

in his *Image of bothe Churches*, printed by Richard Jugge, London, no date (*circa*, 1550), B b viii. recto. Among other things he enumerates, —

“All shrynes, images, church-stoles, and pewes that are well payed for, all banner staves, Pater-noster scores, and peeces of the holy crosse.”

I say nothing of the spirit or taste which pervades the work, but it is impossible that such things as pews and pew rents could have entered into the bishop's head if they never existed. The first edition is placed by Watt 1550, only two years after Grafton printed the first Primer, and long before the Reformation had time to influence the “manners and customs” of the people.

A. A.

LONGEVITY OF CLERGYMEN (3rd S. v. 22.)—The Rev. Peter Young, minister of Wigton, was appointed to that charge in 1799, and is now the only minister in the Church of Scotland who dates from the last century. G.

MAY: TRI-MILCHI (3rd S. iv. 516.)—As an illustration of the milk-producing qualities of the month of May, I may mention that when my housekeeper expressed surprise to the fish boy, who brought her shrimps one May morning, that they were so early, he answered: “Oh, yes, ma'am, shrimps always come in in May with the fresh butter.” KENT.

PHOLEYS (3rd S. v. 12.)—These people are clearly the Fulas, otherwise called Fulani, or Felatabs. The description of their character by Edward Cave, in 1733, is singularly in accordance with what modern travellers have stated of them. The works of Clapperton and Dr. Barth should be consulted by E. H. A., if he is curious to learn more. F. G.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Life and Correspondence of George Calixtus, Lutheran Abbot of Königshutter, and Professor Primarius in the University of Helmstadt. By the Rev. W. C. Dowding, M.A. (J. H. & Jas. Parker.)

We heartily thank Mr. Dowding for introducing us to as ripe a scholar, as good a Christian, and as kind-hearted a man as ever breathed. And we hope our readers will lose no time in making acquaintance with so pleasing a biography. Here they may read of College life at Helmstadt, out-heroding the worst bullying of our public schools — of conversions to Rome among his old fellow-collegians, which were grief of heart to our Protestant Professor — of the thirty years' war scattering his 600 academics to the winds — of the abortive conference at Thorn — of his yearnings and strivings to heal over the wounds of disunited Christendom. It is a touching story; troubles abroad, but peace always at the heart. It is a biography which will always be profitable to the thoughtful reader. Just now it possesses an additional interest, as taking us into the debatable ground of Holstein and Sleswig, which Mr. Dowding puts well before the eyes of his readers. Calixtus was a Sleswiger.

Narratives of the Expulsion of the English from Normandy, MCCCCLXIX—MCCCL. Robertus Blondellus de Reductione Normannie; Le Recouvrement de Normandie par Berry, Herault du Roy; Conférences between the Ambassadors of France and England. Edited by the Rev. Joseph Stevenson. (Published under the Direction of the Master of the Rolls.) (Longman.)

The learned editor of the present volume remarks, with great truth, that there could be no more appropriate accompaniment to the volumes which treat of *The Wars of the English in France*—which have already appeared in the present Series of Chronicles—than the tracts here printed from MSS. in the Imperial Library at Paris; which enable us to trace, day by day, and step by step, the causes which led to the expulsion of the English from Normandy. Blondel's narrative records with considerable minuteness the events which occurred from the capture of Fougères, when the truce between England and France was broken, to the final expulsion of the English after the loss of Cherbourg—and is the most important record which we have of this interesting period. The work of Jacques le Bouvier, surnamed Berry, the first King of Arms of Charles VII., closely follows that of Blondel in its arrangement and details; but contains some particulars not recorded by him. The negotiations between the Ambassadors of France and England, which extended from the 20th June to 4th July, 1449, give completeness to the work, on which the editor has bestowed his wonted diligence and learning.

A Spring and Summer in Lapland; with Notes on the Fauna of Luleå Lapmark. By an Old Bushman. (Groombridge.)

Originally published in *The Field*, where they were favourably received, these Notes on Lapland and its Fauna will be very acceptable to lovers of natural history, and particularly so to students of ornithology.

The Brown Book: a Book of Ready Reference to the Hotels, Lodging and Boarding Houses, Breakfast and Dining Rooms, Libraries (Public and Circulating), Amusements, Hospitals, Schools and Charitable Institutions, in London; with full Information as to Situation, Specialties, &c.; and a handy List, showing the nearest Post Office, Money Order Office, Cabs, and Police Station, Fire-Engine, Fire-Escape, Hospitals, &c., to One Thousand of the Principal Streets of the Metropolis. (Saunders & Otley.)

A book containing the information detailed in this ample title-page cannot but be very useful, if the information be correct; and we are bound to state that, as far as we have been able to test it, *The Brown Book* is as correct, and consequently as useful, as any of its Red or Blue contemporaries.

The Common Prayer in Latin. A Letter addressed to the Rev. Sir W. Cope, Bart. By William John Blew. *With a Postscript on the Common Prayer in Greek.* (C. J. Stewart.)

A learned and temperate pamphlet on a subject deserving the serious attention of all Churchmen.

Morning, Evening, and Midnight Hymns, by Thomas Ken, D.D. *With an Introductory Letter* by Sir Roundell Palmer; *and a Biographical Sketch* by a Layman. (Sedgwick.)

This edition of Ken's *Hymns*, with Sir Roundell Palmer's introductory examination into the authenticity of the text of them, and the biographical sketch of the good Bishop's Life, form one of the most interesting parts of Mr. Sedgwick *Library of Spiritual Songs*.

leaf doubled down, saying that laurel water distilled was a deadly poison. Can any of your botanical readers state in what book this account of laurel-water is to be found? A book called the *Toilet of Flora* was published in 1779. This book is not in the British Museum. Perhaps one of your readers may possess the book, and be able to state what the account of laurel-water is.

AN INQUIRER.

LEWIS MORRIS. — At the commencement of Lord Teignmouth's *Life of Sir William Jones* is a letter signed Lewis Morris, in which the writer states, that he has sent Sir William, as a new year's gift, and in pursuance of an old Welsh custom among kinsmen, a pedigree, showing their descent from a common ancestor. Can any of your readers inform me whether the writer is the celebrated antiquary and poet spoken of by Mr. Borrow in his recent work, *Wild Wales*, and whether anything is now known of the pedigree in question? I should be glad to know, too, whether Lewis Morris has now any lineal descendants living? H. H.

THE PRINCE CONSORT'S MOTTO. — The motto of the Prince Consort—"Treu und Fest"—was one so strikingly applicable to his high character, that I should be glad to know its origin. On reading in the Book of Revelations (xix. 11), that he that sat upon the White Horse was called "faithful and true," it occurred to me that the Elector of Saxony, from whom Prince Albert probably derived it, might have taken the motto from this passage in Luther's translation; but upon examination, I find Luther's words are: "Treu und Wahrhaftig." As it seems probable that this motto, and the *white horse* in the arms of Saxony, have been derived from this passage, may I ask—When, and by whom they were first used? T.

RICHARD SALVEYNE. — In Chiswick church, near London, upon a monument is read this imperfect inscription —

"Orate pro anima Mathildis Salveyne uxoris Rychardi Salveyne militis Thesaurar: Ecclesie. MCCCCXXXII."

So states an old MS. in my possession, but I do not find it recorded in the copious list of inscriptions under "Chiswick" in Lysons's *Middlesex Parishes*, though it existed in Weever's time.

It is further stated in the MS. this Richard Salveyne was of the same family as Humpfrey Salwey, escheator of the county of Worcester, whose tomb at Stanford in that county is there described.

The monument at Chiswick I presume to be no longer in existence. I do not find Richard Salveyne in Burke's elaborate pedigree of that family. Is anything known about him, why his wife should be buried at Chiswick, and what was his official capacity? THOMAS E. WINNINGTON.

SWINBURNE. — Is anything known of a person of this name who was living about 1610? He was secretary to Sir Henry Fanshaw. CPL.

CAPTAIN YORKE. — I am anxious to obtain information about a Mr. Yorke, a Captain in the Trained Bands of London, who lived about the middle of the last century. It is thought that he was descended from the Yorkes of Erthig, Denbighshire, Wales; and I should be grateful to any correspondent who could give me any details as to the Captain's connection with the Yorkes of Erthig. CARILFORD.

Cape Town.

Queries with Answers.

PHOLEY. — What is the meaning of this word in the following advertisement, which I copy from a List of Books printed for and sold by Edward Cave, at St. John's Gate, Clerkenwell? —

"Travels into the inland parts of Africa, containing a description of the several Nations for the space of 600 miles up the River Gambia, with a particular account of Job Ben Solomon, a Pholey, who, in the year 1733, was in England, and known by the name of the African. Being the Journal of Francis Moore, Factor for several years to the Royal African Company of England."

E. H. A.

[An interesting account of the Pholeys, a free and independent people of Gambia, is supplied by the author in the above work, in the first edition, 1738, p. 30, in the second edition (no date), p. 21. He says, "In every kingdom on each side of the river Gambia there are some people of a tawny colour, called Pholeys, much like the Arabs; which language they most of them speak, being to them as the Latin is in Europe; for it is taught in schools, and their law, the Alcoran, is in that language. They are more generally learned in the Arabick than the people of Europe are in Latin, for they can most of them speak it, though they have a vulgar tongue besides, called *Pholey*. They live in hoards or clans, build towns, and are not subject to any kings of the country, though they live in their territories; for if they are illtreated in one nation, they break up their towns, and remove to another. They have chiefs of their own, who rule with so much moderation, that every act of government seems rather an act of the people than of one man. This form of government goes on easily, because the people are of a good and quiet disposition, and so well instructed in what is just and right, that a man who does ill is the abomination of all, and none will support him against the chief. . . . The Pholeys are very industrious and frugal, and raise much more corn and cotton than they consume, which they sell at reasonable rates, and are very hospitable and kind to all; so that to have a Pholey town in the neighbourhood, is by the natives reckoned a blessing. They are strict Mahometans; none of them (unless here and there one) will drink brandy, or anything stronger than water and sugar.]"