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The Amusements of Old London by William B. Boulton

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on these occasions passes before him and conceals him. A similar idea appears in a beautiful myth of the Upper Palatinate, according to which the Sun and Moon are a married couple, who were parted on the bridal night. An eclipse means that they have for a moment come together again, but when the eclipse ends they are once more supposed to have separated.

Dr. Lasch devotes the last few pages of his paper to a classification of the myths, and to an attempt to trace their evolution. On the latter subject it is difficult to be convincing, but his theory is certainly not an improbable one. In dealing, however, with the widespread dragon-myth he fails to show how closely it tallies with the actual phenomena, by which it may have been directly suggested.

J. K. F.

Suicide.

Lasch.

112 *Die Behandlung der Leiche des Selbstmörders.* By Dr. Richard Lasch. (From *Globus*, LXXVI, 4. Presented by the Author.) Describes the peculiar modes of disposing of the body of a suicide, which are found to prevail among different peoples, and discusses briefly the motives which lead to their adoption. Full references are given throughout to the original authorities.

Rache als Selbstmordmotiv. By Dr. Richard Lasch. (From *Globus*, LXXIV, 3. Presented by the Author.) Supplies an omission noted by the author in the essay of Steinmetz on *Suicide among Primitive Peoples* (*Am. Anthropologist*, vii (1894), 53-60), by collecting instances in which suicide takes place from the motive of revenge. Full references are given throughout.

J. L. M.

England: Folklore.

Boulton.

113 *The Amusements of Old London.* By William B. Boulton. 2 vols. London: J. Nimmo, 1900. pp. xiii, 272, ix, 263. Price 30s.

This work is an attempt, says the author, to survey the amusements of Londoners during a period which began approximately with the Restoration of King Charles II and ended with the accession of Queen Victoria. It therefore covers a considerable period. It deals with the amusements of Londoners outside their homes, and the list is varied and is interesting chiefly as showing the development in the tastes of the people. It begins with a description of Hockley in the Hole, an establishment of renown which stood in what was afterwards Ray Street, Clerkenwell. Hockley was a theatre of the old type and provided amusement in the shape of bull and bear baiting, dog fights, and contests between gladiators armed with swords, cudgels, or quarterstaves, and miscellaneous entertainments now things of the past. In the last year of the seventeenth century the Grand Jury of Middlesex complained of the impudence of its "professors," who distributed their handbills to the sound of drums, in defiance of the king's trumpeter, who apparently had the monopoly of street music in those days. It is perhaps worth noticing in those days the audiences were willing to endure a long wait before the performances began. "Doors will be open at three and the masters mount at six," says one advertisement, the three hours of waiting before the fight began being spent inside the building, disputes and fights for places occurring during this wait. It would seem from Mr. Boulton's account that the fights with swords were less dangerous than they appeared. The chief object of the exhibition fight was apparently a slashing flesh wound which might produce a good show of blood. Curious, too, are the fights between women at the same place. Challenges were advertised and fights with gloves and swords arranged. Prize-fighters, with the cold steel, were at times assisted by their wives. In spite of the moral enormities of the

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old amusements, Mr. Boulton ranks the danger to their exponents as much less than that of the players of a North Country football match of to-day.

The next chapter deals with the tea gardens of London, Spring Garden, Mulberry Garden, Vauxhall, Bagnigge Wells, places of outdoor amusement where eating cakes and drinking constituted one of the principal attractions. From Charles I onward a period of two centuries shows an almost unbroken continuance of *al fresco* entertainments in London. Spring Garden's attraction was a bowling green and "an ordinary of six shillings a meal." This is said to be the forerunner and model of the later gardens. The "ordinary" or "collation" was the great feature of the place. Spring Garden was a convenient halting-place for refreshment on the way to or returning from Hyde Park, where the promenade of the ring, the foot and chariot races were. Pepys mentions visiting Spring Garden with his wife and found things "to eat very dear." The tea gardens were numerous. White Conduit House in Pentonville had its own code of deportment. It was reckoned the mode there to tread on the skirt of the damsel whose acquaintance you wished to make, apologise for your clumsiness, and suggest an adjournment to an arbour for tea as amends. Here, too, Bartholomew, the proprietor in 1754, provided bats and balls for his customers to play cricket in the meadow adjoining. That these tea gardens encouraged the development of games of skill seems clear. Copenhagen House was famous for its fives. A story is told of the origin of fives here. The maid of the tavern, hailing from Shropshire, meeting an acquaintance from the same county, and talking over the game, a diversion of their native place, improvised a fives ball, made an appointment for a day later, and played a game against the end of the house which delighted the onlookers and so started the tradition of fives at Copenhagen House. The very gable where the maid and her friend played their historic game remained the theatre of the famous contests which followed.

Al fresco London, particularly Vauxhall, is represented as charming as it well could be. Many may even be inclined to think that in losing Vauxhall Londoners lost something not yet replaced. Marylebone Gardens in the reign of George III suggests a very pleasant flavour of more reasonable enjoyment. Here was an evening entertainment of good music while the quietly disposed and peace-loving public disported themselves among the ancient trees in the old garden of the Manor House. The "Masked Assemblies," the "play tables," and the "cockpit" are dealt with at some length. This old sport, which had lingered on almost into our own times, is well described by the quotation from Pepys's *Diary*, and particulars are given as to the care and preparation required in breeding the birds. From the cockpit to the play and the opera house is the next step. For this chapter Pepys and Evelyn, Steele and Addison, have been requisitioned, and Mr. Boulton, from the speculations of the two latter, considers the playhouse to have toned down considerably since the days of the former. The manners and customs prevalent at the theatres and the rise of the opera house and its monopoly and use by the upper classes as a kind of social club is recorded briefly.

In the second volume, when writing on the fairs the author comes to the conclusion that our present habit of leaving town in August is not only due to the fact that Parliament rises in the late summer or to questions of sport. The great fairs of the town were the great carnivals to which, in the dog-days, the common people of London rushed. The fairs followed each other in quick succession in Smithfield, Southwark, and Westminster. The fairs, Mr. Boulton considers, were religious in their origin, their development commercial, and their apotheosis an unrestrained indulgence in pleasure or license. The main attraction of Bartholomew's Fair were the dramatic

performances of the regular companies from the West, and it was only when the fair was shortened from fourteen days to three that the more varied attractions of wild animals and rope dancers became popular.

Athletics and games, as we know them, are hardly mentioned in the book, nor has Mr. Boulton attempted to explain the origin or development of any pastime from early custom or belief. The book is pleasant reading and contains a mass of information useful to the general reader, for whom the book has been compiled. The reproductions of contemporary engravings coloured by hand constitute the main attractions of these volumes. They are principally from well known sources. The book is not of scientific value.

A. B. G.

Folklore.

Thomas.

114 *Questions on Animal Superstitions.* By N. W. Thomas.

The following list of questions is an enlarged edition of the list which I have circulated largely in Europe. I shall be glad to receive answers, as complete as may be, addressed to me at 3, Hanover Square. Previous editions of the questions being in circulation, I have not inserted the new questions in their proper order but put them at the end; the arrangement is therefore more or less accidental. The locality, tribe, etc., should be given as exactly as possible.

1. What animals, birds, fish, insects, etc., are said to bring good or bad luck to those who see them? Is it unlucky to see animals (particularly young animals) before breakfast? What animals are said to foretell the birth of a child or its sex?
2. What animals are said to bring luck or ill-luck to the house in which they live?
3. What animals are said to foretell a death?
4. What animals are said to foretell the price of corn, the abundance or otherwise of the harvest?
5. Are the last ears known by the name of an animal? Do people say that an animal is running through the field when the wind blows over the corn?
6. Are birds or animals kept in captivity for luck, to drive away diseases, etc.? Are there any animals which it is considered unlucky to bring into the house? Are any special ceremonies to be performed when you see one of a species for the first time in the spring?
7. What bearing has the colour of the animal on its sanctity, the omens it gives, etc.? Are white animals specially sacred or lucky? Are animals with certain marks sacred or lucky? If so, what are the marks?
8. Are certain species respected locally, or by certain families, *i.e.*, is it forbidden to kill, eat, or touch them, or unlucky to see them or use their ordinary names? Is it believed that by killing an animal of a certain species a human being is killed?
9. Are certain animals eaten only once a year or eaten with special ceremony once a year?
10. Are certain species of animals hunted once a year or killed at popular festivals? Are any persecuted or beaten? Are any animals habitually killed, and for what reason? Are the eggs of certain birds taken and destroyed? If so, how?
11. Are animals or figures of animals carried round in procession, divided among the community, etc.? Are animals or insects sold at fairs once

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