

Brenda Macdougall, Chris Andersen, and Adam Gaudry. The authors might have better elucidated networks of social support if they had drawn directly on the kinship knowledge of former Rooster Town residents and/or their descendants as well as on Catholic sacramental registers, which document kinship in the form of godparenthood-godchild relationships forged at baptism and sponsor-sponsored relationships forged at confirmation. (Religion is conspicuously absent from this book, even though most Rooster Town residents were at least nominally parishioners of St. Ignatius Catholic Church at Stafford Street and Corydon Avenue). More broadly, the book devotes uneven attention to the culture and shared experiences that bound residents together as a Métis community. This attention is concentrated in the final, and arguably most engaging, chapter in which the authors draw on descendants' oral recollections, family photographs, and written records to underscore the dynamism of community life in the 1950s and 1960s and to debunk sensational and disparaging newspaper coverage.

Promisingly, Peters, Stock, and Werner present *Rooster Town* as a first step toward understanding the emergence, evolution, and decline of urban Métis fringe communities and the complex relationship of these communities to settler colonialism. The authors have deposited much of their research material in the Rooster Town Online Archive, which is accessible through the University of Manitoba Archives and Special Collections website. Their archive is a work in progress: a “donate” section invites contributions of historical documents on Rooster Town, thereby signalling that important collecting, research, and analysis remains to be done. Future scholarship can build on the sturdy demographic and socioeconomic groundwork laid in *Rooster Town* and can apply the book's methodological insights to the study other urban Métis communities. Yet future scholarship should also engage systematically with the oral histories of residents and/or their descendants and devote sustained attention to the beliefs, norms, and values that bound them together as communities.

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POOLE, Steve and Nicholas RODGERS – *Bristol from Below: Law, Authority and Protest in a Georgian City*. Woodbridge, UK: Boydell Press, 2017. Pp. 403.

Eighteenth-century Bristol was one of England's greatest cities. Made wealthy by maritime trade and slavery, as well as its medieval inheritance, it was the most important Atlantic port in the United Kingdom. But alongside Bristol's great wealth and flourishing urban environment were the struggles of popular politics, protest, and the inevitable efforts of the city's elites to police and to impose order. These provide the themes of Steve Poole and Nicholas Rodgers's impressive and ground breaking study *Bristol from Below*—a remarkable and vivid reconstruction of plebeian life in eighteenth-century England and the boundaries imposed by

wealth and power. Those who have followed the construction of this project from its infancy, particularly in the form of published articles, will recognize some of the research, but as a book, there is a fresh energy to it all. Of course, with a title that invokes history from below and features strikes, food riots, popular politics, and the crowd, there can be little doubt of the prevailing historiographical influences in the work: E. P. Thompson and George Rudé being the most obvious and pertinent. Yet this is, marvellously, not a work that has rested on long-established traditions but one which blends them with more recent instincts—readers will note chapters on Jacobitism, for instance, links to the American War of Independence, and, most strikingly of all, discussion of sexuality.

This is a portrait of a city that was—and is—socially and culturally vibrant and full of contradiction. In many respects, the Bristol of the twenty-first century, with its fusion of social democratic and ecologically minded politics, was made possible by the trajectory of reform and the breakdown of the city's "once vaunted civic consensus," (p. 359) which Poole and Rodgers depict. Indeed, at times it seems almost as though they were writing not about the eighteenth century, but about our own. As they observe of the 1831 riots, which occurred amid the 1830-1832 reform agitation and were a signature part of the demand for change, the disturbances "reflected the deepening alienation and anger of different marginal groups in Bristol society whose only common ground was a disgust, if not hatred, for the patriciate who continued to dictate Bristol's destiny" (p. 358). The many and not the few, perhaps, or a struggle against the 1%? It is perhaps useful to recall here that Bristol in the twentieth century was closely associated with left-wing figures who pushed for similarly bottom-up reform of British society: Stafford Cripps and Tony Benn, both of whom represented the city in the Westminster parliament.

Bristol from Below comprises 12 chapters that address, in effect, though they are not so designated, four core themes taken directly from the "history from below" handbook: popular politics, the crowd, the moral economy, and labour. There is not enough space here to examine all of them in detail, so two exemplars will have to suffice: Chapter 4, which deals with class and sexuality, and Chapter 11, which tackles bottom-up politics in the decades prior to the 1832 Reform Act. In their different ways, these chapters exemplify the strengths of the book and the opportunities that arise from fusing traditional and contemporary methodologies to create new forms of history from below. They are, in short, a masterclass.

Compared with the situation on the opposite side of the Bristol Channel, in Wales, where sodomy and bestiality were generally unheard of in the courts—most cases that did come before judges and juries were dismissed—eighteenth-century Bristolians had a complex relationship with human sexuality. Some could express, in print, that they found "the sound of SODOMY [...] odious and offensive," (p. 131) others that no native Bristolian would ever engage in such practices and so it must have been brought into the city by foreigners—the Dutch or the Welsh (p. 128). Bristol had one of the highest prosecution rates for sodomy anywhere in England and Wales in this period, and a high rate of conviction at more than 60%

(p. 127). The equivalent Welsh figure was a mere 24, with only one conviction. The vigilantism that occurred in Bristol was likewise absent across the border. But why? There is, of course, no reason to reach a conclusion here, and Poole and Rodgers do not enter into a comparative discussion. Yet such data pose further contextual questions that reinforce, it seems to me, the points raised in *Bristol from Below*. The Bristolian elites and their allies in the print media sought to convey an image of an ordered and orderly city threatened by external influences that needed to be removed.

The 1832 Reform Act has been a staple of British political history for generations, and the figures who emerged from the reform movement, such as Henry “Orator” Hunt, are well-known. It is therefore quite easy to fall into existing stereotypes or clichéd conventions, but Poole and Rodgers carefully avoid that trap in their discussion. Unlike Rory Kinnear’s recent portrayal of Hunt in Mike Leigh’s *Peterloo* (2018) as somewhat vain and self-absorbed, but nonetheless brilliant and significant, Poole and Rodgers place greater emphasis on Hunt’s pre-eminent qualities as a political figure, and readers will need to make up their own minds which was closer to the reality of Hunt’s personality and presence. Bristol, of course, was better known to Hunt than Manchester—he was a native of the neighbouring county of Wiltshire—and it was in the West Country that Hunt first made his name as an orator and political operator. So much so, in fact, that the national press presented him as “Bristol Hunt.” Peterloo was a moment in Hunt’s career; his relationship with Bristol and his impact on its political reform movement was not—this chapter marks an important reassertion of that detail.

Bristol from Below is, to conclude, one of the finest works of regional history from below that has been published in recent years: a triumph of the form. Poole and Rodgers should be congratulated on their achievement. This book should serve as a fillip to other similar studies, to historians working away through the needles in haystacks necessary to effect full engagement with life amongst those described as “ordinary,” and to the legion of readers and heritage workers keen to read or to tell “hidden histories.” And for those of us who believe in the power and necessity of history from below, let this serve as a beacon in an historical world otherwise populated by kings, queens, and prime ministers.

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RODDY, Sarah, Julie-Marie STRANGE, and Bertrand TAITHE – *The Charity Market and Humanitarianism in Britain, 1870-1912*. London and New York: Bloomsbury, 2019. Pp. 240.

William Booth, the founder of the Salvation Army, went out in style in the summer of 1912. One hundred thousand people viewed him lying in state, 34,000 crammed into his memorial service at London’s Olympia exhibition hall, and two million