

notice, is the difference of speech between the Bushmen and the Hottentots. The people of some hordes, Dr. Andrew Smith assures us, vary their speech designedly, and adopt new words, with the intent of rendering their ideas unintelligible to all but the members of their own community. For this last custom a peculiar name exists, which is called "*cuze-cat*." This is considered as greatly advantageous in assisting concealment of their designs.

Here, then, we have a series of facts of the utmost social importance. (1) There are two distinct races of men, viz.:—the wandering and the civilized tribes; (2) to each of these tribes a different form of head is peculiar, the wandering races being remarkable for the development of the bones of the face, as the jaws, cheek-bones, &c., and the civilized for the development of those of the head; (3) to each civilized tribe there is generally a wandering horde attached; (4) such wandering hordes have frequently a different language from the more civilized portion of the community, and that adopted with the intent of concealing their designs and exploits from them.

It is curious that no one has as yet applied the above facts to the explanation of certain anomalies in the present state of society among ourselves. That we, like the Kafirs, Fellahs, and Finns, are surrounded by wandering hordes—the "*Sonquas*" and the "*Fingoes*" of this country—paupers, beggars, and outcasts, possessing nothing but what they acquire by depre-dation from the industrious, provident, and civilized portion of the community;—that the heads of these nomades are remarkable for the greater development of the jaws and cheekbones rather than those of the head;—and that they have a secret language of their own—an English "*cuze-cat*" or "*slang*" as it is called—for the concealment of their designs: these are points of coincidence so striking that, when placed before the mind, make us marvel that the analogy should have remained thus long unnoticed.

The resemblance once discovered, however, becomes of great service in enabling us to use the moral characteristics of the nomade races of other countries, as a means of comprehending the more readily those of the vagabonds and outcasts of our own. Let us therefore, before entering upon the subject in hand, briefly run over the distinctive, moral, and intellectual features of the wandering tribes in general.

The nomad then is distinguished from the civilized man by his repugnance to regular and continuous labour—by his want of providence in laying up a store for the future—by his inability to perceive consequences ever so slightly removed from immediate apprehension—by his passion for stupefying herbs and roots, and, when possible, for intoxicating fermented liquors—by his extraordinary powers of enduring privation—by his comparative insensibility to pain—by an immoderate love of gaming, frequently risking his own personal liberty upon a single cast—by his love of libidinous dances—

by the pleasure he experiences in witnessing the suffering of sentient creatures—by his delight in warfare and all perilous sports—by his desire for vengeance—by the looseness of his notions as to property—by the absence of chastity among his women, and his disregard of female honour—and lastly, by his vague sense of religion—his rude idea of a Creator, and utter absence of all appreciation of the mercy of the Divine Spirit.

Strange to say, despite its privations, its dangers, and its hardships, those who have once adopted the savage and wandering mode of life, rarely abandon it. There are countless examples of white men adopting all the usages of the Indian hunter, but there is scarcely one example of the Indian hunter or trapper adopting the steady and regular habits of civilized life; indeed, the various missionaries who have visited nomade races have found their labours utterly unavailing, so long as a wandering life continued, and have succeeded in bestowing the elements of civilization, only on those compelled by circumstances to adopt a settled habitation.

OF THE WANDERING TRIBES OF THIS COUNTRY.

THE nomadic races of England are of many distinct kinds—from the habitual vagrant—half-beggar, half-thief—sleeping in barns, tents, and casual wards—to the mechanic on tramp, obtaining his bed and supper from the trade societies in the different towns, on his way to seek work. Between these two extremes there are several mediate varieties—consisting of pedlars, showmen, harvest-men, and all that large class who live by either selling, showing, or doing something through the country. These are, so to speak, the rural nomads—not confining their wanderings to any one particular locality, but ranging often from one end of the land to the other. Besides these, there are the urban and suburban wanderers, or those who follow some itinerant occupation in and round about the large towns. Such are, in the metropolis more particularly, the pick-pockets—the beggars—the prostitutes—the street-sellers—the street-performers—the cabmen—the coachmen—the watermen—the sailors and such like. In each of these classes—according as they partake more or less of the purely vagabond, doing nothing whatsoever for their living, but moving from place to place preying upon the earnings of the more industrious portion of the community, so will the attributes of the nomade tribes be found to be more or less marked in them. Whether it be that in the mere act of wandering, there is a greater determination of blood to the surface of the body, and consequently a less quantity sent to the brain, the muscles being thus nourished at the expense of the mind, I leave physiologists to say. But certainly be the physical cause what it may, we must all allow that in each of the classes above-mentioned, there is

a greater development of the animal than of the intellectual or moral nature of man, and that they are all more or less distinguished for their high cheek-bones and protruding jaws—for their use of a slang language—for their lax ideas of property—for their general improvidence—their repugnance to continuous labour—their disregard of female honour—their love of cruelty—their pugnacity—and their utter want of religion.

OF THE LONDON STREET-FOLK.

THOSE who obtain their living in the streets of the metropolis are a very large and varied class; indeed, the means resorted to in order "to pick up a crust," as the people call it, in the public thoroughfares (and such in many instances it *literally* is,) are so multifarious that the mind is long baffled in its attempts to reduce them to scientific order or classification.

It would appear, however, that the street-people may be all arranged under six distinct genera or kinds.

These are severally:

I. STREET-SELLERS.

II. STREET-BUYERS.

III. STREET-FINDERS.

IV. STREET-PERFORMERS, ARTISTS, AND SHOWMEN.

V. STREET-ARTIZANS, OR WORKING PEDLARS; and

VI. STREET-LABOURERS.

The first of these divisions—the STREET-SELLERS—includes many varieties; viz.—

1. *The Street-sellers of Fish, &c.*—"wet," "dry," and shell-fish—and poultry, game, and cheese.

2. *The Street-sellers of Vegetables, fruit* (both "green" and "dry"), flowers, trees, shrubs, seeds, and roots, and "green stuff" (as water-cresses, chickweed and grun'sel, and turf).

3. *The Street-sellers of Eatables and Drinkables*,—including the vendors of fried fish, hot eels, pickled whelks, sheep's trotters, ham sandwiches, peas'-soup, hot green peas, penny pies, plum "duff," meat-puddings, baked potatoes, spice-cakes, muffins and crumpets, Chelsea buns, sweetmeats, brandy-balls, cough drops, and cat and dog's meat—such constituting the principal eatables sold in the street; while under the head of street-drinkables may be specified tea and coffee, ginger-beer, lemonade, hot wine, new milk from the cow, asses milk, curds and whey, and occasionally water.

4. *The Street-sellers of Stationery, Literature, and the Fine Arts*—among whom are comprised the flying stationers, or standing and running patters; the long-song-sellers; the wall-song-sellers (or "pinners-up," as they are technically termed); the ballad sellers; the vendors of play-bills, second editions of newspapers, back numbers of periodicals and old books, almanacks, pocket books, memorandum books, note paper, sealing-wax, pens, pencils, stenographic cards, valentines, engravings, manuscript music, images, and gelatine poetry cards.

5. *The Street-sellers of Manufactured Articles*,

which class comprises a large number of individuals, as, (a) the vendors of chemical articles of manufacture—viz., blacking, lucifers, corn-salves, grease-removing compositions, plating-balls, poison for rats, crackers, detonating-balls, and cigar-lights. (b) The vendors of metal articles of manufacture—razors and pen-knives, tea-trays, dog-collars, and key-rings, hardware, bird-cages, small coins, medals, jewellery, tin-ware, tools, card-counters, red-herring-toasters, trivets, gridirons, and Dutch ovens. (c) The vendors of china and stone articles of manufacture—as cups and saucers, jugs, vases, chimney ornaments, and stone fruit. (d) The vendors of linen, cotton, and silken articles of manufacture—as sheeting, table-covers, cotton, tapes and thread, boot and stay-laces, haberdashery, pretended smuggled goods, shirt-buttons, etc., etc.; and (e) the vendors of miscellaneous articles of manufacture—as cigars, pipes, and snuff-boxes, spectacles, combs, "lots," rhubarb, sponges, wash-leather, paper-hangings, dolls, Bristol toys, sawdust, and pin-cushions.

6. *The Street-sellers of Second-hand Articles*, of whom there are again four separate classes; as (a) those who sell old metal articles—viz. old knives and forks, keys, tin-ware, tools, and marine stores generally; (b) those who sell old linen articles—as old sheeting for towels; (c) those who sell old glass and crockery—including bottles, old pans and pitchers, old looking glasses, &c.; and (d) those who sell old miscellaneous articles—as old shoes, old clothes, old saucepan lids, &c., &c.

7. *The Street-sellers of Live Animals*—including the dealers in dogs, squirrels, birds, gold and silver fish, and tortoises.

8. *The Street-sellers of Mineral Productions and Curiosities*—as red and white sand, silver sand, coals, coke, salt, spar ornaments, and shells.

These, so far as my experience goes, exhaust the whole class of street-sellers, and they appear to constitute nearly three-fourths of the entire number of individuals obtaining a subsistence in the streets of London.

The next class are the STREET-BUYERS, under which denomination come the purchasers of hare-skins, old clothes, old umbrellas, bottles, glass, broken metal, rags, waste paper, and dripping.

After these we have the STREET-FINDERS, or those who, as I said before, literally "pick up" their living in the public thoroughfares. They are the "pure" pickers, or those who live by gathering dogs'-dung; the cigar-end finders, or "hard-ups," as they are called, who collect the refuse pieces of smoked cigars from the gutters, and having dried them, sell them as tobacco to the very poor; the dredgermen or coal-finders; the mud-larks, the bone-grubbers; and the sewer-hunters.

Under the fourth division, or that of the STREET-PERFORMERS, ARTISTS, AND SHOWMEN, are likewise many distinct callings.

1. *The Street-Performers*, who admit of being classified into (a) mountebanks—or those who enact puppet-shows, as Punch and Judy, the fan-

toccini, and the Chinese shades. (b) The street-performers of feats of strength and dexterity—as “acrobats” or posturers, “equilibrists” or balancers, stiff and bending tumblers, jugglers, conjurors, sword-swallowers, “salamanders” or fire-eaters, swordsmen, etc. (c) The street-performers with trained animals—as dancing dogs, performing monkeys, trained birds and mice, cats and hares, sapient pigs, dancing bears, and tame camels. (d) The street-actors—as clowns, “Billy Barlows,” “Jim Crows,” and others.

2. *The Street Showmen*, including shows of (a) extraordinary persons—as giants, dwarfs, Albinoes, spotted boys, and pig-faced ladies. (b) Extraordinary animals—as alligators, calves, horses and pigs with six legs or two heads, industrious fleas, and happy families. (c) Philosophic instruments—as the microscope, telescope, thaumscope. (d) Measuring-machines—as weighing, lifting, measuring, and striking machines; and (e) miscellaneous shows—such as peep-shows, glass ships, mechanical figures, wax-work shows, pugilistic shows, and fortune-telling apparatus.

3. *The Street-Artists*—as black profile-cutters, blind paper-cutters, “screevers” or draughtsmen in coloured chalks on the pavement, writers without hands, and readers without eyes.

4. *The Street Dancers*—as street Scotch girls, sailors, slack and tight rope dancers, dancers on stilts, and comic dancers.

5. *The Street Musicians*—as the street bands (English and German), players of the guitar, harp, bagpipes, hurdy-gurdy, dulcimer, musical bells, cornet, tom-tom, &c.

6. *The Street Singers*, as the singers of glees, ballads, comic songs, nigger melodies, psalms, serenaders, reciters, and improvisatori.

7. *The Proprietors of Street Games*, as swings, highflyers, roundabouts, puff-and-darts, rifle shooting, down the dolly, spin-em-rounds, prick the garter, thimble-rig, etc.

Then comes the Fifth Division of the Street-Folk, viz., the STREET-ARTIZANS, or WORKING PEDLARS;

These may be severally arranged into three distinct groups—(1) Those who *make* things in the streets; (2) Those who *mend* things in the streets; and (3) Those who *make* things at home and *sell* them in the streets.

1. Of those who *make* things in the streets there are the following varieties: (a) the metal workers—such as toasting-fork makers, pin makers, engravers, tobacco-stopper makers. (b) The textile-workers—stocking-weavers, cabbage-net makers, night-cap knitters, doll-dress knitters. (c) The miscellaneous workers,—the wooden spoon makers, the leather brace and garter makers, the printers, and the glass-blowers.

2. Those who *mend* things in the streets, consist of broken china and glassmenders, clock menders, umbrella menders, kettle menders, chair menders, grease removers, hat cleaners, razor and knife grinders, glaziers, travelling bell hangers, and knife cleaners.

3. Those who *make* things at home and *sell* them in the streets, are (a) the wood workers—as the makers of clothes-pegs, clothes-props, skewers, needle-cases, foot-stools and clothes-horses, chairs and tables, tea-caddies, writing-desks, drawers, work-boxes, dressing-cases, pails and tubs. (b) The trunk, hat, and bonnet-box makers, and the cane and rush basket makers. (c) The toy makers—such as Chinese roarsers, children’s windmills, flying birds and fishes, feathered cocks, black velvet cats and sweeps, paper houses, cardboard carriages, little copper pans and kettles, tiny tin fireplaces, children’s watches, Dutch dolls, buy-a-brooms, and gutta-percha heads. (d) The apparel makers—viz., the makers of women’s caps, boys and men’s cloth caps, night-caps, straw bonnets, children’s dresses, watch-pockets, bonnet shapes, silk bonnets, and gaiters. (e) The metal workers,—as the makers of fire-guards, bird-cages, the wire workers. (f) The miscellaneous workers—or makers of ornaments for stoves, chimney ornaments, artificial flowers in pots and in nose-gays, plaster-of-Paris night-shades, brooms, brushes, mats, rugs, hearthstones, firewood, rush matting, and hassocks.

Of the last division, or STREET-LABOURERS, there are four classes:

1. *The Cleansers*—such as scavengers, nightmen, flushermen, chimney-sweeps, dustmen, crossing-sweepers, “street-orderlies,” labourers to sweeping-machines and to watering-carts.

2. *The Lighters and Waterers*—or the turncocks and the lamplighters.

3. *The Street-Advertisers*—viz., the billstickers, bill-deliverers, boardmen, men to advertising vans, and wall and pavement stencilers.

4. *The Street-Servants*—as horse holders, linkmen, coach-hirers, street-porters, shoe-blacks.

OF THE NUMBER OF COSTERMONGERS AND OTHER STREET-FOLK.

THE number of costermongers,—that it is to say, of those street-sellers attending the London “green” and “fish markets,”—appears to be, from the best data at my command, now 30,000 men, women, and children. The census of 1841 gives only 2,045 “hawkers, hucksters, and pedlars,” in the metropolis, and no costermongers or street-sellers, or street-performers at all. This number is absurdly small, and its absurdity is accounted for by the fact that not one in twenty of the costermongers, or of the people with whom they lodged, troubled themselves to fill up the census returns—the majority of them being unable to read and write, and others distrustful of the purpose for which the returns were wanted.

The costermongering class extends itself yearly; and it is computed that for the last five years it has increased considerably faster than the general metropolitan population. This increase is derived partly from all the children of costermongers following the father’s trade, but chiefly from working men, such as the servants of greengrocers or of innkeepers, when out of

employ, “taking to a coster’s barrow” for a livelihood; and the same being done by mechanics and labourers out of work. At the time of the famine in Ireland, it is calculated, that the number of Irish obtaining a living in the London streets must have been at least doubled.

The great discrepancy between the government returns and the accounts of the costermongers themselves, concerning the number of people obtaining a living by the sale of fish, fruit, and vegetables, in the streets of London, caused me to institute an inquiry at the several metropolitan markets concerning the number of street-sellers attending them: the following is the result:

During the summer months and fruit season, the average number of costermongers attending Covent-garden market is about 2,500 per market-day. In the strawberry season there are nearly double as many, there being, at that time, a large number of Jews who come to buy; during that period, on a Saturday morning, from the commencement to the close of the market, as many as 4,000 costers have been reckoned purchasing at Covent-garden. Through the winter season, however, the number of costermongers does not exceed upon the average 1,000 per market morning. About one-tenth of the fruit and vegetables of the least expensive kind sold at this market is purchased by the costers. Some of the better class of costers, who have their regular customers, are very particular as to the quality of the articles they buy; but others are not so particular; so long as they can get things cheap, I am informed, they do not care much about the quality. The Irish more especially look out for damaged articles, which they buy at a low price. One of my informants told me that the costers were the best customers to the growers, inasmuch as when the market is flagging on account of the weather, they (the costers) wait and make their purchases. On other occasions, such as fine mornings, the costers purchase as early as others. There is no trust given to them—to use the words of one of my informants, they are such slippery customers; here to-day and gone to-morrow.

At Leadenhall market, during the winter months, there are from 70 to 100 costermongers general attendants; but during the summer not much more than one-half that number make their appearance. Their purchases consist of warren-rabbits, poultry, and game, of which about one-eighth of the whole amount brought to this market is bought by them. When the market is slack, and during the summer, when there is “no great call” for game, etc., the costers attending Leadenhall-market turn their hand to crockery, fruit, and fish.

The costermongers frequenting Spitalfields-market average all the year through from 700 to 1,000 each market-day. They come from all parts, as far as Edmonton, Edgeware, and Tottenham; Highgate, Hampstead, and even from Greenwich and Lewisham. Full one-third of

the produce of this market is purchased by them.

The number of costermongers attending the Borough-market is about 250 during the fruit season, after which time they decrease to about 200 per market morning. About one-sixth of the produce that comes into this market is purchased by the costermongers. One gentleman informed me, that the salesmen might shut up their shops were it not for these men. “In fact,” said another, “I don’t know what would become of the fruit without them.”

The costers at Billingsgate-market, daily, number from 3,000 to 4,000 in winter, and about 2,500 in summer. A leading salesman told me that he would rather have an order from a costermonger than a fishmonger; for the one paid ready money, while the other required credit. The same gentleman assured me, that the costermongers bought excellent fish, and that very largely. They themselves aver that they purchase half the fish brought to Billingsgate—some fish trades being entirely in their hands. I ascertained, however, from the authorities at Billingsgate, and from experienced salesmen, that of the quantity of fish conveyed to that great mart, the costermongers bought one-third; another third was sent into the country; and another disposed of to the fishmongers, and to such hotel-keepers, or other large purchasers, as resorted to Billingsgate.

The salesmen at the several markets all agreed in stating that no trust was given to the costermongers. “Trust them!” exclaimed one, “O, certainly, as far as I can see them.”

Now, adding the above figures together, we have the subjoined sum for the gross number of

COSTERMONGERS ATTENDING THE LONDON MARKETS.	
Billingsgate-market	3,500
Covent-garden	4,000
Spitalfields	1,000
Borough	250
Leadenhall	100
	8,850

Besides these, I am credibly informed, that it may be assumed there are full 1,000 men who are unable to attend market, owing to the dissipation of the previous night; another 1,000 are absent owing to their having “stock on hand,” and so requiring no fresh purchases; and further, it may be estimated that there are at least 2,000 boys in London at work for costers, at half profits, and who consequently have no occasion to visit the markets. Hence, putting these numbers together, we arrive at the conclusion that there are in London upwards of 13,000 street-sellers, dealing in fish, fruit, vegetables, game, and poultry alone. To be on the safe side, however, let us assume the number of London costermongers to be 12,000, and that one-half of these are married and have two children (which from all accounts appears to be about the proportion); and then we have 30,000 for the