopal Registry of Lincoln [and perhaps all other Episcopal Registry's] would be "likely to dispel the illusions of that sentimental and morbid craving, which is too rife among us, for the reproduction of Romish Doctrine and Ritual, and even for the restoration of Romanism, and as clearly proving the urgent need of vigorous measures of Ecclesiastical Discipline at that time," and not only at that time, but at this present time, and for the matter of that, at all times.

The Dean of Lincoln was not singular in the matter of pluralities, for it was not at all an unusual thing for Monks to hold many offices and livings at the same time. We are told that William of Wallingford was Archdeacon, Chamberlain, Bursar, Cellarer, Sub-cellarer, and Forester of St. Alban's Abbey in 1452, holding all the six offices at the same time, with satisfaction to himself of course, but not to that of the new Abbot John, who, on his appointment, found out various delinquencies on the part of the said William. But William, in spite of it all, eventually became Abbot on the death of John.

Leofric, who was appointed Abbot of Peterborough in 1052, was related to the Royal Family, and is said to have held at the same time the Abbeys of Burton, Coventry, Croyland, and Thorney, and retained them all during the time he held Peterborough. But bishops and abbots did not consider themselves properly equipped and rewarded unless they possessed power and wealth widely extended. Walkelyn, Bishop of Winchester, at his death in 1098 held three bishopricks and twelve abbeys. And so numerous were the offices in the Church held by William of Wykeham, the celebrated Bishop of Winchester (1367–1404) that it "required no small ingenuity to combine them in such a manner that the possession of one should not be incompatible with that of one or all of the others." He was besides—"Warden and Justiciary of the King's forests, South of the Tweed," "Keeper of Privy Seal," "King's Secretary," Chief of the "Privy Council," and "Governor of the Great Council." A goodly array of secular, besides the probably fatter ecclesiastical offices!

But not only monks, abbots, and bishops, and such-like small fry, held pluralities, the Archbishops, Cardinals, and the Pope himself were all "tarred with the same brush" from the very earliest times, and England was a "happy hunting ground" and a very "El Dorado" for the Italian Cardinals, vast sums being swept into their coffers annually, until the people groaned under the burden.

The scandal became so great and the outcry so urgent that the Council of Trent decreed that "No one, by what dignity, grade, or pre-eminence so ever distinguished, shall presume, contrary to the institutes of the sacred canons, to receive and hold at the same time several metropolitan or cathedral churches, whether by title, or *in commendam*, or under any other name whatsoever; seeing that he is to be accounted exceedingly fortunate, to whose lot it has fallen, to rule one church well and fruitfully," and with regard to the small-fry; "whosoever for the future shall presume to receive, or to retain at the same time several cures, or ecclesiastical benefices otherwise incompatible, whether by way of union for life, or in perpetual *commendam*, or under any other name or title . . . . shall be, by the very fact, [...]

[…]

"THE ROYAL INJUNCTIONS" OF KING EDWARD VI.

WHAT CAME OUT AT THE BISHOP'S VISITATION TO THE CHAPTER HOUSE IN 1501.

PIMPLY FACES

[Pi]mples, blotches, blackheads, red, rough, oily, [mo]thy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

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vulgar tongue, and whoever possessed copies of them and did not bring them to the bishop of the place *to be burned* were considered guilty of heresy—whether clergy or laity.

In 1414 a law was passed "That whosoever they were that sholde rede the Scriptures in the mother tong, they sholde forfeit land, catel, body, lif and godes . . . . and so be condempned for heretykes to God, ennemies to the crowne, and most errant trayters to the lande."

It is stated by Fosbroke (Brit. Mon.) that somewhere about the beginning of the 15th century, a Canon of St. Mary-le-Pre, named Knighton, [...]

[…]

OULTON BROAD.

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