

bookseller, who uses a poor man well. Don't you think, sir, I'm complaining of poverty; though I have been very poor, when I was recovering from cholera at the first break-out of it, and I'm anything but rich now. Pamphlets I've had by the ton, in my time; I think we should both be tired if I could go through all they were about. Very many were religious, more's the pity. I've heard of a page round a quarter of cheese, though, touching a man's heart."

In corroboration of my informant's statement, I may mention that in the course of my inquiry into the condition of the fancy cabinet-makers of the metropolis, one elderly and very intelligent man, a first-rate artisan in skill, told me he had been so reduced in the world by the underselling of slop-masters (called "butchers" or "slaughterers," by the workmen in the trade), that though in his youth he could take in the *News* and *Examiner* papers (each he believed 9d. at that time, but was not certain), he could afford, and enjoyed, no reading when I saw him last autumn, beyond the book-leaves in which he received his quarter of cheese, his small piece of bacon or fresh meat, or his savelys; and his wife schemed to go to the shops who "wrapped up their things from books," in order that he might have something to read after his day's work.

My informant went on with his specification: "Missionary papers of all kinds. Parliamentary papers, but not so often new ones, very largely. Railway prospectuses, with plans to some of them, nice engravings; and the same with other joint-stock companies. Children's copy-books, and cyphering-books. Old account-books of every kind. A good many years ago, I had some that must have belonged to a West End perfumer, there was such French items for Lady this, or the Honourable Captain that. I remember there was an Hon. Capt. G., and almost at every second page was '100 tooth-picks, 3s. 6d.' I think it was 3s. 6d.; in arranging this sort of waste one now and then gives a glance to it. Dictionaries of every sort, I've had, but not so commonly. Music books, lots of them. Manuscripts, but only if they're rather old; well, 20 or 30 years or so: I call that old. Letters on every possible subject, but not, in my experience, any very modern ones. An old man dies, you see, and his papers are sold off, letters and all; that's the way; get rid of all the old rubbish, as soon as the old boy's pointing his toes to the sky. What's old letters worth, when the writers are dead and buried? why, perhaps 1½d. a pound, and it's a rattling big letter that will weigh half-an-ounce. O, it's a queer trade, but there's many worse."

The letters which I saw in another waste-dealer's possession were 45 in number, a small collection, I was told; for the most part they were very dull and common-place. Among them, however, was the following, in an elegant, and I presume a female hand, but not in the modern fashionable style of handwriting. The letter is evidently old, the address is of West-end gentility, but I leave out name and other particularities:—

"Mrs. — [it is not easy to judge whether the flourished letters are 'Mrs.' or 'Miss,' but certainly more like 'Mrs.')] Mrs. — (Zoological Artist) presents her compliments to Mr. —, and being commissioned to communicate with a gentleman of the name, recently arrived at Charing-cross, and presumed by description to be himself, in a matter of delicacy and confidence, indispensably verbal; begs to say, that if interested in the eclaireissement and necessary to the same, she may be found in attendance, any afternoon of the current week, from 3 to 6 o'clock, and no other hours.

"— street, — square.
"Monday Morn. for the aftn., at home."

Among the books destined to a butcher, I found three perfect numbers of a sixpenny periodical, published a few years back. Three, or rather two and a half, numbers of a shilling periodical, with "coloured engravings of the fashions." Two (imperfect) volumes of French Plays, an excellent edition; among the plays were *Athalie*, *Iphigénie*, *Phèdre*, *Les Frères Ennemis*, *Alexandre*, *Andromaque*, *Les Plai-deurs*, and *Esther*. A music sheet, headed "A lonely thing I would not be." A few pages of what seems to have been a book of tales: "Album d'un Sourd-Muet" (36 pages in the pamphlet form, quite new). All these constituted about twopennyworth to the butcher. Notwithstanding the variety of sources from which the supply is derived, I heard from several quarters that "waste never was so scarce" as at present; it was hardly to be had at all.

The purchasers of the waste-paper from the collectors are cheesemongers, buttermen, butchers, fishmongers, poulterers, pork and sausage-sellers, sweet-stuff-sellers, tobacconists, chandlers—and indeed all who sell provisions or such luxuries as I have mentioned in retail. Some of the wholesale provision houses buy very largely and sell the waste again to their customers, who pay more for it by such a medium of purchase, but they have it thus on credit. Any retail trader in provisions at all "in a large way," will readily buy six or seven cwt. at a time. The price given by them varies from 1¼d. to 3½d. the pound, but it is very rarely either so low or so high. The average price may be taken at 18s. the cwt., which is not quite 2d. a pound, and at this rate I learn from the best-informed parties there are twelve tons sold weekly, or 1624 tons yearly (1,397,760 lbs.), at the cost of 11,232l. One man in the trade was confident the value of the waste paper sold could not be less than 12,000l. in a year.

There are about 60 men in this trade, nearly 50 of whom live entirely, as it was described to me, "by their waste," and bring up their families upon it. The others unite some other avocation with it. The earnings of the regular collectors vary from 15s. weekly to 35s. accordingly as they meet with a supply on favourable terms, or, as they call it, "a good pull in a lot of waste." They usually reside in a private room with a recess, or a second room, in which they sort, pack, and keep their paper.

One of these traders told me that he was satisfied that stolen paper seldom found its way, directly, into the collectors' hands, "particularly publisher's paper," he added. "Why, not long since there was a lot of sheets stolen from Alder-

man Kelly's warehouse, and the thief didn't take them to a waste dealer; he knew better. He took them, sir, to a tradesman in a large respectable way over the water—a man that uses great lots of waste—and sold them at just what was handed to him: I suppose no questions asked. The thief was tried and convicted, but nothing was done to the buyer."

It must not be supposed that the waste-paper used by the London tradesmen costs no more than 12,000l. in a year. A large quantity is bought direct by butchers and others from poor persons going to them with a small quantity of their own accumulating, or with such things as copy-books.

OF THE STREET-BUYERS OF UMBRELLAS AND PARASOLS.

The street-traders in old umbrellas and parasols are numerous, but the buying is but one part, and the least skilled part, of the business. Men, some tolerably well-dressed, some swarthy-looking; like gipsies, and some with a vagabond aspect, may be seen in all quarters of the town and suburbs, carrying a few ragged-looking umbrellas, or the sticks or ribs of umbrellas, under their arms, and crying "Umbrellas to mend," or "Any old umbrellas to sell?" The traffickers in umbrellas are also the crockmen, who are always glad to obtain them in barter, and who merely dispose of them at the Old Clothes Exchange, or in Petticoat-lane.

The umbrella-menders are known by an appellation of an appropriateness not uncommon in street language. They are *mushroom-fakers*. The form of the expanded umbrella resembles that of a mushroom, and it has the further characteristic of being rapidly or suddenly raised, the

mushroom itself springing up and attaining its full size in a very brief space of time. The term, however, like all street or popular terms or phrases, has become very generally condensed among those who carry on the trade—they are now *mush-fakers*, a word which, to any one who has not heard the term in full, is as meaningless as any in the vocabulary of slang.

The mushroom-fakers will repair any umbrella on the owner's premises, and their work is often done adroitly, I am informed, and as often bunglingly, or, in the trade term, "botched." So far there is no traffic in the business, the mushroom-faker simply performing a piece of handicraft, and being paid for the job. But there is another class of street-folk who buy the old umbrellas in Petticoat-lane, or of the street buyer or collector, and "sometimes," as one of these men said to me, "we are our own buyers on a round." They mend the umbrellas—some of their wives, I am assured, being adepts as well as themselves—and offer them for sale on the approaches to the bridges, and at the corners of streets.

The street umbrella trade is really curious. Not so very many years back the use of an umbrella by a man was regarded as partaking of effeminacy, but now they are sold in thousands in the streets, and in the second-hand shops of Monmouth-street and such places. One of these street-traders told me that he had lately sold, but not to an extent which might encourage him to proceed, old silk umbrellas in the street for gentlemen to protect themselves from the rays of the sun.

The purchase of umbrellas is in a great degree mixed up with that of old clothes, of which I have soon to treat; but from what I have stated it is evident that the umbrella trade is most connected with street-artisanship, and under that head I shall describe it.

OF THE STREET-JEWS.

ALTHOUGH my present inquiry relates to London life in London streets, it is necessary that I should briefly treat of the Jews generally, as an integral, but distinct and peculiar part of street-life.

That this ancient people were engaged in what may be called street-traffic in the earlier ages of our history, as well as in the importation of spices, furs, fine leather, armour, drugs, and general merchandise, there can be no doubt; nevertheless concerning this part of the subject there are but the most meagre accounts.

Jews were settled in England as early as 730, and during the sway of the Saxon kings. They increased in number after the era of the Conquest; but it was not until the rapacity to which they were exposed in the reign of Stephen had in a great measure exhausted itself, and until the measures of Henry II. had given encouragement to commerce, and some degree of security to property in cities or congregated communities, that the Jews in England became numerous and wealthy. They then became active and enter-

prising attendants at fairs, where the greater portion of the internal trade of the kingdom was carried on, and especially the traffic in the more valuable commodities, such as plate, jewels, armour, cloths, wines, spices, horses, cattle, &c. The agents of the great prelates and barons, and even of the ruling princes, purchased what they required at these fairs. St. Giles's fair, held at St. Giles's hill, not far from Winchester, continued sixteen days. The fair was, as it were, a temporary city. There were streets of tents in every direction, in which the traders offered and displayed their wares. During the continuance of the fair, business was strictly prohibited in Winchester, Southampton, and in every place within seven miles of St. Giles's hill. Among the tent-owners at such fairs were the Jews.

At this period the Jews may be considered as one of the bodies of "merchant-strangers," as they were called, settled in England for purposes of commerce. Among the other bodies of these

"strangers" were the German "merchants of the steel-yard," the Lombards, the Causini of Rome, the "merchants of the staple," and others. These were all corporations, and thriving corporations (when unmolested), and the Jews had also their Jewerie, or Judaisme, not for a "corporation" merely, but also for the requirements of their faith and worship, and for their living together. The London Jewerie was established in a place of which no vestige of its establishment now remains beyond the name—the Old Jewry. Here was erected the first synagogue of the Jews in England, which was defaced or demolished, Maitland states, by the citizens, after they had slain 700 Jews (other accounts represent that number as greatly exaggerated). This took place in 1263, during one of the many disturbances in the uneasy reign of Henry III.

All this time the Jews amassed wealth by trade and usury, in spite of their being plundered and maltreated by the princes and other potentates—every one has heard of King John's having a Jew's teeth drawn—and in spite of their being reviled by the priests and hated by the people. The sovereigns generally encouraged "merchant-strangers." When the city of London, in 1289, petitioned Edward I. for "the expulsion of all merchant-strangers," that monarch answered, with all a monarch's peculiar regard for "great" men and "great" men only, "No! the merchant-strangers are useful and beneficial to the great men of the kingdom, and I will not expel them." But though the King encouraged, the people detested, *all* foreign traders, though not with the same intensity as they detested and contemned the Jews, for in *that* detestation a strong religious feeling was an element. Of this dislike to the merchant-strangers, very many instances might be cited, but I need give only one. In 1379, nearly a century after the banishment of the Jews, a Genoese merchant, a man of great wealth, petitioned Richard II. for permission to deposit goods for safe keeping in Southampton Castle, promising to introduce so large a share of the commerce of the East into England, that pepper should be 4*d.* a pound. "Yet the Londoners," writes Walsingham, but in the quaint monkish Latin of the day, "enemies to the prosperity of their country, hired assassins, who murdered the merchant in the street. After this, what stranger will trust his person among a people so faithless and so cruel? who will not dread our treachery, and abhor our name?"

In 1290, by a decree of Edward I., the Jews were banished out of England. The causes assigned for this summary act, were "their extortions, their debasing and diminishing the coin, and for other crimes." I need not enter into the merits or demerits of the Jews of that age, but it is certain that any ridiculous charge, any which it was impossible could be true, was an excuse for the plundering of them at the hands of the rich, and the persecution of them at the hands of the people. At the period of this banishment, their number is represented by the contemporaneous historians to have been about

16,000, a number most probably exaggerated, as perhaps all statements of the numbers of a people are when no statistical knowledge has been acquired. During this period of their abode in England, the Jews were protected as the villeins or bondsmen of the king, a protection disregarded by the commonalty, and only giving to the executive government greater facilities of extortion and oppression.

In 1655 an Amsterdam Jew, Rabbi Manasseh Ben-Israel, whose name is still highly esteemed among his countrymen, addressed Cromwell on the behalf of the Jews that they should be re-admitted into England with the sanction, and under the protection, of the law. Despite the absence of such sanction, they had resided and of course traded in this country, but in small numbers, and trading often in indirect and sometimes in contraband ways. Chaucer, writing in the days of Richard II., three reigns after their expulsion, speaks of Jews as living in England. It is reputed that, in the reigns of Elizabeth and the first James, they supplied, at great profit, the materials required by the alchemists for their experiments in the transmutation of metals. In Elizabeth's reign, too, Jewish physicians were highly esteemed in England. The Queen at one time confided the care of her health to Rodrigo Lopez, a Hebrew, who, however, was convicted of an attempt to poison his royal mistress. Francis I., of France, carried his opinion of Jewish medical skill to a great height; he refused on one occasion, during an illness, to be attended by the most eminent of the Israelitish physicians, because the learned man had just before been converted to Christianity. The most Christian king, therefore, applied to his ally, the Turkish sultan, Solyman II., who sent him "a true hardened Jew," by whose directions Francis drank asses' milk and recovered.

Cromwell's response to the application of Manasseh Ben Israel was favourable; but the opposition of the Puritans, and more especially of Prynne, prevented any public declaration on the subject. In 1656, however, the Jews began to arrive and establish themselves in England, but not until after the restoration of Charles II., in 1660, could it be said that, as a body, they were settled in England. They arrived from time to time, and without any formal sanction being either granted or refused. One reason alleged at the time was, that the Jews were well known to be money-lenders, and Charles and his courtiers were as well known money-borrowers!

I now come to the character and establishment of the Jews in the capacity in which I have more especially to describe them—as street-traders. There appears no reason to doubt that they commenced their principal street traffic, the collecting of old clothes, soon after their settlement in London. At any rate the cry and calling of the Jew old clothesman were so established, 30 or 40 years after their return, or early in the last century, that one of them is delineated in Tempest's "Cries of London," published about that period. In this work the street Jew is represented as very different in his appearance to that which he presents in our

day. Instead of merely a dingy bag, hung empty over his arm, or carried, when partially or wholly filled, on his shoulder, he is depicted as wearing, or rather carrying, three cocked hats, one over the other, upon his head; a muff, with a scarf or large handkerchief over it, is attached to his right hand and arm, and two dress swords occupy his left hand. The apparel which he himself wears is of the full-skirted style of the day, and his long hair, or periwig, descends to his shoulders. This difference in appearance, however, between the street Jew of 1700 and of a century and a half later, is simply the effect of circumstances, and indicates no change in the character of the man. Were it now the fashion for gentlemen to wear muffs, swords, and cocked hats, the Jew would again have them in his possession.

During the eighteenth century the popular feeling ran very high against the Jews, although to the masses they were almost strangers, except as men employed in the not-very-formidable occupation of collecting and vending second-hand clothes. The old feeling against them seems to have lingered among the English people, and their own greed in many instances engendered other and lawful causes of dislike, by their resorting to unlawful and debasing pursuits. They were considered—and with that exaggeration of belief dear to any ignorant community—as an entire people of misers, usurers, extortioners, receivers of stolen goods, cheats, brothel-keepers, sheriff's-officers, clippers and sweaters of the coin of the realm, gaming-house keepers; in fine, the charges, or rather the accusations, of carrying on every disreputable trade, and none else, were "bundled at their doors." That there was too much foundation for many of these accusations, and still *is*, no reasonable Jew can now deny; that the wholesale prejudice against them was absurd, is equally indisputable.

So strong was this popular feeling against the Israelites, that it not only influenced, and not only controlled the legislature, but it coerced the Houses of Parliament to repeal, in 1754, an act which they had passed the previous session, and that act was merely to enable foreign Jews to be naturalized without being required to take the sacrament! It was at that time, and while the popular ferment was at its height, unsafe for a Hebrew old clothesman, however harmless a man, and however long and well known on his beat, to ply his street-calling openly; for he was often beaten and maltreated. Mobs, riots, pillagings, and attacks upon the houses of the Jews were frequent, and one of the favourite cries of the mob was certainly among the most preposterously stupid of any which ever tickled the ear and satisfied the mind of the ignorant:—

"No Jews!
No wooden shoes!!"

Some mob-leader, with a taste for rhyme, had in this distich cleverly blended the prejudice against the Jews with the easily excited but vague fears of a French invasion, which was in some strange way typified to the apprehensions of the vulgar as connected with slavery, popery, the compulsory

wearing of wooden shoes (*sabots*), and the eating of frogs! And this sort of feeling was often re-vengeed on the street-Jew, as a man mixed up with wooden shoes! Cumberland, in the comedy of "The Jew," and some time afterwards Miss Edgeworth, in the tale of "Harrington and Ormond," and both at the request of Jews, wrote to moderate this rabid prejudice.

In what estimation the street, and, incidentally, all classes of Jews are held at the present time, will be seen in the course of my remarks; and in the narratives to be given. I may here observe, however, that among some the dominant feeling against the Jews on account of their faith still flourishes, as is shown by the following statement:—A gentleman of my acquaintance was one evening, about twilight, walking down Brydges-street, Covent-garden, when an elderly Jew was preceding him, apparently on his return from a day's work, as an old clothesman. His bag accidentally touched the bonnet of a dashing woman of the town, who was passing, and she turned round, abused the Jew, and spat at him, saying with an oath: "You old rags humbug! You can't do that!"—an allusion to a vulgar notion that Jews have been unable to do more than *slobber*, since spitting on the Saviour.

The number of Jews now in England is computed at 35,000. This is the result at which the Chief Rabbi arrived a few years ago, after collecting all the statistical information at his command. Of these 35,000, more than one-half, or about 18,000, reside in London. I am informed that there may now be a small increase to this population, but only small, for many Jews have emigrated—some to California. A few years ago—a circumstance mentioned in my account of the Street-Sellers of Jewellery—there were a number of Jews known as "hawkers," or "travellers," who traverse every part of England selling watches, gold and silver pencil-cases, eye-glasses, and all the more portable descriptions of jewellery, as well as thermometers, barometers, telescopes, and microscopes. This trade is now little pursued, except by the stationary dealers; and the Jews who carried it on, and who were chiefly foreign Jews, have emigrated to America. The foreign Jews who, though a fluctuating body, are always numerous in London, are included in the computation of 18,000; of this population two-thirds reside in the city, or the streets adjacent to the eastern boundaries of the city.

OF THE TRADES AND LOCALITIES OF THE STREET-JEWS.

THE trades which the Jews most affect, I was told by one of themselves, are those in which, as they describe it, "there's a chance;" that is, they prefer a trade in such commodity as is not subjected to a fixed price, so that there may be abundant scope for speculation, and something like a gambler's chance for profit or loss. In this way, Sir Walter Scott has said, trade has "all the fascination of gambling, without the moral guilt;" but the absence of moral guilt in connection with such trading is certainly dubious.

The wholesale trades in foreign commodities which are now principally or solely in the hands of the Jews, often as importers and exporters, are, watches and jewels, sponges—fruits, especially green fruits, such as oranges, lemons, grapes, walnuts, cocoa-nuts, &c., and dates among dried fruits—shells, tortoises, parrots and foreign birds, curiosities, ostrich feathers, snuffs, cigars, and pipes; but cigars far more extensively at one time.

The localities in which these wholesale and retail traders reside are mostly at the East-end—indeed the Jews of London, as a congregated body, have been, from the times when their numbers were sufficient to institute a “settlement” or “colony,” peculiar to themselves, always resident in the eastern quarter of the metropolis.

Of course a wealthy Jew millionaire—merchant, stock-jobber, or stock-broker—resides where he pleases—in a villa near the Marquis of Hertford's in the Regent's-park, a mansion near the Duke of Wellington's in Piccadilly, a house and grounds at Clapham or Stamford-hill; but these are exceptions. The quarters of the Jews are not difficult to describe. The trading-class in the capacity of shopkeepers, warehousemen, or manufacturers, are the thickest in Houndsditch, Aldgate, and the Minories, more especially as regards the “swag-shops” and the manufacture and sale of wearing apparel. The wholesale dealers in fruit are in Duke's-place and Pudding-lane (Thames-street), but the superior retail Jew fruiterers—some of whose shops are remarkable for the beauty of their fruit—are in Cheapside, Oxford-street, Piccadilly, and most of all in Covent-garden market. The inferior jewellers (some of whom deal with the first shops) are also at the East-end, about Whitechapel, Bevis-marks, and Houndsditch; the wealthier goldsmiths and watchmakers having, like other tradesmen of the class, their shops in the superior thoroughfares. The great congregation of working watchmakers is in Clerkenwell, but in that locality there are only a few Jews. The Hebrew dealers in second-hand garments, and second-hand wares generally, are located about Petticoat-lane, the peculiarities of which place I have lately described. The manufacturers of such things as cigars, pencils, and sealing-wax; the wholesale importers of sponge, bristles and toys, the dealers in quills and in “looking-glasses,” reside in large private-looking houses, when display is not needed for purposes of business, in such parts as Maunsell-street, Great Prescott-street, Great Ailie-street, Leman-street, and other parts of the eastern quarter known as Goodman's-fields. The wholesale dealers in foreign birds and shells, and in the many foreign things known as “curiosities,” reside in East Smithfield, Ratcliffe-highway, High-street (Shadwell), or in some of the parts adjacent to the Thames. In the long range of river-side streets, stretching from the Tower to Poplar and Blackwall, are Jews, who fulfil the many capacities of slop-sellers, &c., called into exercise by the requirements of seafaring people on their return from or commencement of a voyage. A few Jews keep boarding-houses for sailors in Shadwell and Wapping. Of the localities and

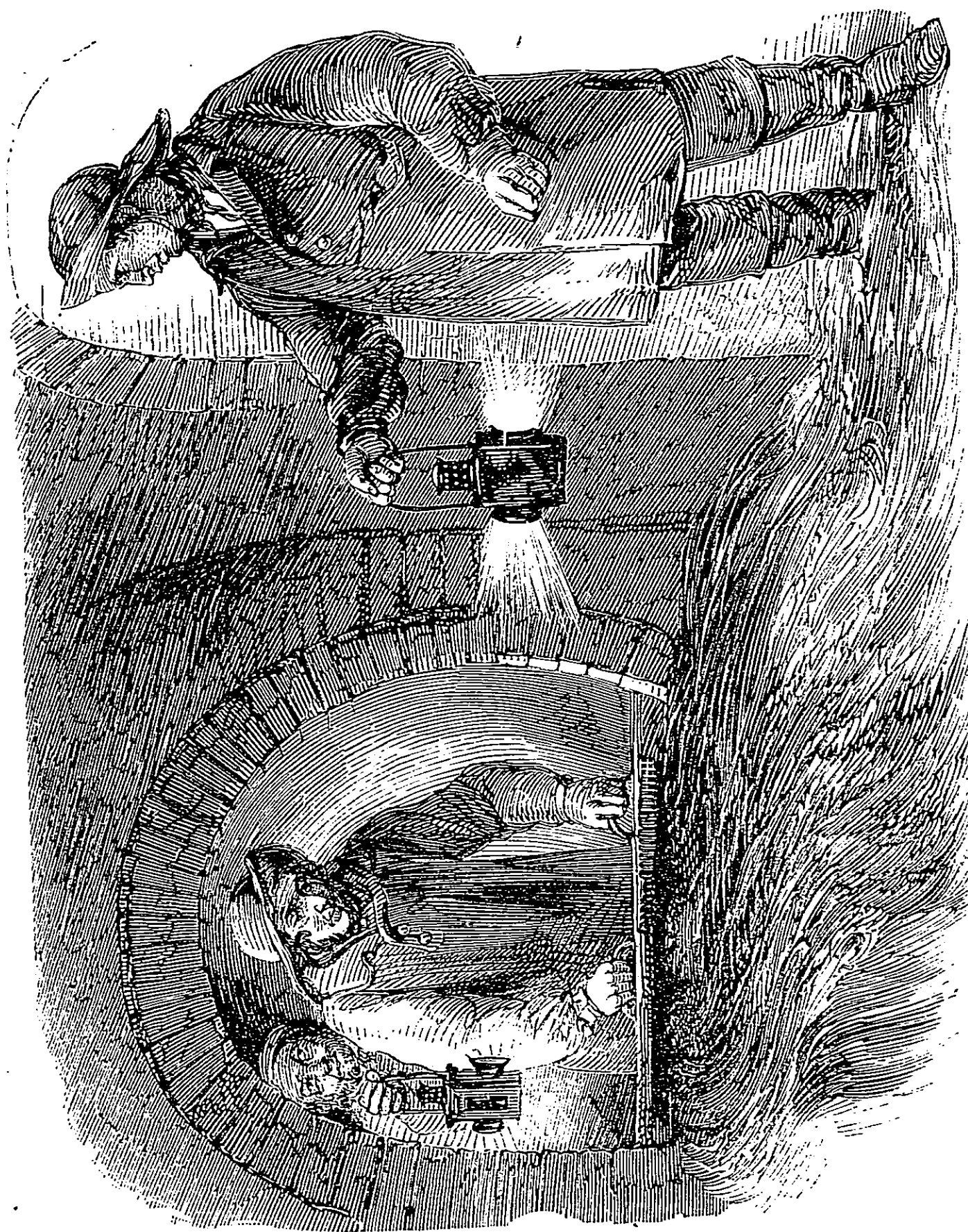
abodes of the poorest of the Jews I shall speak hereafter.

Concerning the street-trades pursued by the Jews, I believe there is not at present a single one of which they can be said to have a monopoly; nor in any one branch of the street-traffic are there so many of the Jew traders as there were a few years back.

This remarkable change is thus to be accounted for. Strange as the fact may appear, the Jew has been undersold in the streets, and he has been beaten on what might be called his own ground—the buying of old clothes. The Jew boys, and the feebler and elder Jews, had, until some twelve or fifteen years back, almost the monopoly of orange and lemon street-selling, or street-hawking. The costermonger class had possession of the theatre doors and the approaches to the theatres; they had, too, occasionally their barrows full of oranges; but the Jews were the daily, assiduous, and itinerant street-sellers of this most popular of foreign, and perhaps of all, fruits. In their hopes of sale they followed any one a mile if encouraged, even by a few approving glances. The great theatre of this traffic was in the stage-coach yards in such inns as the Bull and Mouth, (St. Martin's-le-Grand), the Belle Sauvage (Ludgate-hill), the Saracen's Head (Snow-hill), the Bull (Aldgate), the Swan-with-two-Necks (Lad-lane, City), the George and Blue Boar (Holborn), the White Horse (Fetter-lane), and other such places. They were seen too, “with all their eyes about them,” as one informant expressed it, outside the inns where the coaches stopped to take up passengers—at the White Horse Cellar in Piccadilly, for instance, and the Angel and the (now defunct) Peacock in Islington. A commercial traveller told me that he could never leave town by any “mail” or “stage,” without being besieged by a small army of Jew boys, who most pertinaciously offered him oranges, lemons, sponges, combs, pocket-books, pencils, sealing-wax, paper, many-bladed pen-knives, razors, pocket-mirrors, and shaving-boxes—as if a man could not possibly quit the metropolis without requiring a stock of such commodities. In the whole of these trades, unless in some degree in sponges and blacklead-pencils, the Jew is now out-numbered or displaced.

I have before alluded to the underselling of the Jew boy by the Irish boy in the street-orange trade; but the characteristics of the change are so peculiar, that a further notice is necessary. It is curious to observe that the most assiduous, and hitherto the most successful of street-traders, were supplanted, not by a more persevering or more skilful body of street-sellers, but simply by a more *starving* body.

Some few years since poor Irish people, and chiefly those connected with the culture of the land, “came over” to this country in great numbers, actuated either by vague hopes of “bettering themselves” by emigration, or working on the railways, or else influenced by the restlessness common to an impoverished people. These men, when unable to obtain em-



FLUSHING THE SEWERS.

[Partly from a Photograph, and partly from a Sketch kindly lent by Mr. Whirring.]

ployment, without scruple became street-sellers. Not only did the adults resort to street-traffic, generally in its simplest forms, such as hawking fruit, but the children, by whom they were accompanied from Ireland, in great numbers, were put into the trade; and if two or three children earned 2*d.* a day each, and their parents 5*d.* or 6*d.* each, or even 4*d.*, the subsistence of the family was better than they could obtain in the midst of the miseries of the southern and western part of the Sister Isle. An Irish boy of fourteen, having to support himself by street-trade, as was often the case, owing to the death of parents and to divers casualties, would undersell the Jew boys similarly circumstanced.

The Irish boy could live *harder* than the Jew—often in his own country he subsisted on a stolen turnip a day; he could lodge harder—lodge for 1*d.* a night in any noisome den, or sleep in the open air, which is seldom done by the Jew boy; he could dispense with the use of shoes and stockings—a dispensation at which his rival in trade revolted; he drank only water, or if he took tea or coffee, it was as a meal, and not merely as a beverage; to crown the whole, the city-bred Jew boy required some evening recreation, the penny or twopenny concert, or a game at draughts or dominoes; but this the Irish boy, country bred, never thought of, for *his* sole luxury was a deep sleep, and, being regardless or ignorant of all such recreations, he worked longer hours, and so sold more oranges, than his Hebrew competitor. Thus, as the Munster or Connaught lad could live on less than the young denizen of Petticoat-lane, he could sell at smaller profit, and did so sell, until gradually the Hebrew youths were displaced by the Irish in the street orange trade.

It is the same, or the same in a degree, with other street-trades, which were at one time all but monopolised by the Jew adults. Among these were the street-sale of spectacles and sponges. The prevalence of slop-work and slop-wages, and the frequent difficulty of obtaining properly-remunerated employment—the pinch of want, in short—have driven many mechanics to street-traffic; so that the numbers of street-trafficers have been augmented, while no small portion of the new comers have adopted the more knowing street avocations, formerly pursued only by the Jews.

Of the other class of street-traders who have interfered largely with the old-clothes trade, which, at one time, people seemed to consider a sort of birthright among the Jews, I have already spoken, when treating of the dealings of the crockmen in bartering glass and crockery-ware for second-hand apparel. These traders now obtain as many old clothes as the Jew clothes men themselves; for, with a great number of “ladies,” the offer of an ornament of glass or spar, or of a beautiful and fragrant plant, is more attractive than the offer of a small sum of money, for the purchase of the left-off garments of the family.

The crockmen are usually strong and in the prime of youth or manhood, and are capable of

carrying heavy burdens of glass or china-wares, for which the Jews are either incompetent or disinclined.

Some of the Jews which have been thus displaced from the street-traffic have emigrated to America, with the assistance of their brethren.

The principal street-trades of the Jews are now in sponges, spectacles, combs, pencils, accordions, cakes, sweetmeats, drugs, and fruits of all kinds; but, in all these trades, unless perhaps in drugs, they are in a minority compared with the “Christian” street-sellers.

There is not among the Jew street-sellers generally anything of the concubinage or cohabitation common among the costermongers. Marriage is the rule.

OF THE JEW OLD-CLOTHES MEN.

FIFTY years ago the appearance of the street-Jews, engaged in the purchase of second-hand clothes, was different to what it is at the present time. The Jew then had far more of the distinctive garb and aspect of a foreigner. He not unfrequently wore the gabardine, which is never seen now in the streets, but some of the long loose frock coats worn by the Jew clothes' buyers resemble it. At that period, too, the Jew's long beard was far more distinctive than it is in this hirsute generation.

In other respects the street-Jew is unchanged. Now, as during the last century, he traverses every street, square, and road, with the monotonous cry, sometimes like a bleat, of “Clo'! Clo'!” On this head, however, I have previously remarked, when describing the street Jew of a hundred years ago.

In an inquiry into the condition of the old-clothes dealers a year and a half ago, a Jew gave me the following account. He told me, at the commencement of his statement, that he was of opinion that his people were far more speculative than the Gentiles, and therefore the English liked better to deal with them. “Our people,” he said, “will be out all day in the wet, and begrudge themselves a bit of anything to eat till they go home, and then, may be, they'll gamble away their crown, just for the love of speculation.” My informant, who could write or speak several languages, and had been 50 years in the business, then said, “I am no bigot; indeed I do not care where I buy my meat, so long as I can get it. I often go into the Minories and buy some, without looking to how it has been killed, or whether it has a seal on it or not.”

He then gave me some account of the Jewish children, and the number of men in the trade, which I have embodied under the proper heads. The itinerant Jew clothes man, he told me, was generally the son of a former old-clothes man, but some were cigar-makers, or pencil-makers, taking to the clothes business when those trades were slack; but that nineteen out of twenty had been born to it. If the parents of the Jew boy are poor, and the boy a sharp lad, he generally commences business at ten years of age, by selling lemons, or some trifle in the streets, and so, as he

expressed it, the boy "gets a round," or street-connection, by becoming known to the neighbourhoods he visits. If he sees a servant, he will, when selling his lemons, ask if she have any old shoes or old clothes, and offer to be a purchaser. If the clothes should come to more than the Jew boy has in his pocket, he leaves what silver he has as "an earnest upon them," and then seeks some regular Jew clothes man, who will advance the purchase money. This the old Jew agrees to do upon the understanding that he is to have "half Rybeck," that is, a moiety of the profit, and then he will accompany the boy to the house, to pass his judgment on the goods, and satisfy himself that the stripling has not made a blind bargain, an error into which he very rarely falls. After this he goes with the lad to Petticoat-lane, and there they share whatever money the clothes may bring over and above what has been paid for them. By such means the Jew boy gets his knowledge of the old-clothes business; and so quick are these lads generally, that in the course of two months they will acquire sufficient experience in connection with the trade to begin dealing on their own account. There are some, he told me, as sharp at 15 as men of 50.

"It is very seldom," my informant stated, "very seldom indeed, that a Jew clothes man takes away any of the property of the house he may be called into. I expect there's a good many of 'em," he continued, for he sometimes spoke of his co-traders, as if they were not of his own class, "is fond of cheating—that is, they won't mind giving only 2s. for a thing that's worth 5s. They are fond of money, and will do almost anything to get it. Jews are perhaps the most money-loving people in all England. There are certainly some old-clothes men who will buy articles at such a price that they must know them to have been stolen. Their rule, however, is to ask no questions, and to get as cheap an article as possible. A Jew clothes man is seldom or never seen in liquor. They gamble for money, either at their own homes or at public-houses. The favourite games are tossing, dominoes, and cards. I was informed, by one of the people, that he had seen as much as 30*l.* in silver and gold lying upon the ground when two parties had been playing at throwing three halfpence in the air. On a Saturday, some gamble away the morning and the greater part of the afternoon." [Saturday, I need hardly say, is the Hebrew Sabbath.] "They meet in some secret back place, about ten, and begin playing for 'one a time'—that is, tossing up three halfpence, and staking 1*s.* on the result. Other Jews, and a few Christians, will gather round and bet. Sometimes the bets laid by the Jew bystanders are as high as 2*l.* each; and on more than one occasion the old-clothes men have wagered as much as 50*l.*, but only after great gains at gambling. Some, if they can, will cheat, by means of a halfpenny with a head or a tail on both sides, called a 'gray.' The play lasts till the Sabbath is nearly over, and then they go to business or the theatre. They seldom or never say a word while they are losing, but merely

stamp on the ground; it is dangerous, though, to interfere when luck runs against them. The rule is, when a man is losing to let him alone. I have known them play for three hours together, and nothing be said all that time but 'head' or 'tail.' They seldom go to synagogue, and on a Sunday evening have card parties at their own houses. They seldom eat anything on their rounds. The reason is, not because they object to eat meat killed by a Christian, but because they are afraid of losing a 'deal,' or the chance of buying a lot of old clothes by delay. They are generally too lazy to light their own fires before they start of a morning, and nineteen out of twenty obtain their breakfasts at the coffee-shops about Houndsditch.

"When they return from their day's work they have mostly some stew ready, prepared by their parents or wife. If they are not family men they go to an eating-house. This is sometimes a Jewish house, but if no one is looking they creep into a Christian 'cook-shop,' not being particular about eating 'tryfer'—that is, meat which has been killed by a Christian. Those that are single generally go to a neighbour and agree with him to be boarded on the Sabbath; and for this the charge is generally about 2*s. 6d.* On a Saturday there's cold fish for breakfast and supper; indeed, a Jew would pawn the shirt off his back sooner than go without fish then; and in holiday-time he will have it, if he has to get it out of the stones. It is not reckoned a holiday unless there's fish."

"Forty years ago I have made as much as 5*l.* in a week by the purchase of old clothes in the streets," said a Jew informant. "Upon an average then, I could earn weekly about 2*l.* But now things are different. People are more wide awake. Every one knows the value of an old coat now-a-days. The women know more than the men. The general average, I think, take the good weeks with the bad throughout the year, is about 1*l.* a week; some weeks we get 2*l.*, and some scarcely nothing."

I was told by a Jewish professional gentleman that the account of the *spirit* of gambling prevalent among his people was correct, but the amounts said to be staked, he thought, rare or exaggerated.

The Jew old-clothes men are generally far more cleanly in their habits than the poorer classes of English people. Their hands they always wash before their meals, and this is done whether the party be a strict Jew or "Meshumet," a convert, or apostate from Judaism. Neither will the Israelite ever use the same knife to cut his meat that he previously used to spread his butter, and he will not even put his meat on a plate that has had butter on it; nor will he use for his soup the spoon that has had melted butter in it. This objection to mix butter with meat is carried so far, that, after partaking of the one, Jews will not eat of the other for the space of two hours. The Jews are generally, when married, most exemplary family men. There are few fonder fathers than they are, and they will starve themselves sooner than their wives and children should want. Whatever their faults may be, they are good

fathers, husbands, and sons. Their principal characteristic is their extreme love of money; and, though the strict Jew does not trade himself on the Sabbath, he may not object to employ either one of his tribe, or a Gentile, to do so for him.

The capital required for commencing in the old-clothes line is generally about 1*l.* This the Jew frequently borrows, especially after holiday-time, for then he has generally spent all his earnings, unless he be a provident man. When his stock-money is exhausted, he goes either to a neighbour or to a publican in the vicinity, and borrows 1*l.* on the Monday morning, "to strike a light with," as he calls it, and agrees to return it on the Friday evening, with 1*s.* interest for the loan. This he always pays back. If he was to sell the coat off his back he would do this, I am told, because to fail in so doing would be to prevent his obtaining any stock-money for the future. With this capital he starts on his rounds about eight in the morning, and I am assured he will frequently begin his work without tasting food, rather than break into the borrowed stock-money. Each man has his particular walk, and never interferes with that of his neighbour; indeed, while upon another's beat he will seldom cry for clothes. Sometimes they go half "Rybeck" together—that is, they will share the profits of the day's business, and when they agree to do this the one will take one street, and the other another. The lower the neighbourhood the more old clothes are there for sale. At the east end of the town they like the neighbourhoods frequented by sailors, and there they purchase of the girls and the women the sailors' jackets and trowsers. But they buy most of the Petticoat-lane, the Old-Clothes Exchange, and the marine-store dealers; for as the Jew clothes man never travels the streets by night-time, the parties who then have old clothes to dispose of usually sell them to the marine-store or second-hand dealers over-night, and the Jew buys them in the morning. The first thing that he does on his rounds is to seek out these shops, and see what he can pick up there. A very great amount of business is done by the Jew clothes man at the marine-store shops at the west as well as at the east end of London.

At the West-end the itinerant clothes men prefer the mews at the back of gentlemen's houses to all other places, or else the streets where the little tradesmen and small genteel families reside. My informant assured me that he had once bought a Bishop's hat of his lordship's servant for 1*s. 6d.* on a Sunday morning.

These traders, as I have elsewhere stated, live at the East-end of the town. The greater number of them reside in Portsoken Ward, Houndsditch; and their favourite localities in this district are either Cobb's-yard, Roper's-building, or Wentworth-street. They mostly occupy small houses, about 4*s. 6d.* a week rent, and live with their families. They are generally sober men. It is seldom that a Jew leaves his house and owes his landlord money; and if his goods should be seized the rest of his tribe will go round and collect what is owing.

The rooms occupied by the old-clothes men are far from being so comfortable as those of the English artizans whose earnings are not superior to the gains of these clothes men. Those which I saw had all a littered look; the furniture was old and scant, and the apartment seemed neither shop, parlour, nor bed-room. For domestic and family men, as some of the Jew old-clothes men are, they seem very indifferent to the comforts of a home.

I have spoken of "Tryfer," or meat killed in the Christian fashion. Now, the meat killed according to the Jewish law is known as "Coshar," and a strict Jew will eat none other. In one of my letters in the *Morning Chronicle* on the meat markets of London, there appeared the following statement, respecting the Jew butchers in White-chapel-market.

"To a portion of the meat here exposed for sale, may be seen attached the peculiar seal which shows that the animal was killed conformably to the Jewish rites. According to the injunctions of this religion the beast must die from its throat being cut, instead of being knocked on the head. The slaughterer of the cattle for Jewish consumption, moreover, must be a Jew. Two slaughterers are appointed by the Jewish authorities of the synagogue, and they can employ others, who must be likewise Jews, as assistants. The slaughterers I saw were quiet-looking and quiet-mannered men. When the animal is slaughtered and skinned, an examiner (also appointed by the synagogue) carefully inspects the 'inside.' 'If the lights be grown to the ribs,' said my informant, who had had many years' experience in this branch of the meat trade, 'or if the lungs have any disease, or if there be any disease anywhere, the meat is pronounced unfit for the food of the Jews, and is sent entire to a carcass butcher to be sold to the Christians. This, however, does not happen once in 20 times.' To the parts exposed for sale, when the slaughtering has been according to the Jewish law, there is attached a leaden seal, stamped in Hebrew characters with the name of the examining party sealing. In this way, as I ascertained from the slaughterers, are killed weekly from 120 to 140 bullocks, from 400 to 500 sheep and lambs, and about 30 calves. All the parts of the animal thus slaughtered may be and are eaten by the Jews, but three-fourths of the purchase of this meat is confined, as regards the Jews, to the fore-quarters of the respective animals; the hind-quarters, being the choicer parts, are sent to Newgate or Leaden-hall-markets for sale on commission." The Hebrew butchers consider that the Christian mode of slaughter is a far less painful death to the ox than was the Jewish.

I am informed that of the Jew Old-Clothes Men there are now only from 500 to 600 in London; at one time there might have been 1000. Their average earnings may be something short of 20*s.* a week in second-hand clothes alone; but the gains are difficult to estimate.

OF A JEW STREET-SELLER.

AN elderly man, who, at the time I saw him, was vending spectacles, or bartering them for old clothes, old books, or any second-hand articles, gave me an account of his street-life, but it presented little remarkable beyond the not unusual vicissitudes of the lives of those of his class.

He had been in every street-trade, and had on four occasions travelled all over England, selling quills, sealing-wax, pencils, sponges, braces, cheap or superior jewellery, thermometers, and pictures. He had sold barometers in the mountainous parts of Cumberland, sometimes walking for hours without seeing man or woman. "I liked it then," he said, "for I was young and strong, and didn't care to sleep twice in the same town. I was afterwards in the old-clothes line. I buy a few odd hats and light things still, but I'm not able to carry heavy weights, as my breath is getting rather short." [I find that the Jews generally object to the more laborious kinds of street-traffic.] "Yes, I've been twice to Ireland, and sold a good many quills in Dublin, for I crossed over from Liverpool. Quills and wax were a great trade with us once; now it's quite different. I've had as much as 60*l.* of my own, and that more than half-a-dozen times, but all of it went in speculations. Yes, some went in gambling. I had a share in a gaming-booth at the races, for three years. O, I dare say that's more than 20 years back; but we did very little good. There was such fees to pay for the tent on a race-ground, and often such delays between the races in the different towns, and bribes to be given to the town-officers—such as town-sergeants and chief constables, and I hardly know who—and so many expenses altogether, that the profits were mostly swamped. Once at Newcastle races there was a fight among the pitmen, and our tent was in their way, and was demolished almost to bits. A deal of the money was lost or stolen. I don't know how much, but not near so much as my partners wanted to make out. I wasn't on the spot just at the time. I got married after that, and took a shop in the second-hand clothes line in Bristol, but my wife died in child-bed in less than a year, and the shop didn't answer; so I got sick of it, and at last got rid of it. O, I work both the country and London still. I shall take a turn into Kent in a day or two. I suppose I clear between 10*s.* and 20*s.* a week in anything, and as I've only myself, I do middling, and am ready for another chance if any likely speculation offers. I lodge with a relation, and sometimes live with his family. No, I never touch any meat but 'Coshar.' I suppose my meat now costs me 6*d.* or 7*d.* a day, but it has cost me ten times that—and 2*d.* for beer in addition."

I am informed that there are about 50 adult Jews (besides old-clothes men) in the streets selling fruit, cakes, pencils, spectacles, sponge, accordions, drugs, &c.

OF THE JEW-BOY STREET-SELLERS.

I HAVE ascertained, and from sources where no

ignorance on the subject could prevail, that there are now in the streets of London, rather more than 100 Jew-boys engaged principally in fruit and cake-selling in the streets. Very few Jewesses are itinerant street-sellers. Most of the older Jews thus engaged have been street-sellers from their boyhood. The young Jews who ply in street-calls, however, are all men in matters of traffic, almost before they cease, in years, to be children. In addition to the Jew-boy street-sellers above enumerated, there are from 50 to 100, but usually about 50, who are occasional, or "casual" street-traders, vending for the most part cocoa-nuts and grapes, and confining their sales chiefly to the Sundays.

On the subject of the street-Jew boys, a Hebrew gentleman said to me: "When we speak of street-Jew boys, it should be understood, that the great majority of them are but little more conversant with or interested in the religion of their fathers, than are the costermonger boys of whom you have written. They are Jews by the accident of their birth, as others in the same way, with equal ignorance of the assumed faith, are Christians."

I received from a Jew boy the following account of his trading pursuits and individual aspirations. There was somewhat of a thickness in his utterance, otherwise his speech was but little distinguishable from that of an English street-boy. His physiognomy was decidedly Jewish, but not of the handsomer type. His hair was light-coloured, but clean, and apparently well brushed, without being oiled, or, as I heard a street-boy style it, "greased"; it was long, and he said his aunt told him it "wanted cutting sadly;" but he "liked it that way;" indeed, he kept dashing his curls from his eyes, and back from his temples, as he was conversing, as if he were somewhat vain of doing so. He was dressed in a corduroy suit, old but not ragged, and wore a tolerably clean, very coarse, and altogether buttonless shirt, which he said "was made for one bigger than me, sir." He had bought it for 9½*d.* in Petticoat-lane, and accounted it a bargain, as its wear would be durable. He was selling sponges when I saw him, and of the commonest kind, offering a large piece for 3*d.*, which (he admitted) would be rubbed to bits in no time. This sponge, I should mention, is frequently "dressed" with sulphuric acid, and an eminent surgeon informed me that on his servant attempting to clean his black dress coat with a sponge that he had newly bought in the streets, the colour of the garment, to his horror, changed to a bright purple. The Jew boy said—

"I believe I'm twelve. I've been to school, but it's long since, and my mother was very ill then, and I was forced to go out in the streets to have a chance. I never was kept to school. I can't read; I've forgot all about it. I'd rather now that I could read, but very likely I could soon learn if I could only spare time, but if I stay long in the house I feel sick; it's not healthy. O, no, sir, inside or out it would be all the same to me, just to make a living and keep my health. I can't say how long it is since I began to sell, it's a good long time; one must do some-

thing. I could keep myself now, and do sometimes, but my father—I live with him (my mother's dead) is often laid up. Would you like to see him, sir? He knows a deal. No, he can't write, but he can read a little. Can I speak Hebrew? Well, I know what you mean. O, no, I can't. I don't go to synagogue; I haven't time. My father goes, but only sometimes; so he says, and he tells me to look out, for we must both go by-and-by." [I began to ask him what he knew of Joseph, and others recorded in the Old Testament, but he bristled up, and asked if I wanted to make a Meshumet (a convert) of him?] "I have sold all sorts of things," he continued, "oranges, and lemons, and sponges, and nuts, and sweets. I should like to have a real good ginger-beer fountain of my own; but I must wait, and there's many in the trade. I only go with boys of my own sort. I sell to all sorts of boys, but that's nothing. Very likely they're Christians, but that's nothing to me. I don't know what's the difference between a Jew and Christian, and I don't want to talk about it. The Meshumets are never any good. Anybody will tell you that. Yes, I like music and can sing a bit. I get to a penny and sometimes a two-penny concert. No, I haven't been to Sussex Hall—I know where it is—I shouldn't understand it. You get in for nothing, that's one thing. I've heard of Baron Rothschild. He has more money than I could count in shillings in a year. I don't know about his wanting to get into parliament, or what it means; but he's sure to do it or anything else, with his money. He's very charitable, I've heard. I don't know whether he's a German Jew, or a Portegeee, or what. He's a cut above me, a precious sight. I only wish he was my uncle. I can't say what I should do if I had his money. Perhaps I should go a travelling, and see everything everywhere. I don't know how long the Jews have been in England; always perhaps. Yes, I know there's Jews in other countries. This sponge is Greek sponge, but I don't know where it's grown, only it's in foreign parts. Jerusalem! Yes, I've heard of it. I'm of no tribe that I know of. I buy what I eat about Petticoat-lane. No, I don't like fish, but the stews, and the onions with them is beautiful for two-pence; you may get a pennor'th. The pickles—cowcumber is best—are stunning. But they're plummiest with a bit of cheese or anything cold—that's my opinion, but you may think different. Pork! Ah! No, I never touched it; I'd as soon eat a cat; so would my father. No, sir, I don't think pork smells nice in a cook-shop, but some Jew boys, as I knows, thinks it does. I don't know why it shouldn't be eaten, only that it's wrong to eat it. No, I never touched a ham-sandwich, but other Jew boys have, and laughed at it, I know.

"I don't know what I make in a week. I think I make as much on one thing as on another. I've sold strawberries, and cherries, and gooseberries, and nuts and walnuts in the season. O, as to what I make, that's nothing to nobody. Sometimes 6*d.* a day, sometimes 1*s.*; sometimes a little more, and sometimes nothing. No, I never

sells inferior things if I can help it, but if one hasn't stock-money one must do as one can, but it isn't so easy to try it on. There was a boy beaten by a woman not long since for selling a big pottle of strawberries that was rubbish all under the toppers. It was all strawberry leaves, and crushed strawberries, and such like. She wanted to take back from him the two-pence she'd paid for it, and got hold of his pockets and there was a regular fight, but she didn't get a farthing back though she tried her very hardest, 'cause he slipped from her and hooked it. So you see it's dangerous to try it on." [This last remark was made gravely enough, but the lad told of the feat with such manifest glee, that I'm inclined to believe that he himself was the culprit in question.] "Yes, it was a Jew boy it happened to, but other boys in the streets is just the same. Do I like the streets? I can't say I do, there's too little to be made in them. No, I wouldn't like to go to school, nor to be in a shop, nor be anybody's servant but my own. O, I don't know what I shall be when I'm grown up. I shall take my chance like others."

OF THE PURSUITS, DWELLINGS, TRAFFIC, ETC., OF THE JEW-BOY STREET-SELLERS.

To speak of the street Jew-boys as regards their traffic, manners, haunts, and associations, is to speak of the same class of boys who may not be employed regularly in street-sale, but are the comrades of those who are; a class, who, on any cessation of their employment in cigar manufactories, or indeed any capacity, will apply themselves temporarily to street-selling, for it seems to these poor and uneducated lads a sort of natural vocation.

These youths, *uncontrolled* or *incontrollable* by their parents (who are of the lowest class of the Jews, and who often, I am told, care little about the matter, so long as the child can earn his own maintenance), frequently in the evenings, after their day's work, resort to coffee-shops, in preference even to a cheap concert-room. In these places they amuse themselves as men might do in a tavern where the landlord leaves his guests to their own caprices. Sometimes one of them reads aloud from some exciting or degrading book, the lads who are unable to read listening with all the intentness with which many of the uneducated attend to any one reading. The reading is, however, not unfrequently interrupted by rude comments from the listeners. If a newspaper be read, the "police," or "crimes," are mostly the parts preferred. But the most approved way of passing the evening, among the Jew boys, is to play at draughts, dominoes, or cribbage, and to bet on the play. Draughts and dominoes are unpractised among the costermonger boys, but some of the young Jews are adepts in those games.

A gentleman who took an interest in the Jew lads told me that he had often heard the sort of reading and comments I have described, when he had called to talk to and perhaps expostulate with these youths in a coffee-shop, but he informed me that they seldom regarded any expostulation, and

seemed to be little restrained by the presence of a stranger, the lads all muttering and laughing in a box among themselves. I saw seven of them, a little after eight in the evening, in a coffee-shop in the London-road,—although it is not much of a Jewish locality,—and two of them were playing at draughts for coffee, while the others looked on, betting halfpennies or pennies with all the eagerness of gamblers, unrestrained in their expressions of delight or disappointment as they thought they were winning or losing, and commenting on the moves with all the assurance of connoisseurship; sometimes they squabbled angrily and then suddenly dropped their voices, as the master of the coffee-shop had once or twice cautioned them to be quiet.

The dwellings of boys such as these are among the worst in London, as regards ventilation, comfort, or cleanliness. They reside in the courts and recesses about Whitechapel and Petticoat-lane, and generally in a garret. If not orphans they usually dwell with their father. I am told that the care of a mother is almost indispensable to a poor Jew boy, and having that care he seldom becomes an outcast. The Jewesses and Jew girls are rarely itinerant street-sellers—not in the proportion of one to twelve, compared with the men and boys; in this respect therefore the street Jews differ widely from the English costermongers and the street Irish, nor are the Hebrew females even stall-keepers in the same proportion.

One Jew boy's lodging which I visited was in a back garret, low and small. The boy lived with his father (a street-seller of fruit), and the room was very bare. A few sacks were thrown over an old palliass, a blanket seemed to be used for a quilt; there were no fire-irons nor fender; no cooking utensils. Beside the bed was an old chest, serving for a chair, while a board resting on a trestle did duty for a table (this was once, I presume, a small street-stall). The one not very large window was thick with dirt and patched all over. Altogether I have seldom seen a more wretched apartment. The man, I was told, was addicted to drinking.

The callings of which the Jew boys have the monopoly are not connected with the sale of any especial article, but rather with such things as present a variety from those ordinarily offered in the streets, such as cakes, sweetmeats, fried fish, and (in the winter) elder wine. The cakes known as "boolers"—a mixture of egg, flour, and candied orange or lemon peel, cut very thin, and with a slight colouring from saffron or something similar—are now sold principally, and used to be sold exclusively, by the Jew boys. Almond cakes (little round cakes of crushed almonds) are at present vended by the Jew boys, and their sponge biscuits are in demand. All these dainties are bought by the street-lads of the Jew pastry-cooks. The difference in these cakes, in their sweetmeats, and their elder wine, is that there is a dash of spice about them not ordinarily met with. It is the same with the fried fish, a little spice or pepper being blended with the oil. In the street-sale of pickles the Jews have also the monopoly; these,

however, are seldom hawked, but generally sold from windows and door-steads. The pickles are cucumbers or gherkins, and onions—a large cucumber being 2*d.*, and the smaller 1*d.* and ½*d.*

The faults of the Jew lad are an eagerness to make money by any means, so that he often grows up a cheat, a trickster, a receiver of stolen goods, though seldom a thief, for he leaves that to others. He is content to profit by the thief's work, but seldom *steals* himself, however rich men; others are vagabonds all their lives. None of the Jew lads confine themselves to the sale of any one article, nor do they seem to prefer one branch of street-traffic to another. Even those who cannot read are exceedingly quick.

I may here observe in connection with the receipt of stolen goods, that I shall deal with this subject in my account of the LONDON THIEVES. I shall also show the connection of Jewesses and Jews with the *prostitution of the metropolis*, in my forthcoming exposition of the LONDON PROSTITUTES.

OF THE STREET JEWESSES AND STREET JEW-GIRLS.

I HAVE mentioned that the Jewesses and the young Jew girls, compared with the adult Jews and Jew boys, are not street-traders in anything like the proportion which the females were found to bear to the males among the Irish street-folk and the English costermongers. There are, however, a few Jewish females who are itinerant street-sellers as well as stall keepers, in the proportion, perhaps, of one female to seven or eight males. The majority of the street Jew-girls whom I saw on a round were accompanied by boys who were represented to be their brothers, and I have little doubt such was the facts, for these young Jewesses, although often pert and ignorant, are not unchaste. Of this I was assured by a medical gentleman who could speak with sufficient positiveness on the subject.

Fruit is generally sold by these boys and girls together, the lad driving the barrow, and the girl inviting custom and handing the purchases to the buyers. In tending a little stall or a basket at a regular pitch, with such things as cherries or strawberries, the little Jewess differs only from her street-selling sisters in being a brisker trader. The stalls, with a few old knives or scissors, or odds and ends of laces, that are tended by the Jew girls in the streets in the Jewish quarters (I am told there are not above a dozen of them) are generally near the shops and within sight of their parents or friends. One little Jewess, with whom I had some conversation, had not even heard the name of the Chief Rabbi, the Rev. Dr. Adler, and knew nothing of any distinction between German and Portuguese Jews; she had, I am inclined to believe, never heard of either. I am told that the whole, or nearly the whole, of these young female traders reside with parents or friends, and that there is among them far less than the average number of runaways. One Jew told me he thought that the young female members of his tribe did

not tramp with the juveniles of the other sex—no, not in the proportion of one to a hundred in comparison, he said with a laugh, with "young women of the Christian persuasion." My informant had means of knowing this fact, as although still a young man, he had traversed the greater part of England hawking perfumery, which he had abandoned as a bad trade. A wire-worker, long familiar with tramping and going into the country—a man upon whose word I have every reason to rely—told me that he could not remember a single instance of his having seen a young Jewess "travelling" with a boy.

There are a few adult Jewesses who are itinerant traders, but very few. I met with one who carried on her arm a not very large basket, filled with glass wares; chiefly salt-cellars, cigar-ash plates, blue glass dessert plates, vinegar-cruets, and such like. The greater part of her wares appeared to be blue, and she carried nothing but glass. She was a good-looking and neatly-dressed woman. She peeped in at each shop-door, and up at the windows of every private house, in the street in which I met her, crying, "Clo', old clo'!" She bartered her glass for old clothes, or bought the garments, dealing principally in female attire, and almost entirely with women. She declined to say anything about her family or her circumstances, except that she had nothing that way to complain about, but—when I had used some names I had authority to make mention of—she said she would, with pleasure, tell me all about her trade, which she carried on rather than do nothing. "When I hawk," she said with an English accent, her face being unmistakeably Jewish, "I hawk only good glass, and it can hardly be called hawking, as I swop it for more than I sell it. I always ask for the mistress, and if she wants any of my glass we come to a bargain if we can. O, it's ridiculous to see what things some ladies—I suppose they must be called ladies—offer for my glass. Children's green or blue gauze veils, torn or faded, and not worth picking up, because no use whatever; old ribbons, not worth dyeing, and old frocks, not worth washing. People say, 'as keen as a Jew,' but ladies can't think we're very keen when they offer us such rubbish. I do most at the middle kind of houses, both shops and private. I sometimes give a little money for such a thing as a shawl, or a fur tippet, as well as my glass—but only when I can't help it—to secure a bargain. Sometimes, but not often, I get the old thing and a trifle for my glass. Occasionally I buy outright. I don't do much, there's so many in the line, and I don't go out regularly. I can't say how many women are in my way—very few; O, I do middling. I told you I had no complaints to make. I don't calculate my profits or what I sell. My family do that and I don't trouble myself."

OF THE SYNAGOGUES AND THE RELIGION OF THE STREET AND OTHER JEWS.

The Jews in this country are classed as "Portuguese" and "German." Among them are no distinctions of tribes, but there is of rites and

ceremonies, as is set forth in the following extract (which shows also the mode of government) from a Jewish writer: "The Spanish and Portuguese Congregation of Jews, who are also called Sephardin (from the word Sepharad, which signifies Spain in Hebrew), are distinct from the German and Polish Jews in their ritual service. The prayers both daily and for the Sabbath materially differ from each other, and the festival prayers differ still more. Hence the Portuguese Jews have a distinct prayer-book, and the German Jews likewise.

"The fundamental laws are equally observed by both sects, but in the ceremonial worship there exists numerous differences. The Portuguese Jews eat some food during the Passover, which the German Jews are prohibited doing by some Rabbis, but their authority is not acknowledged by the Portuguese Rabbis. Nor are the present ecclesiastical authorities in London of the two sects the same. The Portuguese Jews have their own Rabbis, and the German have their own. The German Jews are much more numerous than the Portuguese; the chief Rabbi of the German Jews is the Rev. Dr. Nathan Marcus Adler, late Chief Rabbi of Hanover, who wears no beard, and dresses in the German costume. The presiding Rabbi of the Portuguese Jews is the Rev. David Meldola, a native of Leghorn; his father filled the same office in London. Each chief Rabbi is supported by three other Rabbis, called Dayamin, which signifies in Hebrew 'Judges.' Every Monday and Thursday the Chief Rabbi of the German Jews, Dr. Adler, supported by his three colleagues, sits for two hours in the Rabbinical College (Beth Hamedrash), Smith's-buildings, Leadenhall-street, to attend to all applications from the German Jews, which may be brought before him, and which are decided according to the Jewish law. Many disputes between Jews in religious matters are settled in this manner; and if the Lord Mayor or any other magistrate is told that the matter has already been settled by the Jewish Rabbi he seldom interferes. This applies only to civil and not to criminal cases. The Portuguese Jews have their own hospital and their own schools. Both congregations have their representatives in the Board of Deputies of British Jews, which board is acknowledged by government, and is triennial. Sir Moses Montefiore, a Jew of great wealth, who distinguished himself by his mission to Damascus, during the persecution of the Jews in that place, and also by his mission to Russia, some years ago, is the President of the Board. All political matters, calling for communications with government, are within the province of that useful board."

The Jews have eight synagogues in London, besides some smaller places which may perhaps, adopting the language of another church, be called synagogues of ease. The great synagogue in Duke's-place (a locality of which I have often had to speak) is the largest, but the new synagogue, St. Helen's, Bishopgate, is the one which most betokens the wealth of the worshippers. It is

rich with ornaments, marble, and painted glass; the pavement is of painted marble, and presents a perfect round, while the ceiling is a half dome. There are besides these the Hamburg Synagogue, in Fenchurch-street; the Portuguese Synagogue, in Bevis-marks; two smaller places, in Cutler-street and Gun-yard, Houndsditch, known as Polish Synagogues; the Maiden-lane (Covent-garden), Synagogue; the Western Synagogue, St. Alban's-place, Pall-mall; and the West London Synagogue of British Jews, Margaret-street, Cavendish-square. The last-mentioned is the most aristocratic of the synagogues. The service there is curtailed, the ritual abbreviated, and the days of observance of the Jewish festival reduced from two to one. This alteration is strongly protested against by the other Jews, and the practices of this synagogue seem to show a yielding to the exactions or requirements of the wealthy. In the old days, and in almost every country in Europe, it was held to be sinful even for a king—reverenced and privileged as such a potentate then was—to prosecute any undertaking before he heard mass. In some states it was said in reproach of a noble or a sovereign, "he breakfasts before he hears mass," and, to meet the impatience of the Great, "hunting masses," as they were styled, or epitomes of the full service, were introduced. The Jews, some eight or nine years back in this country, seem to have followed this example; such was the case, at least, as regards London and the wealthier of the professors of this ancient faith.

The synagogues are not well attended, the congregations being smaller in proportion to the population than those of the Church of England. Neither, during the observance of the Jewish worship, is there any especial manifestation of the service being regarded as of a sacred and divinely-ordained character. There is a buzzing talk among the attendants during the ceremony, and an absence of seriousness and attention. Some of the Jews, however, show the greatest devotion, and the same may be said of the Jewesses, who sit apart in the synagogues, and are not required to attend so regularly as the men.

I should not have alluded to this absence of the solemnities of devotion, as regards the congregations of the Hebrews, had I not heard it regretted by Hebrews themselves. "It is shocking," one said. Another remarked, "To attend the synagogue is looked upon too much as a matter of *business*; but perhaps there is the same spirit in some of the Christian churches."

As to the street-Jews, religion is little known among them, or little cared for. They are indifferent to it—not to such a degree, indeed, as the costermongers, for they are not so ignorant a class—but yet contrasting strongly in their neglect with the religious intensity of the majority of the Roman Catholic Irish of the streets. In common justice I must give the remark of a Hebrew merchant with whom I had some conversation on the subject:—"I can't say much about street-Jews, for my engagements lead me away from them, and I don't know much about street-Christians. But if

out of a hundred Jews you find that only ten of them care for their religion, how many out of a hundred Christians of any sort will care about theirs? Will ten of them care? If you answer, but they are only nominal Christians, my reply is, the Jews are only nominal Jews—Jews by birth, and not by faith."

Among the Jews I conversed with—and of course only the more intelligent understood, or were at all interested in, the question—I heard the most contemptuous denunciation of all converts from Judaism. One learned informant, who was by no means blind to the short-comings of his own people, expressed his conviction that no Jew had ever been really converted. He had abandoned his faith from interested motives. On this subject I am not called upon to express any opinion, and merely mention it to show a prevalent feeling among the class I am describing.

The street-Jews, including the majority of the more prosperous and most numerous class among them, the old-clothes men, are far from being religious in feeling, or well versed in their faith, and are, perhaps, in that respect on a level with the mass of the members of the Church of England; I say of the Church of England, because of that church the many who do not profess religion are usually accounted members.

In the Rabbinical College, I may add, is the finest Jewish library in the world. It has been collected for several generations under the care of the Chief Rabbis. The public are admitted, having first obtained tickets, given gratuitously, at the Chief Rabbi's residence in Crosby-square.

OF THE POLITICS, LITERATURE, AND AMUSEMENTS OF THE JEWS.

PERHAPS there is no people in the world, possessing the average amount of intelligence in busy communities, who care so little for politics as the general body of the Jews. The wealthy classes may take an interest in the matter, but I am assured, and by those who know their countrymen well, that even with them such a quality as patriotism is a mere word. This may be accounted for in a great measure, perhaps, from an hereditary feeling. The Jew could hardly be expected to love a land, or to strive for the promotion of its general welfare, where he felt he was but a sojourner, and where he was at the best but tolerated and often proscribed. But this feeling becomes highly reprehensible when it extends—as I am assured it does among many of the rich Jews—to their own people, for whom, apart from conventionalities, say my informants, *they care nothing whatever*; for so long as they are undisturbed in money-getting at home, their brethren may be persecuted all over the world, while the rich Jew merely shrugs his shoulders. An honourable exception, however, exists in Sir Moses Montefiore, who has honourably distinguished himself in the relief of his persecuted brethren on more than one occasion. The great of the earth no longer spit upon the gabardine of the Jewish millionaire, nor do they draw his teeth to get his money, but the great Jew capitalists, with powerful influence in

many a government, do not seek to direct that influence for the bettering of the lot of their poorer brethren, who, at the same time, brook the restrictions and indignities which they have to suffer with a perfect philosophy. In fact, the Jews have often been the props of the courts who have persecuted them; that is to say, two or three Jewish firms occasionally have not hesitated to lend millions to the governments by whom they and their people have been systematically degraded and oppressed.

I was told by a Hebrew gentleman (a professional man) that so little did the Jews themselves care for "Jewish emancipation," that he questioned if one man in ten, actuated solely by his own feelings, would trouble himself to walk the length of the street in which he lived to secure Baron Rothschild's admission into the House of Commons. This apathy, my informant urged with perfect truth, in nowise affected the merits of the question, though he was convinced it formed a great obstacle to Baron Rothschild's success; "for governments," he said, "won't give boons to people who don't care for them; and, though this is called a boon, I look upon it as only a *right*."

When such is the feeling of the comparatively wealthier Jews, no one can wonder that I found among the Jewish street-sellers and old-clothes men with whom I talked on the subject—and their more influential brethren gave me every facility to prosecute my inquiry among them—a perfect indifference to, and nearly as perfect an ignorance of, politics. Perhaps no men buy so few newspapers, and read them so little, as the Jews generally. The street-traders, when I alluded to the subject, said they read little but the "Police Reports."

Among the body of the Jews there is little love of literature. They read far less (let it be remembered I have acquired all this information from Jews themselves, and from men who could not be mistaken in the matter), and are far less familiar with English authorship, either historical or literary, than are the poorer English artisans. Neither do the wealthiest classes of the Jews care to foster literature among their own people. One author, a short time ago, failing to interest the English Jews, to promote the publication of his work, went to the United States, and his book was issued in Philadelphia, the city of Quakers!

The Amusements of the Jews—and here I speak more especially of the street or open-air traders—are the theatres and concert-rooms. The City of London Theatre, the Standard Theatre, and other playhouses at the East-end of London, are greatly resorted to by the Jews, and more especially by the younger members of the body, who sometimes constitute a rather obstreperous gallery. The cheap concerts which they patronize are generally of a superior order, for the Jews are fond of music, and among them have been many eminent composers and performers, so that the trash and jingle which delights the costermonger class would not please the street Jew boys;

hence their concerts are superior to the general run of cheap concerts, and are almost always "got up" by their own people.

Sussex-hall, in Leadenhall-street, is chiefly supported by Israelites; there the "Jews' and General Literary and Scientific Institution" is established, with reading-rooms and a library; and there lectures, concerts, &c., are given as at similar institutions. Of late, on every Friday evening, Sussex-hall has been thrown open to the general public, without any charge for admission, and lectures have been delivered gratuitously, on literature, science, art, and general subjects, which have attracted crowded audiences. The lecturers are chiefly Jews, but the lectures are neither theological nor sectarian. The lecturers are Mr. M. H. Bresslau, the Rev. B. H. Ascher, Mr. J. L. Levison (of Brighton), and Mr. Clarke, a merchant in the City, a Christian, whose lectures are very popular among the Jews. The behaviour of the Jew attendants, and the others, the Jews being the majority, is decorous. They seem "to like to receive information," I was told; and a gentleman connected with the hall argued that this attention showed a readiness for proper instruction, when given in an attractive form, which favoured the opinion that the young Jews, when not thrown in childhood into the vortex of money-making, were very easily teachable, while their natural quickness made them both ready and willing to be taught.

My old-clothes buying informant mentioned a Jewish eating-house. I visited one in the Jew quarter, but saw nothing to distinguish it from Christian resorts of the same character and cheapness (the "plate" of good hot meat costing 4d., and vegetables 1d.), except that it was fuller of Jews than of Christians, by three to two, perhaps, and that there was no "pork" in the waiter's specification of the fare.

OF THE CHARITIES, SCHOOLS, AND EDUCATION OF THE JEWS.

THE Jewish charities are highly honourable to the body, for they allow none of their people to live or die in a parish workhouse. It is true that among the Jews in London there are many individuals of immense wealth; but there are also many rich Christians who care not one jot for the need of their brethren. It must be borne in mind also, that not only do the Jews voluntarily support their own poor and institutions, but they contribute—compulsorily it is true—their quota to the support of the English poor and church; and, indeed, pay their due proportion of all the parliamentary or local imposts. This is the more honourable and the more remarkable among the Jews, when we recollect their indisputable greed of money.

If a Jew be worn out in his old age, and unable to maintain himself, he is either supported by the contributions of his friends, or out of some local or general fund, or provided for in some asylum, and all this seems to be done with a less than ordinary fuss and display, so that the

recipient of the charity feels himself more a pensioner than a pauper.

The Jews' Hospital, in the Mile-end Road, is an extensive building, into which feeble old men and destitute children of both sexes are admitted. Here the boys are taught trades, and the girls qualified for respectable domestic service. The Widows' Home, in Duke-street, Aldgate, is for poor Hebrew widows. The Orphan Asylum, built at the cost of Mr. A. L. Moses, and supported by subscription, now contains 14 girls and 8 boys; a school is attached to the asylum, which is in the Tenter Ground, Goodman's-fields. The Hand-in-Hand Asylum, for decayed old people, men and women, is in Duke's-place, Aldgate. There are likewise alms-houses for the Jews, erected also by Mr. A. L. Moses, at Mile-end, and other alms-houses, erected by Mr. Joel Emanuel, in Wellclose-square, near the Tower. There are, further, three institutions for granting marriage dowries to fatherless children; an institution in Bevis-marks, for the burial of the poor of the congregation; "Beth Holim;" a house for the reception of the sick poor, and of poor lying-in women belonging to the congregation of the Spanish and Portuguese Jews; "Magasim Zobim," for lending money to aid apprenticeships among boys, to fit girls for good domestic service, and for helping poor children to proceed to foreign parts, when it is believed that the change will be advantageous to them; and "Noten Le-beim Larechim;" to distribute bread to the poor of the congregation on the day preceding the Sabbath.

I am assured that these institutions are well-managed, and that, if the charities are abused by being dispensed to undeserving objects, it is usually with the knowledge of the managers, who often let the abuse pass, as a smaller evil than driving a man to theft or subjecting him to the chance of starvation. One gentleman, familiar with most of these establishments, said to me with a laugh, "I believe, if you have had any conversation with the gentlemen who manage these matters, you will have concluded that they are not the people to be imposed upon very easily."

There are seven Jewish schools in London, four in the city, and three at the West-end, all supported by voluntary contributions. The Jews' Free School, in Bell-lane, Spitalfields, is the largest, and is adapted for the education of no fewer than 1200 boys and girls. The late Baroness de Rothschild provided clothing, yearly, for all the pupils in the school. In the Infant School, Houndsditch, are about 400 little scholars. There are also the Orphan Asylum School, previously mentioned; the Western Jewish schools, for girls, in Dean-street, and, for boys, in Greek-street, Soho, but considered as one establishment; and the West Metropolitan School, for girls, in Little Queen-street, and, for boys, in High Holborn, also considered as one establishment.

Notwithstanding these means of education, the body of the poorer, or what in other callings might be termed the working-classes, are not even tolerably well educated; they are indifferent to the matter. With many, the multiplication table seems to constitute what they think the acme of all knowledge needful to a man. The great majority of the Jew boys, in the street, cannot read. A smaller portion can read, but so imperfectly that their ability to read detracts nothing from their ignorance. So neglectful or so necessitous (but I heard the ignorance attributed to neglect far more frequently than necessity) are the poorer Jews, and so soon do they take their children away from school, "to learn and do something for themselves," and so irregular is their attendance, on the plea that the time cannot be spared, and the boy must do something for himself, that many children leave the free-schools not only about as ignorant as when they entered them, but almost with an incentive to continued ignorance; for they knew nothing of reading, except that to acquire its rudiments is a pain, a labour, and a restraint. On some of the Jew boys the vagrant spirit is strong; they will be itinerants, if not wanderers,—though this is a spirit in no way confined to the Jew boys.

Although the wealthier Jews may be induced to give money towards the support of their poor, I heard strong strictures passed upon them concerning their indifference towards their brethren in all other respects. Even if they subscribed to a school, they never cared whether or not it was attended, and that, much as was done, far more was in the power of so wealthy and distinct a people. "This is all the more inexcusable," was said to me by a Jew, "because there are so many rich Jews in London, and if they exerted and exercised a broader liberality, as they might in instituting Jewish colleges, for instance, to promote knowledge among the middle-classes, and if they cared more about employing their own people, their liberality would be far more fully felt than similar conduct in a Christian, because they have a smaller sphere to influence. As to employing their own people, there are numbers of the rich Jews who will employ any stranger in preference, if he work a penny a week cheaper. This sort of *clan* employment," continued my Jew informant, "should never be exclusive, but there might, I think, be a judicious preference."

I shall now proceed to set forth an account of the sums yearly subscribed for purposes of education and charity by the Jews.

The Jews' Free School in Spitalfields is supported by voluntary contributions to the amount of about 1200*l.* yearly. To this sum a few Christians contribute, as to some other Hebrew institutions (which I shall specify), while Jews often are liberal supporters of Christian public charities—indeed, some of the wealthier Jews are looked upon by the members of their own faith as inclined to act more generously where Christian charities, with the prestige of high aristocratic and fashionable patronage, are in question, than towards their own institutions. To the Jews' Free School the Court of Common Council of the Corporation of London lately granted 100*l.*, through the exertions of Mr. Benjamin S. Phillips, of Newgate-street, a

member of the court. The Baroness Lionel de Rothschild (as I have formerly stated of the late Baroness) supplies clothing for the scholars. The school is adapted for the reception of 1200 boys and girls in equal proportion; about 900 is the average attendance.

The Jews' Infant School in Houndsditch, with an average attendance approaching 400, is similarly supported at a cost of from 800*l.* to 1000*l.* yearly.

The Orphan Asylum School, in Goodman's-fields, receives a somewhat larger support, but in the expenditure is the cost of an asylum (before mentioned, and containing 22 inmates). The funds are about 1500*l.* yearly. Christians subscribe to this institution also—Mr. Frederick Peel, M.P., taking great interest in it. The attendance of pupils is from 300 to 400.

It might be tedious to enumerate the other schools, after having described the principal; I will merely add, therefore, that the yearly contributions to each are from 700*l.* to 1000*l.*, and the pupils taught in each from 200 to 400. Of these further schools there are four already specified.

The Jews' Hospital, at Mile End, is maintained at a yearly cost of about 3000*l.*, to which Christians contribute, but not to a twentieth of the amount collected. The persons benefited are worn-out old men, and destitute children, while the number of almspeople is from 150 to 200 yearly.

The other two asylums, &c., which I have specified, are maintained at a cost of about 800*l.* each, as a yearly average, and the Almshouses, three in number, at about half that sum. The persons relieved by these last-mentioned institutions number about 250, two-thirds, or thereabouts, being in the asylums.

The Loan Societies are three: the Jewish Ladies Visiting and Benevolent Loan Society; the Linusarian Loan Society (why called Linusarian a learned Hebrew scholar could not inform me, although he had asked the question of others); and the Magasim Zobim (the Good Deeds), a Portuguese Jews' Loan Society.

The business of these three societies is conducted on the same principle. Money is lent on personal or any security approved by the managers, and no interest is charged to the borrower. The amount lent yearly is from 600*l.* to 700*l.* by each society, the whole being repaid and with sufficient punctuality; a few weeks' "grace" is occasionally allowed in the event of illness or any unforeseen event. The Loan Societies have not yet found it necessary to proceed against any of their debtors; my informant thought this forbearance extended over six years.

There is not among the Jewish street-traders, as among the costermongers and others, a class forming part, or having once formed part of themselves, and living by usury and loan mongering, where they have amassed a few pounds. Whatever may be thought of the Jews' usurious dealings as regards the general public, the poorer classes of their people are not subjected to the exactions of usury, with all its clogs to a struggling man's

well-doing. Sometimes the amount required by an old-clothes man, or other street-trader, is obtained by or for him at one of these loan societies. Sometimes it is advanced by the usual buyer of the second-hand garments collected by the street-Jew. No security in such cases is given beyond—strange as it may sound—the personal honour of an old-clothes man! An experienced man told me, that taking all the class of Jew street-sellers, who are a very fluctuating body, with the exception of the old-clothes men, the sum thus advanced as stock-money to them might be seldom less in any one year than 300*l.*, and seldom more than 500*l.* There is a prevalent notion that the poorer Jews, when seeking charity, are supplied with goods for street-sale by their wealthy brethren, and never with money—this appears to be unfounded.

Now to sum up the above items we find that the yearly cost of the Jewish schools is about 7000*l.*, supplying the means of instruction to 3000 children (out of a population of 18,000 of all ages, one-half of whom, perhaps, are under 20 years). The yearly outlay in the asylums, &c., is, it appears, 5800*l.* annually, benefiting or maintaining about 420 individuals (at a cost of nearly 14*l.* per head). If we add no more than 200*l.* yearly for the minor charities or institutions I have previously alluded to, we find 14,000*l.* expended annually in the public schools and charities of the Jews of London, independently of about 2000*l.*, which is the amount of the loans to those requiring temporary aid.

We have before seen that the number of Jews in London is estimated by the best informed at about 18,000; hence it would appear that the charitable donations of the Jews of London amount on an average to a little less than 1*l.* per head. Let us compare this with the benevolence of the Christians. At the same ratio the sum devoted to the charities of England and Wales should be very nearly 16,000,000*l.*, but, according to the most liberal estimates, it does not reach half that amount; the rent of the land and other fixed property, together with the interest of the money left for charitable purposes in England and Wales, is 1,200,000*l.* If, however, we add to the voluntary contributions the sum raised compulsorily by assessment in aid of the poor (about 7,000,000*l.* per annum), the ratio of the English Christian's contributions to his needy brethren throughout the country will be very nearly the same as that of the Jew's. Moreover, if we turn our attention to the benevolent bequests and donations of the Christians of London, we shall find that their munificence does not fall far short of that of the metropolitan Jews. The gross amounts of the charitable contributions of London are given below, together with the numbers of institutions; and it will thus be seen that the sum devoted to such purposes amounts to no less than 1,764,733*l.*, or upwards of a million and three-quarters sterling for a population of about two millions!

	Income derived from voluntary contributions.	Income derived from property.
12 General medical hospitals	£31,265	£111,641
50 Medical charities for special purposes	27,974	68,690
35 General dispensaries	11,470	2,954
12 Preservation of life and public morals	8,730	2,773
18 Reclaiming the fallen and staying the progress of crime	16,299	13,737
14 Relief of general destitution and distress	20,646	3,234
12 Relief of specified distress	19,473	10,408
14 Aiding the resources of the industrious	4,677	2,569
11 For the blind, deaf, and dumb	11,965	22,797
103 Colleges, hospitals, and other asylums for the aged	5,857	77,190
16 Charitable pension societies	15,790	3,199
74 Charitable and provident, chiefly for specified classes	19,905	83,322
31 Asylums for orphans and other necessitous children	55,466	25,549
10 Educational foundations	15,000	78,112
4 Charitable modern ditto	4,000	9,300
40 School societies, religious books, church aiding, and Christian visitings, &c.	159,853	158,336
35 Bible and missionary	494,494	63,058
491 Total	1,022,864	741,869

In connection with the statistical part of this subject I may mention that the Chief Rabbis each receive 1200*l.* a year; the Readers of the Synagogues, of whom there are twelve in London, from 300*l.* to 400*l.* a year each; the Secretaries of the Synagogues, of whom there are also twelve, from 200*l.* to 300*l.* each; the twelve under Secretaries from 100*l.* to 150*l.*; and six Dayanim 100*l.* a year each. These last-mentioned officers are looked upon by many of the Jews, as the "poor curates" may be by the members of the Church of England—as being exceedingly under-paid. The functions of the Dayanim have been already mentioned, and, I may add, that they must have received expensive scholarly educations, as for about four hours daily they have to read the Talmud in the places of worship.

The yearly payment of these sacerdotal officials, then, independent of other outlay, amounts to about 11,700*l.*; this is raised from the profits of the seats in the synagogues and voluntary contributions, donations, subscriptions, bequests, &c., among the Jews.

I have before spoken of a Board of Deputies, in connection with the Jews, and now proceed to describe its constitution. It is not a parliament among the Jews, I am told, nor a governing power, but what may be called a directing or regulating body. It is authorized by the body of

Jews, and recognised by her Majesty's Government, as an established corporation, with powers to treat and determine on matters of civil and political policy affecting the condition of the Hebrews in this country, and interferes in no way with religious matters. It is neither a metropolitan nor a local nor a detached board, but, as far as the Jews in England may be so described, a national board. This board is elected triennially. The electors are the "seat-holders" in the Jewish synagogues; that is to say, they belong to the class of Jews who promote the support of the synagogues by renting seats, and so paying towards the cost of those establishments.

There are in England, Ireland, and Scotland, about 1000 of these seat-holders exercising the franchise, or rather entitled to exercise it, but many of them are indifferent to the privilege, as is often testified by the apathy shown on the days of election. Perhaps three-fourths of the privileged number may vote. The services of the representatives are gratuitous, and no qualification is required, but the elected are usually the leading metropolitan Jews. The proportion of the electors voting is in the ratio of the deputies elected. London returns 12 deputies; Liverpool, 2; Manchester, 2; Birmingham, 2; Edinburgh, Dublin, (the only places in either Scotland or Ireland returning deputies), Dover, Portsmouth, Southampton, Plymouth, Canterbury, Norwich, Swansea, Newcastle-on-Tyne, and two other places (according to the number of seat-holders), each one deputy, thus making up the number to 30. On election days the attendance, as I have said, is often small, but fluctuating according to any cause of excitement, which, however, is but seldom.

The question which has of late been discussed by this Board, and which is now under consideration, and negotiation with the Education Commissioners of her Majesty's Privy Council, is the obtaining a grant of money in the same proportion as it has been granted to other educational establishments. Nothing has as yet been given to the Jewish schools, and the matter is still undetermined.

With religious or sacerdotal questions the Board of Deputies does not, or is not required to meddle; it leaves all such matters to the bodies or tribunals I have mentioned. Indeed the deputies concern themselves only with what may be called the public interests of the Jews, both as a part of the community and as a distinct people. The Jewish institutions, however, are not an exception to the absence of unanimity among the professors of the same creeds, for the members of the Reform Synagogue in Margaret-street, Cavendish-square, are not recognised as entitled to vote, and do not vote, accordingly, in the election of the Jewish deputies. Indeed, the Reform members, whose synagogue was established eight years ago, were formally excommunicated by a declaration of the late Chief Rabbi, but this seems now to be regarded as a mere matter of form, for the members have lately partaken of all the rites to which orthodox Jews are entitled.

OF THE FUNERAL CEREMONIES, FASTS, AND CUSTOMS OF THE JEWS.

THE funeral ceremonies of the Jews are among the things which tend to preserve the distinctness and peculiarity of this people. Sometimes, though now rarely, the nearest relatives of the deceased wear sackcloth (a coarse crape), and throw ashes and dust on their hair, for the term during which the corpse remains unburied, this term being the same as among Christians. When the corpse is carried to the Jews' burial-ground for interment the coffin is frequently opened, and the corpse addressed, in a Hebrew formula, by any relative, friend, or acquaintance who may be present. The words are to the following purport: "If I have done anything that might be offensive—pardon, pardon, pardon." After that the coffin is carried round the burial-ground in a circuit, children chanting the 90th Psalm in its original Hebrew, "a prayer of Moses, the man of God." The passages which the air causes to be most emphatic are these verses:—

"3. Thou turnest man to destruction; and sayest, Return, ye children of men.

"4. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

"5. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

"6. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

"10. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."

The coffin is then carried into a tent, and the funeral prayers, in Hebrew, are read. When it has been lowered into the grave, the relatives, and indeed all the attendants at the interment, fill up the grave, shovelling in the earth. In the Jews' burial-ground are no distinctions, no vaults or provisions for aristocratic sepulture. The very rich and the very poor, the outcast woman and the virtuous and prosperous gentlewoman, "grossly familiar, side by side consume." A Jewish funeral is a matter of high solemnity.

The burial fees are 12*s.* for children, and from 2*l.* to 3*l.* for adults. These fees are not the property of the parties officiating, but form a portion of the synagogue funds for general purposes, payment of officers, &c. No fees are charged to the relatives of poor Jews.

Two fasts are rigidly observed by the Jews, and even by those Jews who are usually indifferent to the observances of their religion. These are the Black Fast, in commemoration of the destruction of Jerusalem, and the White Fast, in commemoration of the atonement. On each of these occasions the Jews abstain altogether from food for 24 hours, or from sunset to sunset.

OF THE JEW STREET-SELLERS OF ACCORDIONS, AND OF THEIR STREET MUSICAL PURSUITS.

I CONCLUDE my account of the Street-Jews with an account of the accordion sellers.

Although the Jews, as a people, are musical, they are little concerned at present either in the sale of musical instruments in the streets, or in street-music or singing. Until within a few years, however, the street-sale of accordions was carried on by itinerant Jews, and had previously been carried on most extensively in the country, even in the far north of England. Some years back well-dressed Jews "travelled" with stocks of accordions. In many country towns and in gentlemen's country mansions, in taverns, and schools also, these accordions were then a novelty. The Jew could play on the instrument, and carried a book of instructions, which usually formed part of the bargain, and by the aid of which, he made out, any one, even without previous knowledge of the practical art of music, could easily teach himself—nothing but a little practice in fingering being wanted to make a good accordion-player. At first the accordions sold by the Jew hawkers were good, two guineas being no unusual price to be paid for one, even to a street-seller, while ten and twenty shillings were the lower charges. But the accordions were in a few years "made slop," cheap instruments being sent to this country from Germany, and sold at less than half their former price, until the charge fell as low as 3*s.* 6*d.* or even 2*s.* 6*d.*—but only for "rubbish," I was told. When the fragility and inferior musical qualities of these instruments came to be known, it was found almost impossible to sell in the streets even superior instruments, however reasonable in price, and thus the trade sunk to a nonentity. So little demand is there now for these instruments that no pawnbroker, I am assured, will advance money on one, however well made.

The itinerant accordion trade was always much greater in the country than in London, for in town, I was told, few would be troubled to try, or even listen, to the tones of an accordion played by a street-seller, at their own doors, or in their houses. While there were 100 or 120 Jews hawking accordions in the country, there would not be 20 in London, including even the suburbs, where the sale was the best.

Calculating that, when the trade was at its best, 130 Jews hawked accordions in town and country, and that each sold three a week, at an average price of 20*s.* each, or six in a week at an average price of 10*s.* each, the profit being from 50 to 100 per cent., we find upwards of 20,000*l.* expended in the course of the year in accordions of which, however, little more than a sixth part, or about 3000*l.*, was expended in London. This was only when the trade had all the recommendations of novelty, and in the following year perhaps not half the amount was realized. One informant thought that the year 1828-9 was the best for the sale of these instruments, but he spoke only from memory. At the present time I could not find or hear of one street-Jew selling accordions; I re-

member, however, having seen one within the present year. Most of the Jews who travelled with them have emigrated.

It is very rarely indeed that, fond as the Jews are of music, any of them are to be found in the bands of street-musicians, or of such street-performers as the Ethiopian serenaders. If there be any, I was told, they were probably not pure Jews, but of Christian parentage on one side or the other, and not associating with their own people. At the cheap concert-rooms, however, Jews are frequently singers, but rarely the Jewesses, while some of the twopenny concerts at the East-end are got up and mainly patronized by the poorer class of Jews. Jews are also to be found occasionally among the supernumeraries of the theatres; but, when not professionally engaged, these still live among their own people. I asked one young Jew who occasionally sang at a cheap concert-room, what description of songs they usually sung, and he answered "all kinds." He, it seems, sang comic songs, but his friend Barney, who had just left him, sang sentimental songs. He earned 1s. and sometimes 2s., but more frequently 1s., three or four nights in the week, as he had no regular engagement. In the daytime he worked at cigar-making, but did not like it, it was "so confining." He had likewise sung, but gratuitously, at concerts got up for the benefit of any person "bad off." He knew nothing of the science and art of music. Of the superior class of Jew vocalists and composers, it is not of course necessary here to speak, as they do not come within the scope of my present subject. Of Hebrew youths thus employed in cheap and desultory concert-singing, there are in the winter season, I am told, from 100 to 150, few, if any, depending entirely upon their professional exertions, but being in circumstances similar to those of my young informant.

OF THE STREET-BUYERS OF HOGS'-WASH.

THE trade in hogs'-wash, or in the refuse of the table, is by no means insignificant. The street-buyers are of the costermonger class, and some of them have been costermongers, and "when not kept going regular on wash," I was told, are "costers still," but with the advantage of having donkeys, ponies, or horses and carts, and frequently shops, as the majority of the wash-buyers have; for they are often greengrocers as well as costermongers.

The hogs' food obtained by these street-folk, or, as I most frequently heard it called, the "wash," is procured from the eating-houses, the coffee-houses which are also eating-houses (with "hot joints from 12 to 4"), the hotels, the club-houses, the larger mansions, and the public institutions. It is composed of the scum and lees of all broths and soups; of the washings of cooking utensils, and of the dishes and plates used at dinners and suppers; of small pieces of meat left on the plates of the diners in taverns, clubs, or cook-shops; of pieces of potato, or any remains of vegetables; of any viands, such as puddings, left in the plates in the same manner; of gristle; of

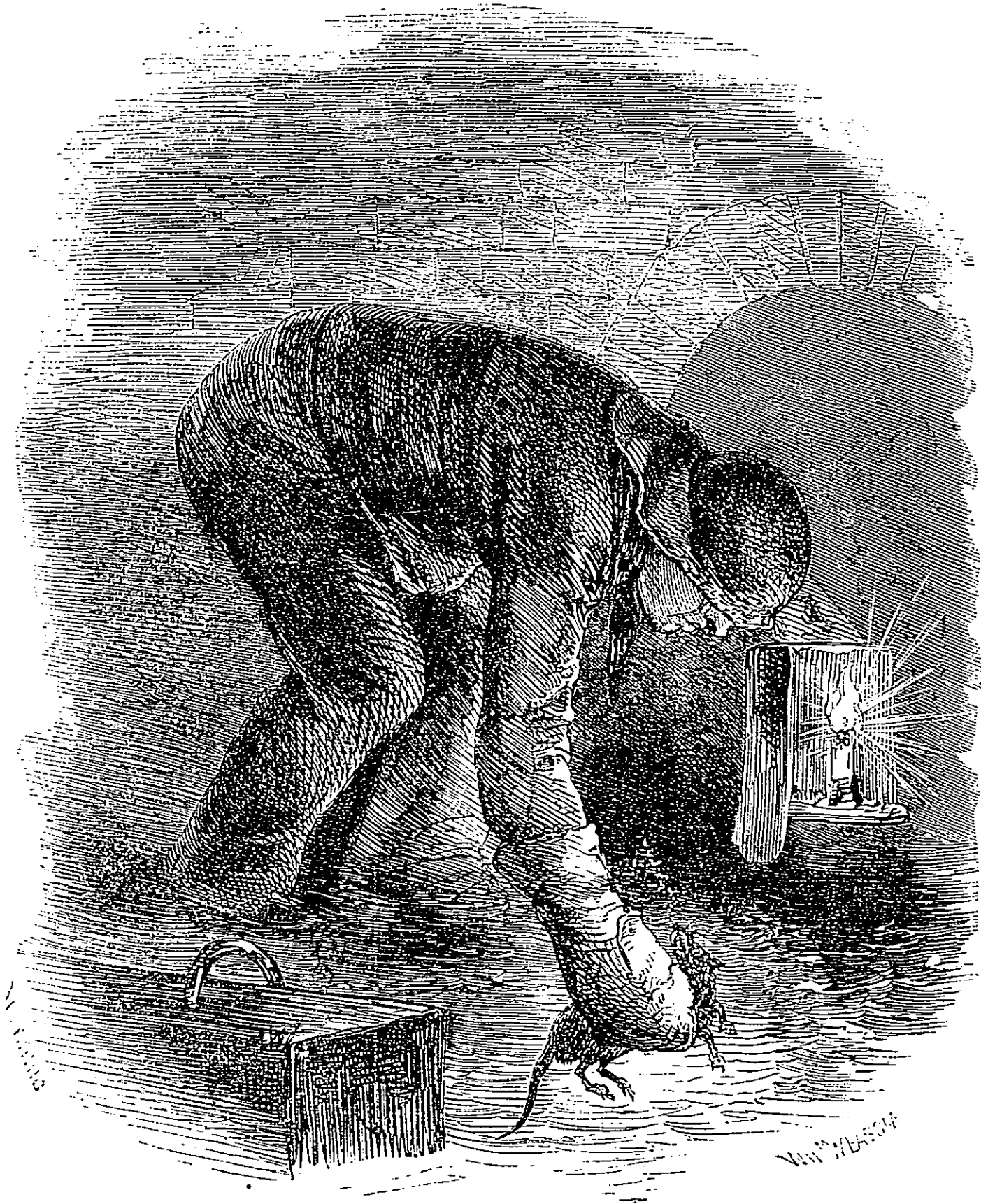
pieces of stale bread, or bread left at table; occasionally of meat kept, whether cooked or uncooked, until "blown," and unfit for consumption (one man told me that he had found whole legs of mutton in the wash he bought from a great eating-house, but very rarely); of potato-peelings; of old and bad potatoes; of "stock," or the remains of meat stewed for soup, which was not good enough for sale to be re-used by the poor; of parings of every kind of cheese or meat; and of the many things which are considered "only fit for pigs."

It is not always, however, that the unconsumed food of great houses or of public bodies (where the dinners are a part of the institution) goes to the wash-tub. At Buckingham-palace, I am told, it is given to poor people who have tickets for the receipt of it. At Lincoln's-inn the refuse or leavings of the bar dinners are sold to men who retail them, usually small chandlers, and the poor people, who have the means, buy this broken meat very readily at 4d., 6d., and 8d. the pound, which is cheap for good cooked meat. Pie-crust, obtained by its purveyors in the same way, is sold, perhaps with a small portion of the contents of the pie, in penny and twopenny-worths. A man familiar with this trade told me that among the best customers for this kind of second-hand food were women of the town of the poorer class, who were always ready, whenever they had a few pence at command, to buy what was tasty, cheap, and ready-cooked, because "they hadn't no trouble with it, but only just to eat it."

One of the principal sources of the "wash" supply is the cook-shops, or eating-houses, where the "leavings" on the plates are either the perquisites of the waiters or waitresses, or looked sharply after by master or mistress. There are also in these places the remains of soups, and the potato-peelings, &c.; of which, I have spoken, together with the keen appropriation to a profitable use of every crumb and scrap—when it is a portion of the gains of a servant, or when it adds to the receipts of the proprietor. In calculating the purchase-value of the good-will of an eating-house, the "wash" is as carefully considered as is the number of daily guests.

One of the principal street-buyers from the eating-houses, and in several parts of town, is Jemmy Divine, of Lambeth. He is a pig-dealer, but also sells his wash to others who keep pigs. He sends round a cart and horse under the care of a boy, or of a man, whom he may have employed, or drives it himself, and he often has more carts than one. In his cart are two or three tubs, well secured, so that they may not be jostled out, into which the wash is deposited. He contracts by the week, month, or quarter, with hotel-keepers and others, for their wash, paying from 10l. to as high as 50l. a year, about 20l. being an average for well-frequented taverns and "dining-rooms." The wash-tubs on the premises of these buyers are often offensive, sometimes sending forth very sour smells.

In Sharp's-alley, Smithfield, is another man buying quantities of wash, and buying fat and



THE RAT-CATCHERS OF THE SEWERS.

[From a Photograph.]

grease extensively. There is one also in Prince's-street, Lambeth, who makes it his sole business to collect hogs'-wash; he was formerly a coal-heaver and wretchedly poor, but is now able to make a decent livelihood in this trade, keeping a pony and cart. He generally keeps about 30 pigs, but also sells hogs' food retail to any pig-keeper, the price being 4*d.* to 6*d.* a pail-full, according to the quality, as the collectors are always anxious to have the wash "rich," and will not buy it if cabbage-leaves or the parings of green vegetables form a part of it. This man and the others often employ lads to go round for wash, paying them 2*s.* a week, and finding them in board. They are the same class of boys as those I have described as coster-boys, and are often strong young fellows. These lads—or men hired for the purpose—are sometimes sent round to the smaller cook-shops and to private houses, where the wash is given to them for the trouble of carrying it away, in preference to its being thrown down the drain. Sometimes only 1*d.* a pail is paid by the street-buyer, provided the stuff be taken away punctually and regularly. These youths or men carry pails after the fashion of a milkman.

The supply from the workhouses is very large. It is often that the paupers do not eat all the rice-pudding allowed, or all the bread, while soup is frequently left, and potatoes; and these leavings are worthless, except for pig-meat, as they would soon turn sour. It is the same, though not to the same extent, in the prisons.

What I have said of some of the larger eating-houses relates also to the club-houses.

There are a number of wash-buyers in the suburbs, who purchase, or obtain their stock gratuitously, at gentlemen's houses, and retail it either to those who feed pigs as a business, or else to the many, I was told, who live a little way out of town, and "like to grow their own bacon." Many of these men perform the work themselves, without a horse and cart, and are on their feet every day and all day long, except on Sundays, carrying hogs'-wash from the seller, or to the buyer. One man, who had been in this trade at Woolwich, told me that he kept pigs at one time, but ceased to do so, as his customers often murmured at the thin quality of the wash, declaring that he gave all the best to his own animals.

If it be estimated that there are 200 men daily buying hogs'-wash in London and the suburbs, within 15 miles, and that each collects only 20 pails per day, paying 2*d.* per pail (thus allowing for what is collected without purchase), we find 10,400*l.* expended annually in buying hogs'-wash.

OF THE STREET-BUYERS OF TEA-LEAVES.

AN extensive trade, but less extensive, I am informed, than it was a few years ago, is carried on in tea-leaves, or in the leaves of the herb after their having been subjected, in the usual way, to decoction. These leaves are, so to speak, re-manufactured, in spite of great risk and frequent exposure, and in defiance of the law. The 17th Geo. III., c. 29, is positive and stringent on the subject:—

"Every person, whether a dealer in or seller of tea, or not, who shall dye or fabricate any sloe-leaves, liquorice-leaves or the leaves of tea that have been used, or the leaves of the ash, elder or other tree, shrub or plant, in imitation of tea, or who shall mix or colour such leaves with terra Japonica, copperas, sugar, molasses, clay, logwood or other ingredient, or who shall sell or expose to sale, or have in custody, any such adulterations in imitation of tea, shall for every pound forfeit, on conviction, by the oath of one witness, before one justice, 5*l.*; or, on non-payment, be committed to the House of Correction for not more than twelve or less than six months."

The same act also authorizes a magistrate, on the oath of an excise officer, or any one, by whom he suspects this illicit trade to be carried on, to seize the herbs, or spurious teas, and the whole apparatus that may be found on the premises, the herbs to be burnt and the other articles sold, the proceeds of such a sale, after the payment of expenses, going half to the informer and half to the poor of the parish.

It appears evident, from the words of this act which I have *italicised*, that the use of tea-leaves for the robbery of the public and the defrauding of the revenue has been long in practice. The extract also shows what other cheats were formerly resorted to—the substitutes most popular with the tea-manufacturers at one time being sloe-leaves. If, however, one-tenth of the statements touching the applications of the leaves of the sloe-tree, and of the juice of its sour, astringent fruit, during the war-time, had any foundation in truth, the sloe must have been regarded commercially as one of the most valuable of our native productions, supplying our ladies with their tea, and our gentlemen with their port-wine.

Women and men, three-fourths of the number being women, go about buying tea-leaves of the female servants in the larger, and of the shopkeepers' wives in the smaller, houses. But the great purveyors of these things are the charwomen. In the houses where they char the tea-leaves are often reserved for them to be thrown on the carpets when swept, as a means of allaying the dust, or else they form a part of their perquisites, and are often asked for if not offered. The mistress of a coffee-shop told me that her charwoman, employed in cleaning every other morning, had the tea-leaves as a part of her remuneration, or as a matter of course. What the charwoman did with them her employer never inquired, although she was always anxious to obtain them, and she referred me to the poor woman in question. I found her in a very clean apartment on the second floor of a decent house in Somers-town; a strong hale woman, with what may be called an industrious look. She was middle-aged, and a widow, with one daughter, then a nursemaid in the neighbourhood, and had regular employment.

"Yes," she said, "I get the tea-leaves whenever I can, and the most at two coffee-shops that I work at, but neither of them have so many as they used to have. I think it's because cocoa's come so much to be asked for in them, and so

they sell less tea. I buy tea-leaves only at one place. It's a very large family, and I give the servant 4d. and sometimes 3d. or 2d. a fortnight for them, but I'm nothing in pocket, for the young girl is a bit of a relation of mine, and it's like a trifle of pocket-money for her. She gives a penny every time she goes to her chapel, and so do I; there's a box for it fixed near the door. O yes, her mistress knows I buy them, for her mistress knew me before she was married, and that's about 15 or 16 years since. When I've got this basin (producing it) full I sell it, generally for 4d. I don't know what the leaves in it will weigh, and I have never sold them by weight, but I believe some have. Perhaps they might weigh, as damp as some of them are, about a pound. I sell them to a chandler now. I have sold them to a rag-and-bottle-shop. I've had men and women call upon me and offer to buy them, but not lately, and I never liked the looks of them, and never sold them any. I don't know what they're wanted for, but I've heard that they're mixed with new tea. I have nothing to do with that. I get them honestly and sell them honestly, and that's all I can say about it. Every little helps, and if rich people won't pay poor people properly, then poor people can't be expected to be very nice. But I don't complain, and that's all I know about it."

The chandler in question knew nothing of the trade in tea-leaves, he said; he bought none, and he did not know that any of the shopkeepers did, and he could not form a notion what they could be wanted for, if it wasn't to sweep carpets!

This mode of buying or collecting is, I am told the commonest mode of any, and it certainly presents some peculiarities. The leaves which are to form the spurious tea are collected, in great measure, by a class who are perhaps more likely than any other to have themselves to buy and drink the stuff which they have helped to produce! By charwomen and washer-women a "nice cup of tea" in the afternoon during their work is generally classed among the comforts of existence, yet they are the very persons who sell the tea-leaves which are to make their "much prized beverage." It is curious to reflect also, that as tea-leaves are used indiscriminately for being re-made into what is considered new tea, what must be the strength of our tea in a few years. Now all housewives complain that twice the quantity of tea is required to make the infusion of the same strength as formerly, and if the collection of old tea-leaves continues, and the refuse leaves are to be dried and re-dried perpetually, surely we must get to use pounds where we now do ounces.

A man formerly in the tea-leaf business, and very anxious not to be known—but upon whose information, I am assured from a respectable source, full reliance may be placed—gave me the following account:—

"My father kept a little shop in the general line, and I helped him; so I was partly brought up to the small way. But I was adrift by myself when I was quite young—18 or so perhaps. I can read and write well enough, but I was

rather of too gay a turn to be steady. Besides, father was very poor at times, and could seldom pay me anything, if I worked ever so. He was very fond of his belly too, and I've known him, when he's had a bit of luck, or a run of business, go and stuff himself with fat roast pork at a cook-shop till he could hardly waddle, and then come home and lock himself upstairs in his bedroom and sleep three parts of the afternoon. (My mother was dead.) But father was a kind-hearted man for all that, and for all his roast pork, was as thin as a whipping-post. I kept myself when I left him, just off and on like, by collecting grease, and all that; it can't be done so easy now, I fancy; so I got into the tea-leaf business, but father had nothing to do with it. An elderly sort of a woman who I met with in my collecting, and who seemed to take a sort of fancy to me, put me up to the leaves. She was an out-and-out hand at anything that way herself. Then I bought tea-leaves with other things, for I suppose for four or five years. How long ago is it? O, never mind, sir, a few years. I bought them at many sorts of houses, and carried a box of needles, and odds and ends, as a sort of introduction. There wasn't much of that wanted though, for I called, when I could, soon in the mornings before the family was up, and some ladies don't get up till 10 or 11 you know. The masters wasn't much; it was the mistresses I cared about, because they are often such Tartars to the maids and always a-poking in the way.

"I've tried to do business in the great lords' houses in the squares and about the parks, but there was mostly somebody about there to hinder you. Besides, the servants in such places are often on board wages, and often, when they're not on board wages, find their own tea and sugar, and little of the tea-leaves is saved when every one has a separate pot of tea; so there's no good to be done there. Large houses in trade where a number of young men is boarded, drapers or grocers, is among the best places, as there is often a housekeeper there to deal with, and no mistress to bother. I always bought by the lot. If you offered to weigh you would not be able to clear anything, as they'd be sure to give the leaves a extra wetting. I put handfulls of the leaves to my nose, and could tell from the smell whether they were hard drawn or not. When they isn't hard drawn they answer best, and them I put to one side. I had a bag like a lawyer's blue bag, with three divisions in it, to put my leaves into, and so keep them 'sunder. Yes, I've bought of charwomen, but somehow I think they didn't much admire selling to me. I hardly know how I made them out, but one told me of another. They like the shops better for their leaves, I think; because they can get a bit of cheese, or snuff, or candles for them there; though I don't know much about the shop-work in this line. I've often been tried to be took in by the servants. I've found leaves in the lot offered to me to buy what was all dusty, and had been used for sweeping; and if I'd sold them with my stock they'd have been stopped out of the next

money. I've had tea-leaves given me by servants oft enough, for I used to sweetheart them a bit, just to get over them; and they've laughed, and asked me whatever I could want with them. As for price, why, I judged what a lot was worth, and gave accordingly—from 1d. to 1s. I never gave more than 1s. for any one lot at a time, and that had been put to one side for me in a large concern, for about a fortnight I suppose. I can't say how many people had been tea'd on them. If it was a housekeeper, or anybody that way, that I bought of, there was never anything said about what they was wanted for. What *did* I want them for? Why, to sell again; and though him as I sold them to never said so, I knew they was to dry over again. I know nothing about who he was, or where he lived. The woman I told you of sent him to me. I suppose I cleared about 10s. a week on them, and did a little in other things beside; perhaps I cleared rather more than 10s. on leaves some weeks, and 5s. at others. The party as called upon me once a week to buy my leaves was a very polite man, and seemed quite the gentleman. There was no weighing. He examined the lot, and said 'so much.' He wouldn't stand 'bating, or be kept haggling; and his money was down, and no nonsense. What cost me 5s. I very likely got three half-crowns for. It was no great trade, if you consider the trouble. I've sometimes carried the leaves that he'd packed in papers, and put into a carpet-bag, where there was others, to a coffee-shop; they always had 'till called for' marked on a card then. I asked no questions, but just left them. There was two, and sometimes four boys, as used to bring me leaves on Saturday nights. I think they was charwomen's sons, but I don't know for a positive, and I don't know how they made me out. I think I was one of the tip-tops of the trade at one time; some weeks I've laid out a sov. (sovereign) in leaves. I haven't a notion how many's in the line, or what's doing now; but much the same I've no doubt. I'm glad I've done with it."

I am told by those who are as well-informed on the subject as is perhaps possible, when a surreptitious and dishonest traffic is the subject of inquiry, that although less spurious tea is sold, there are more makers of it. Two of the principal manufacturers have of late, however, been prevented carrying on the business by the intervention of the excise officers. The spurious tea-men are also the buyers of "wrecked tea," that is, of tea which has been part of the salvage of a wrecked vessel, and is damaged or spoiled entirely by the salt water. This is re-dried and dyed, so as to appear fresh and new. It is dyed with Prussian blue, which gives it what an extensive tea-dealer described to me as an "intensely fine green." It is then mixed with the commonest Gunpowder teas and with the strongest Young Hysons, and has always a kind of "metallic" smell, somewhat like that of a copper

vessel after friction in its cleaning. These teas are usually sold at 4s. the pound.

Sloe-leaves for spurious tea, as I have before stated, were in extensive use, but this manufacture ceased to exist about 20 years ago. Now the spurious material consists only of the old tea-leaves, at least so far as experienced tradesmen know. The adulteration is, however, I am assured, more skilfully conducted than it used to be, and its staple is of far easier procurement. The law, though it makes the use of old tea-leaves, as components of what is called tea, punishable, is nevertheless silent as to their sale or purchase; they can be collected, therefore, with a comparative impunity.

The tea-leaves are dried, dyed (or re-dyed), and shrivelled on plates of hot metal, carefully tended. The dyes used are those I have mentioned. These teas, when mixed, are hawked in the country, but not in town, and are sold to the hawkers at 7 lbs. for 21s. The quarters of pounds are retailed at 1s. A tea-dealer told me that he could recognise this adulterated commodity, but it was only a person skilled in teas who could do so, by its *coarse* look. For green tea—the mixture to which the prepared leaves are mostly devoted—the old tea is blended with the commonest Gunpowders and Hysons. No dye, I am told, is required when black tea is thus re-made; but I know that plumbago is often used to simulate the bloom. The inferior shopkeepers sell this adulterated tea, especially in neighbourhoods where the poor Irish congregate, or any of the lowest class of the poor English.

To obtain the statistics of a trade which exists in spite not only of the vigilance of the excise and police officers but of public reprobation, and which is essentially a secret trade, is not possible. I heard some, who were likely to be well-informed, conjecture—for it cannot honestly be called more than a conjecture—that between 500 and 1000 lbs., perhaps 700 lbs., of old tea-leaves were made up weekly in London; but of this he thought that about an eighth was spoilt by burning in the process of drying.

Another gentleman, however, thought that, at the very least, double the above quantity of old tea-leaves was weekly manufactured into new tea. According to his estimate, and he was no mean authority, no less than 1500 lbs. weekly, or 78,000 lbs. per annum of this trash are yearly poured into the London market. The average consumption of tea is about 1½ lb. per annum for each man, woman, or child in the kingdom; coffee being the *principal* unfermented beverage of the poor. Those, however, of the poorest who drink tea consume about two ounces per week (half an ounce serving them twice), or one pound in the course of every two months. This makes the annual consumption of the adult tea-drinking poor amount to 6 lbs., and it is upon this class the spurious tea is chiefly foisted.