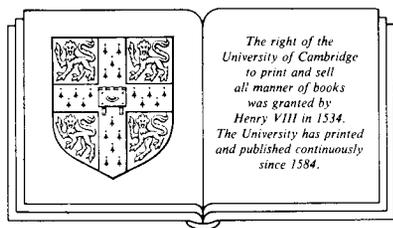


Crowds and History
Mass Phenomena in English
Towns, 1790–1835

MARK HARRISON



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I. *The crowd and History: problems of historiography*

We may exclude from our present considerations crowds that are casually drawn together, like sight-seers; crowds assembled on purely ceremonial occasions or crowds taking part in religious or academic processions.

(George Rudé, *The crowd in history 1730–1848: a study of popular disturbances in France and England* (1964; revised edn London 1981), p. 4)

What is . . . striking . . . is the continuing prevalence of Rudé's protest framework at the expense of other forms of crowd organisation and behaviour.

(Robert J. Holton, 'The crowd in history: some problems of theory and method', *Social History*, III, 2 (1978), p. 225)

An air of mystery surrounds the crowd. That mystery has been lovingly perpetuated by generations of social commentators, sociologists, social psychologists and historians. For some, such as Gustave LeBon, the crowd is always to be feared: 'by the very fact that he forms part of an organised crowd, a man descends several rungs in the ladder of civilisation. Isolated, he may be a cultured individual; in a crowd he is a barbarian – that is, a creature acting by instinct.'¹ For others, such as Elias Canetti, it is revered: 'It is for the sake of . . . equality that people become a crowd and they tend to overlook anything which might detract from it. All demands for justice and all theories of equality ultimately derive their energy from the actual experience of equality familiar to anyone who has been part of a crowd.'²

Both these writers, like most who discuss mass phenomena, are fascinated by the single most striking characteristic of crowds: that

¹ Gustave LeBon, *The crowd: a study of the popular mind* (London, 1896), p. 13.

² Elias Canetti, *Crowds and power*, trans. Carol Stewart (Harmondsworth, 1973), p. 32.

when tens, hundreds, thousands of individuals join together, their individualities appear to be lost, subsumed, transformed into one, discrete, homogeneous body. The sea of faces becomes, paradoxically, a single-headed collectivity. This, to some, almost magical transmutation of the many into the single facilitates the discussion of the crowd as if, indeed, it was an individual itself: the crowd does this, the crowd does that; it becomes hostile, it becomes angry; it is placated, it is calmed; it becomes friendly.

The susceptibility of a crowd to characterisation as a single, describable, individual is one of the means by which those who commentate upon crowds attempt to make sense of them. Large crowds have been a regular feature of urban life in England for at least the last two centuries. In the early nineteenth century some crowds were immense. In 1831 meetings of the Birmingham Political Union were said to have drawn 150,000;³ some estimates put the attendance at the London Corresponding Society meetings in Copenhagen Fields, Islington, in October 1795, at the same figure.⁴ The celebration of George III's golden jubilee in Liverpool was watched by 50,000 people;⁵ 80,000 of the town's inhabitants watched a balloon ascent in 1819.⁶ In Manchester around a third of the population turned out for the visit of Henry Hunt in 1831,⁷ while a public execution in Bristol in 1835 was apparently attended by half the city.⁸ There were numerous occasions for the formation of crowds: sporting events, civic ceremonies, public executions, parliamentary and local elections, political meetings, riots, the celebrations of national anniversaries and military victories, and so on.

The gathering together of so many people provided problems of organisation: consequently, the history of crowds in English towns is in some respects a history of crowd control and the ordering of the urban environment. But such gatherings were also dramatic events which offered the opportunity for claims to be made regarding the effect and implications of bringing together so many people. Those claims might be in terms, on the one hand, of confrontation, or, on the other, of social unity. A radical political meeting, for example, could be depicted as representative of the will of the people in

³ Asa Briggs, *The age of improvement, 1783-1867* (London, 1959), p. 252.

⁴ John Stevenson, *Popular disturbances in England, 1700-1870* (London, 1979), pp. 172-3. ⁵ *Liverpool Courier*, 1 Oct. 1809.

⁶ 'Ascent of Messrs Livingstone and Sadler in a balloon', *The Imperial Magazine*, vol. I (Liverpool, 1819), pp. 780-2.

⁷ *Manchester Times*, 9 April 1831. ⁸ *Bristol Gazette*, 11 April 1835.

opposition to an entrenched executive. A coronation celebration, for its part, might be seen as representative of a unified, loyal and patriotic populace. These are big claims, made possible by the ways in which crowds are characterised: reduced to a single, coherent, entity, they are presented, either by their spokespeople or by outside commentators, as representative of a single, coherent, *belief*.

Crowds are, and for a long time have been, used to proclaim the existence of certain views and values. When thousands of people present themselves on the street, their individual value systems are reduced, condensed, filtered and reinterpreted by those who comment upon them. That process (effectively, the extra-politicisation of gatherings) may be carried out by the description of masses in individualistic terms. This, however, is only a part of a broad and complicated language for the description and characterisation of crowds. Specific terms have come to be allocated to different sorts of gatherings. We speak of mobs, of gangs, of assemblies, of processions, of audiences, of rioters, of spectators. There are distinct contexts in which each term is employed: whoever heard of a seated mob? Those people watching a football match are termed a crowd, but those gathered at the Albert Hall are referred to as an audience. Skinheads are said to roam in gangs, company directors assemble in groups. A large number of pickets behaving in a threatening manner may be termed a mob, but a large number of policemen charging with batons will almost never be so described. Crowds occur almost entirely outdoors: a room may be described as crowded, but those inside will only in certain, specific, circumstances be termed a crowd.

The language of crowd description is constantly changing; it changes because the significance of crowds, and of certain kinds of crowds, changes. Indeed, the language employed by historians in their discussion of crowds is the product not only of ideological and methodological approach, but of the long-term influence of characterisations imposed by successive generations of social commentators. This chapter will examine the present state of discussion concerning crowds, and attempt to evaluate the usefulness of the existing historiography for a general analysis of the position and perception of crowds in the early nineteenth century. It will be argued that, despite a formidable challenge to late nineteenth-century views of the crowd as an uncritical, instinctual and anti-social phenomenon, the presumption that crowds are inherently violent and disruptive has continued to prevail. The wider historiographical

context for the discussion of crowds in this period has been in terms primarily of a supposed 'transition to order' around the middle of the nineteenth century (a transition made possible in part by the 'taming' of crowds); and the notion of such a transition, it will be suggested, is both the product and the producer of a narrow and deterministic conception of crowds.

The search for a conception which is at once broader and more sophisticated finds little reward, the argument will continue, in the sociological and social psychological literature relating to mass phenomena, since here also there exists the premise that crowds are (often violently) disruptive. The body of work which does seem, more or less consciously, to invite a broader examination of mass events is that relating to ceremonial, and, ironically, to ritualised violence. The concentration in this work is upon aggression in a ritualised or a concealed form, and this inevitably continues to connect crowds with disruption. But it does so only in the broadest sense – one which relates to theoretical approaches to the concept of social order, and which will be dealt with later in the book. Of greater significance at this stage is the willingness in this literature to examine crowd events which do not appear to belong to the framework of riot and protest. Rather, these historians (and sociologists) discuss crowds which might appear at first glance to be 'non-political', 'conservative' or 'consensual': they discuss sports crowds, crowds attending public spectacles, religious crowds and crowds celebrating local or national events. Furthermore, their concern is rather less with crowd occurrences as part of a picture of transition and change, and rather more with immediate historical contexts, and the perceptions and interpretations of contemporary participants and observers. Consequently, this chapter will conclude, it is the methodologies employed by these scholars as much as those of the so-called 'crowd historians' that are of use in the historical examination of crowds.

I

Throughout the nineteenth century there was, in both England and France, a concern among social observers regarding the alienation and social disorganisation which seemed to derive from industrialisation and urbanisation. In England, such concern manifested itself around questions of public order, disturbance, housing and the classification of poverty and criminality. In the course of the century

there evolved a detailed vocabulary, used widely, and further stimulated by the classifications employed in the investigative work of Mayhew, Booth, Rowntree and others, which attempted to separate the dangerous from the unfortunate, the deserving from the undeserving, the petty from the malicious.⁹ In France, similar concerns (further fuelled by events surrounding the Paris Commune, the growth of working class militancy, and, later, the inauguration of the May Day parade) produced discussions of crowd psychology and collective behaviour by Taine (1887–8) and the novelist Emile Zola (notably *Germinal*, in 1885). These discussions, together with the examination of supposed ‘invisible communication’, by Alfred Espinas (1878), and the influence of Italian criminal anthropologists Cesare Lombroso and Enrico Ferri spawned further work in France, by Alexandre Lacassagne, Gabriel Tarde and Henry Fournial.¹⁰

It took a non-specialist, Gustave LeBon, to bring the conclusions of these crowd psychologists and self-styled social scientists into popular currency. LeBon spoke for them all in characterising the crowd as awesome, terrifying, savage, instinctual, bestial, capricious – and violent. He argued that the crowd represented an evolutionary regression in human civilisation, a last stage of human development, and the accession of mass irrationality.¹¹ LeBon’s definition of the crowd was broad. He employed two classifications. The first was the heterogeneous crowd, which in turn consisted of ‘anonymous crowds’ (street crowds for example), and ‘crowds not anonymous’ (juries, parliamentary assemblies, and so on). The second classification was the homogeneous crowd, consisting of political and religious sects, military and working castes, and social classes.¹² The

⁹ Gareth Stedman Jones, *Outcast London: a study in the relationship between the classes in Victorian society* (Oxford, 1971); J.A. Banks, ‘The contagion of numbers’, in H.J. Dyos and Michael Wolff (eds.), *The Victorian city: images and realities*, 2 vols. (London, 1973), vol. 1, pp. 105–22; Asa Briggs, ‘The human aggregate’, repr. in *The collected essays of Asa Briggs* (Brighton, 1985), vol. 1, pp. 55–83; Anthony S. Wohl, *The eternal slum: housing and social policy in Victorian London* (London, 1977), esp. chs. 1, 2; Raymond Williams, *Culture and society 1780–1850* (Harmondsworth, 1963), conclusion.

¹⁰ Susanna Barrows, *Distorting mirrors: visions of the crowd in late nineteenth-century France* (New Haven, 1981), chs. 1–5; Robert A. Nye, *The origins of crowd psychology: Gustave LeBon and the crisis of mass democracy in the third republic* (London, 1975); Eric Hobsbawm, ‘Mass-producing traditions: Europe, 1870–1914’, in Eric Hobsbawm and Terence Ranger (eds.), *The invention of tradition* (Cambridge, 1983), esp. pp. 164–9, 283–7.

¹¹ LeBon, *The crowd*; Barrows, *Distorting mirrors*, ch. 7; Nye, *Origins of crowd psychology*, ch. 4. ¹² LeBon, *The crowd*, book III, ch. 1.

crowd, for LeBon, was not simply 'the mob'; it was rather the fickle, infectious, aggressive and ignorant characteristics of *all* crowds that gave each a mob-like attitude. Once LeBon had extended his argument so far as to classify a jury as a crowd, and to portray it as displaying a susceptibility to suggestion, a slight capacity for reasoning, and a tendency to be guided by unconscious sentiment, the threatening and irrational element of crowds had become the dominant, and all-pervading, characteristic.¹³

Among sociologists, and particularly in America, it was the 'deviant' aspect of collective behaviour which received attention in the wake of LeBon.¹⁴ Robert E. Park, for example, writing in 1904, was concerned with what he perceived as the separation of crowds from the institutional order, and thereby from the social stability offered by common customs and traditions: 'Precisely because the crowd proves to be a social power whose effect is always more or less disruptive and revolutionary, it seldom arises where there is social stability and where customs have deep roots. In contrast, where social bonds are removed and old institutions weakened, great crowd movements develop more easily and forcefully.'¹⁵ Among English historians the influence of LeBon and others was of a quite particular kind. Susanna Barrows, in her book *Distorting mirrors: visions of the crowd in late nineteenth-century France*, observes that although a crowd in France at that time could, of course, include patriotic parades, funerals, religious processions or concert audiences, nevertheless most of the crowd psychologists conceived of *la foule* as a violent and raucous assembly of the lower classes.¹⁶ It is this exclusive conception which has endured among historians of England.

Examples abound, but the notion of the crowd as 'rabble' is typified by Conrad Gill, who, on examining the Birmingham riots of 1791, advised that 'we should take into account . . . the multitude of untaught minds which found in looting and civil disorder an excitement similar to that of bull-baiting or tavern brawls'.¹⁷

¹³ *Ibid.*, pp. 178-84.

¹⁴ Jerry D. Rose, *Outbreaks: the sociology of collective behaviour* (New York, 1982), ch. 2; A.P. Donajrodzki (ed.), *Social control in nineteenth-century Britain* (London, 1977), pp. 9-26; Jesse R. Pitts, 'Social control: the concept', in David L. Stills (ed.), *International encyclopedia of the social sciences*, vol. 14 (1968), pp. 381-96.

¹⁵ Robert E. Park, *The crowd and the public, and other essays*, trans. Charlotte Elsner (Chicago, 1972), p. 47. ¹⁶ Barrows, *Distorting mirrors*, p. 24.

¹⁷ Conrad Gill, *History of Birmingham*, vol. 1: *Manor and borough to 1865* (London, 1952), p. 129.

Christopher Hibbert emphasised that the Gordon riots of 1780 were 'encouraged by trouble-makers, prostitutes and runaway apprentices and led by criminals'.¹⁸ W.L. Burn, author of the influential book *The age of equipoise*, informed us that 'the Englishman' of the 'lower ranks', in the mid-Victorian years, 'remained potentially and often showed himself in practice a very ugly customer', indulging in 'a vast amount of casual rowdiness', and with an 'instinct for violence' that 'could be satisfied, in part, by reading the considerable mass of semi-pornographic "horror" tales and, of course, by witnessing public executions'.¹⁹ David D. Cooper, writing ten years later, still regarded crowds at executions in the eighteenth and nineteenth centuries in the same light.²⁰ A.G. Rose, meanwhile, in his account of the Lancashire Plug riots of 1842, typifies an approach taken by many historians when he describes the authorities attempting to 'master' 'the mob' much as if they were coping with a natural disaster or a maddened beast.²¹

In 1945 Robert F. Wearmouth, writing under the title of *Methodism and the common people of the eighteenth century*, began what was later to be seen as a concerted challenge to such views. Wearmouth argued, with a formidable volume of evidence to support him, that working people in the eighteenth century made selective and rational appeals for the rectification of some grievances related to economic distress through collective action. He also claimed that far from being violent themselves, these people were frequently the subject of brutal insensitivity from those in power.²² In essence, Wearmouth was lamenting the shortcomings of a paternalistic system which should and could, in his opinion, have shown greater benevolence.²³ His arguments were taken up, focused and developed by a (now well-known) group of historians some years later. They, however, were approaching the subject from a rather different perspective.

Writing in the late 1950s and early 1960s, E.J. Hobsbawm, R.B. Rose, George Rudé and E.P. Thompson demonstrated that protest-

¹⁸ Christopher Hibbert, *King mob: the story of Lord George Gordon and the riots of 1780* (London, 1958), p. 61 and *passim*.

¹⁹ W.L. Burn, *The age of equipoise: a study of the mid-Victorian generation* (London, 1964), pp. 82–3.

²⁰ David D. Cooper, *The lesson of the scaffold* (London, 1974), esp. ch. 1.

²¹ A.G. Rose, 'The Plug riots of 1842 in Lancashire and Cheshire', *Transactions of the Lancashire and Cheshire Antiquarian Society*, LXVII (1957), pp. 75–112, and esp. p. 96.

²² Robert F. Wearmouth, *Methodism and the common people of the eighteenth century* (London, 1945), chs. 1–3. ²³ *Ibid.*, ch. 3.

ing crowds between 1700 and 1835 were composed of working people who possessed clear notions of the prerequisites for social order, and who undertook collective action in order to rectify, rather than to challenge, that order. Crowds' targets were specific; their pre-organisation minimal; their action (based upon well-established norms for mass response) disciplined and restrained; their violence towards property considerable, but their violence towards people almost non-existent. Indeed, such ideological and physical cohesion (these historians argued), although it sometimes met with violent response, was generally well understood by those in authority: it functioned as a bargaining tool in its own right. The threat of action was as integral to protest, and as forceful, as the action itself. By this means working people defended what they perceived to be their 'rights' in the face of the challenge to established practices posed either by the emergent industrial capitalist economy, or from the perceived intrusion of foreigners and their religion.²⁴

There are a number of important elements in the work of these historians, some of which will be discussed later in the context of arguments concerning supposed transitions in the form and frequency of popular disturbance. But first it is necessary to examine two publications which solidified the arguments of the so-called 'crowd historians'. The first was a synthesis, by George Rudé, in 1964, of the riot studies of the previous years, under the title *The crowd in history*. The second was a highly influential article, published in *Past and Present* in 1971 by E.P. Thompson, and titled 'The moral economy of the English crowd in the eighteenth century'.

In *The crowd in history* Rudé launched an onslaught against both the crass liberal depiction of the crowd as 'the people', and the perniciously conservative characterisation of the crowd as 'rabble'. Both interpretations, argued Rudé, presented the crowd as a 'disembodied abstraction'. Rudé sought to give faces to members of

²⁴ E.J. Hobsbawm, *Primitive rebels: studies in archaic forms of social movement in the nineteenth and twentieth centuries* (Manchester, 1959), ch. 7; R.B. Rose, 'The Priestley riots of 1791', *Past and Present*, no. 18 (Nov. 1960), pp. 68–88; R.B. Rose, 'Eighteenth-century price riots and public policy in England', *International Review of Social History*, VI, 2 (1961), pp. 277–92; George Rudé, 'The Gordon riots: a study of the rioters and their victims', *Transactions of the Royal Historical Society*, 5th series, VI (1956), pp. 93–114; George Rudé, 'The London "mob" of the eighteenth century', *Historical Journal*, II, 1 (1959), pp. 1–18; George Rudé, *The crowd in the French revolution* (Oxford, 1959); George Rudé, *Wilkes and liberty* (Oxford, 1962); E.P. Thompson, *The making of the English working class* (Harmondsworth, 1963), ch. 3.

the crowd: to escape stereotypical characterisations by analysing the composition and motivation of crowds.²⁵ At the very outset Rudé stated his definition of the crowd; and, extraordinarily for an historian who became renowned for his argument that it was through the minutiae of popular disturbance that we would come to understand their function, motivation and composition, that definition proved to be exclusive in the extreme:

in general [Rudé announced] we may exclude from our present considerations crowds that are casually drawn together, like sight-seers; crowds assembled on purely ceremonial occasions; or crowds taking part in religious or academic processions; or 'audience' crowds (as they have been termed) who gather in theatres or lecture halls, at base-ball matches or bullfights, or who used to witness hangings at Tyburn Fair or in the Place de Grève in Paris. Equally, we should generally exclude those more active, or 'expressive' crowds that come together for Mardi Gras, participate in dancing orgies or student 'rags', or who attend revivalist meetings to hear Billy Graham or Father Divine, as they listened two hundred years ago to George Whitefield and the Wesleys . . . In fact, our main attention will be given to political demonstrations and to what sociologists have termed the 'aggressive mob' or the 'hostile outburst' – to such activities as strikes, riots, rebellions, insurrections, and revolutions.²⁶

The only explanations for this statement of methodological exclusivity were in terms of Rudé's personal conception of what was historically 'interesting' and 'significant', and the necessity of limiting the amount of material that could be discussed in the course of the book. Certainly Rudé gave himself the space to demolish many preconceptions about riotous and protesting crowds, but to assume the title 'the crowd in history' was little short of pretentious. Nevertheless, Rudé's rather casual justification for the scope of his study became (perhaps because of the many valuable conclusions which the book did contain) entrenched in historians' conception of the crowd. From 1964, 'the crowd', to historians, was, quite simply, the 'protesting crowd', and, more usually, 'the rioting crowd'. The tenacity of this conflation cannot be overstated. What is particularly ironic, however, is that although Rudé sought, quite explicitly, to

²⁵ George Rudé, *The crowd in history 1730–1848: a study of popular disturbances in France and England* (New York, 1964; revised edn London, 1981), pp. 7–11.

²⁶ *Ibid.*, p. 4. The definition seems peculiarly retrograde in the light of Rudé's earlier remarks regarding the transformation, during the French revolution, of casual and processional crowds into riots: *Crowd in the French revolution*, pp. 219–20.

explode the myths created by LeBon, he in fact strongly reinforced the tendency in LeBon's work towards an assumption that crowds are violent phenomena. But, whereas LeBon, rather than seeing all crowds as mobs, preferred to argue that all crowds had mob-like qualities, Rudé, in his linguistic conflation of crowd and riot, created the impression that crowds were, in essence, mobs. He gave a face to the crowd, but it was the face only of anger; he established the 'respectability' of the mob, but it was a mob just the same.

In his 1971 article on 'The moral economy of the English crowd', E.P. Thompson, inadvertently, narrowed the definition of mass phenomena in eighteenth- and early nineteenth-century England still further. Thompson was developing remarks he had made in *The making of the English working class*.²⁷ He argued that eighteenth-century food crowds possessed a specific, and coherent, conception of social and economic justice, and he termed that notion the 'moral economy'. Crowds of working people, Thompson explained, took actions to fix the price of bread, to regulate food supplies and to encourage the authorities to intervene during economic crisis, which were all part of a long-established concept of 'Englishmen's rights'. Those rights, says Thompson, served to legitimise collective action. Food crowds were well disciplined and serious minded, operated within a well-understood tradition of collective action and regarded their action as a process both of rectification and cultural assertion. Their acts were not 'radical' in the sense that they offered no alternative formulations for how society should be organised, but neither were they mindless, unaware or entirely deferential. The coherence of riot action of this sort served to constrain those who sought to usher in the market economy; and it served to override the fear and deference that could otherwise govern social relations.²⁸

The moral economy article has, quite rightly, become one of the best-known publications in English social history. It is quoted, respectfully, by almost every historian working on disturbance, irrespective of period or location. It is Thompson at his eloquent best; and it identifies him as one of the few historians who can successfully combine original research with an assertiveness amounting almost to

²⁷ Thompson, *The making*, pp. 65–6, 72–3.

²⁸ E.P. Thompson, 'The moral economy of the English crowd in the eighteenth century', *Past and Present*, no. 50 (Feb. 1971), esp. pp. 78–9, 98, 107–8, 120.

polemic. That forcefulness, however, seems to have overwhelmed the critical faculties of many other historians: repeated summaries of the article have produced a garbled and vulgarised version of the argument. It is a sort of historians' Chinese whisper that has reduced Thompson's claims almost to absurdity: the article has become about 'the crowd' in the eighteenth century, about the motivation of 'pre-industrial crowds' in general, and about 'traditional' protest. Certainly Thompson is in some respects to blame: although, if the article is read closely, it contains subtleties that others have overlooked, there is little in the text itself that actually runs counter to be vulgarised version.

Thompson's article has a number of shortcomings, which will be examined more fully in chapter 6. It is sufficient to note here, first that he applied the term 'the English crowd' to what was, in fact, a very specific category of mass formation, and in so doing solidified Rudé's conflation of crowd and riot; and second, that the eagerness of his argument perhaps gives a false impression of the frequency of disturbance in eighteenth-century England. As Dale Edward Williams has recently pointed out, food riots were in fact very rare: most market towns had experience of no more than one such riot in the course of a century.²⁹ This is of great relevance when discussing trends in violence since 1700: was riot really as common pre-1830 as it is presented as having been? Or, to put it another way, does it 'matter' if riot was statistically more frequent pre-1830 if it was nevertheless rarely experienced by most individuals?

Thompson is guilty of sins of omission – an offence of which almost every writer could be accused. It is unreasonable to condemn him for the overextrapolation of his material by others. But what Thompson did do, intentionally or otherwise, was, following Rudé, to encapsulate the vast subject of 'the English crowd' within the quite specific study of eighteenth-century popular protest. There have, in recent years, been numerous studies of 'the crowd', a number of which lend further weight to the cohesive characteristics of eighteenth- and early nineteenth-century popular protest identified by Rudé *et al.* And, needless to say, all of them are, in fact, studies of

²⁹ Dale Edward Williams, 'Morals, markets and the English crowd in 1766', *Past and Present*, no. 104 (Aug. 1984), pp. 69–70. The infrequency of riot is also noted by J.M. Beattie, 'The pattern of crime in England, 1660–1800', *Past and Present*, no. 62 (Feb. 1974), pp. 66–7.

riot. Together they have helped the formation of what is now a formidable, highly influential and slightly stagnant orthodoxy.³⁰

II

So far the discussion of Rudé, Hobsbawm and Thompson has been in terms of their challenge to previously accepted images of the crowd as 'rabble'. There is, however, a broader context for their work: the notion of a transition from pre-industrial to industrial protest, and, within this, from pre-industrial to industrial crowd activity. Although Thompson's work is concerned with the 'pre-industrial crowd' and with the years 1790–1835 as a transition period in English history, he is far less concerned than Hobsbawm and Rudé with the distinction between pre-industrial and industrial protest. For Rudé

³⁰ For instance: Alan Booth, 'Food riots in the north-west of England, 1790–1801', *Past and Present*, no. 77 (Nov. 1977), pp. 84–107; Joyce Ellis, 'Urban conflict and popular violence: the Guildhall riots of 1740 in Newcastle upon Tyne', *International Review of Social History*, XXV, 3 (1980), pp. 332–49; Geoffrey Holmes, 'The Secheverell riots: the crowd and the church in early eighteenth-century London', *Past and Present*, no. 72 (Aug. 1976), pp. 55–85; Philip D. Jones, 'The Bristol bridge riot and its antecedents: eighteenth century perceptions of the crowd', *Journal of British Studies*, XIX, 2 (1980), pp. 74–92; Robert W. Malcolmson, "'A set of ungovernable people": the Kingswood colliers in the eighteenth century', in John Brewer and John Styles (eds.), *An ungovernable people: the English and their law in the seventeenth and eighteenth centuries* (London, 1980), pp. 85–127; Norman McCord and David E. Brewster, 'Some labour troubles of the 1790s in north east England', *International Review of Social History*, XIII, 3 (1968), pp. 366–83; John Walsh, 'Methodism and the mob in the eighteenth century', in G.J. Cuming and Derek Baker (eds.), *Studies in church history*, vol. 8 (Cambridge, 1972), pp. 213–27; Roger Wells, 'The revolt of the south west, 1800–1801: a study in English popular protest', *Social History*, II, 3 (1977), pp. 713–44; John Wigley, 'Nottingham and the Reform Bill riots of 1831: new perspectives, Part II', *Transactions of the Thoroton Society of Nottinghamshire*, LXXVII (1973), pp. 95–103; Dale Edward Williams, 'Midland hunger riots in 1766', *Midland History*, III, 4 (1976), pp. 256–97; Gwyn A. Williams, *The Merthyr rising* (London, 1978); David L. Wykes, 'The Leicester riots of 1773 and 1787: a study of the victims of popular protest', *Transactions of the Leicestershire Archaeological and Historical Society*, LIV (1978–9), pp. 39–50. Other studies owing much to the 'crowd historians', include: E. Abrahamian, 'The crowd in Iranian politics, 1905–53', *Past and Present*, no. 41 (Dec. 1968), pp. 184–210; Michael Feldberg, 'The crowd in Philadelphia history: a comparative perspective', *Labour History*, XV, 3 (1974), pp. 323–36; Pauline Maier, 'Popular uprisings and civil authority in eighteenth-century America', *William and Mary Quarterly*, XXVII, 1 (1970), pp. 3–35; David Pinkney, 'The crowd in the French revolution of 1830', *American Historical Review*, LXX (1964), pp. 1–17; William M. Reddy, 'The textile trade and the language of the crowd at Rouen, 1752–1871', *Past and Present*, no. 74 (Feb. 1977), pp. 62–89; Gordon S. Wood, 'A note on mobs in the American revolution', *William and Mary Quarterly*, XXIII, 4 (1966), pp. 635–42.