

## Crowds.

BY JEREMY BROOME.

**I**T is not every man who has had the privilege of seeing one million people in one place at one time. Nor is it very often that one million people congregate at one time in one place. Yet once in every twelve years, at the festival of Kumbh Mela, or great bathing festival, at Allahabad, it is estimated that this number of people attend in order to carry out their religious devotions. Ordinary years witness these gatherings, but the numbers are much smaller, the devoted Hindus postponing, as it were, their attendance until the twelfth year has come round again.

The illustration below shows one of these immense crowds stretching away for a long distance towards the Ganges — pilgrims, fakirs, sightseers in vast array, the majority about to wash away their sins by a plunge where three rivers meet. The Ganges, be it known, is sacred at any point, and thousands were contented with a dip in the great river

before the terbini, or meeting-point, of the Ganges, Jumna, and Saraswati Rivers was reached. The two former rivers may be found on any map. No human eye has ever seen the Saraswati—its existence rests only in the imagination of the faithful.

It is one of the most curious psychological qualities in crowds that fanaticism should be in many cases a necessary accompaniment of the religious feeling. To a greater or less degree this has been proved by the history of non-Christian peoples, and often amongst those who believe themselves to be doing Christian deeds. Witness, for instance, the actions of the Jacobins during the Reign of Terror, the violences of the Reformation, and the unfortunate event of St. Bartholomew's Eve. These sad examples of extreme religious enthusiasm in the West are often outdone in the East by the abnormal injuries inflicted by religious enthusiasts upon themselves. During the Kumbh Mela, a dark background is given to the brilliant festival by the presence of fakirs,



From a

A MILLION PEOPLE AT AN INDIAN BATHING FESTIVAL.

[Photograph.





From a]

A HINDU STREET CROWD.

[Photograph.

who march in procession, smeared with ashes, or by austere devotees who lie upon beds of spikes, torturing themselves whilst repeating the sacred name of their god. Such hurry, commotion, such clatter and cries are not to be duplicated in any other land. The sacred river has swept on its way for centuries, a silent witness of religious effervescence. How much, if the river had a mind, could it add to our psychologic knowledge of crowds!

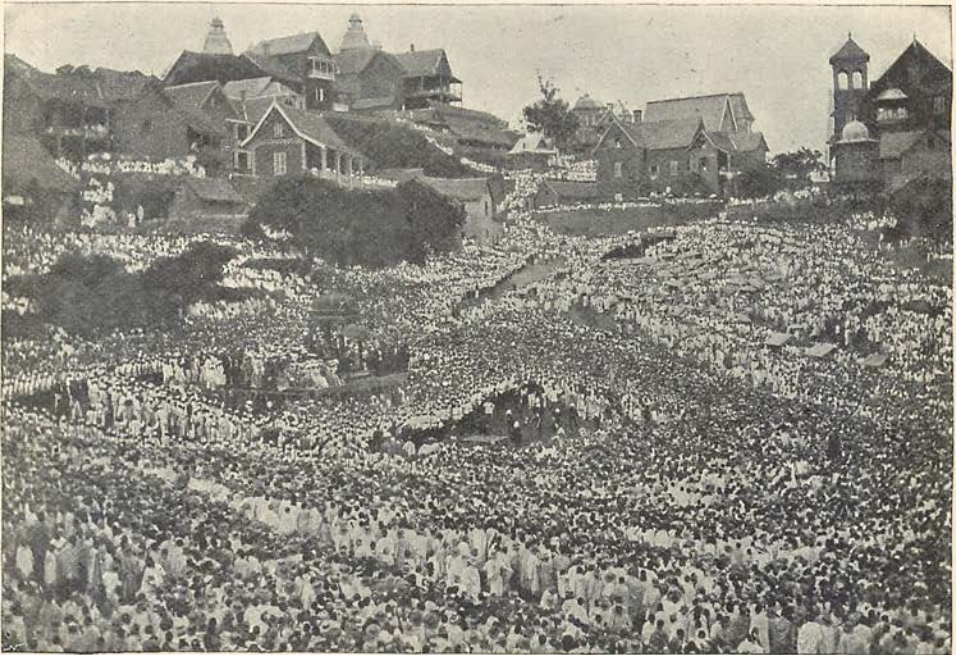
Such enormous congregations are everywhere to be seen in India, especially in Northern India, on festival days, and the Hindu calendar is filled with such festivals. The religion is one of ceremonies, and few of the believers miss an opportunity to be present. They save up their small earnings for months ahead, sometimes at a sacrifice of the necessaries of life. As a proof of the numbers to be witnessed in an ordinary Hindu street crowd we reproduce the illustration above.

Nor—if we may repeat the thought of our introduction—is it given to every man to see the enormous crowd of people present at a grand Kabary in Madagascar. Such a course is shown in the photograph on the

next page. The ceremonial, moreover, which could draw such a throng together is worthy of detailed description. The Kabary is held in the sacred inclosure, which is called *andohalo*; it is presided over by the Queen Ranovalona III., who stands under the canopy which is used on such great occasions. The Prime Minister is at her side; besides the Royal canopy there is a red umbrella, the mark of Royalty; on the Queen's right hand the ladies of the Court are seated, attended by their slaves; on her left hand stand the officers of the Palace and the Cabinet Ministers, who used to be described as the "*Carbinet*," formed after the English model; there are also on this platform a few privileged ladies and gentlemen who have been engaged in various ways to assist the Queen and the Prime Minister with their counsel, and in the formation and education of the Army. The dais is surrounded by the Royal Guard and by a multitude of spearmen.

Immediately opposite the Royal platform there is seen a considerable group of men on an inferior platform; this consists chiefly of the great chiefs of Imcrina, who have come





From a]

THE CROWD AT THE MADAGASCAR KABARY.

[Photograph.

from all the districts of the Province to hear Her Majesty's words and to receive her commands. The Queen would tell them that she was Queen by the grace of God and the will of her people, and that she would defend the kingdom thus committed to her with the last drop of her blood—an announcement which is received with deafening applause.

Then the chiefs from the opposite platform would descend one by one, according to their rank, and present the accustomed homage of a dollar, which was called *Hasina*, a term difficult to define, but which implied the invocation of a blessing on the Royal head, as well as the expression of the homage of the giver. The number of these chiefs was considerable, and their speeches were all cast in one form: the assurance of their unalterable attachment to their Queen, and their determination not to allow one foreigner—if there were any so bold as to invade the land—to escape. And so, after the space of about two hours, the Royal party returned to the Palace, and then the crowd gradually dispersed.

It remains only to describe briefly the situation of this sacred inclosure. It is situated about half a mile from the Royal Palace, which is at the summit of the long ridge on which the city is built; the houses around it belong chiefly to the Queen's

relations. This photo. is taken from the western side, looking east. The two cupolas on the left side, which appear above the roofs of the houses, are part of what was the Prime Minister's Palace. The Royal Palace cannot be seen, but the summit of two of the towers that support it are just visible, with the Queen's flag flying; the house on the extreme right was built by the Prime Minister's favourite son, who died, a victim to his vices, a few years ago.

The days of the ill-fated Jameson Raid into the Transvaal have not yet passed from memory, nor will those who waited in Johannesburg with bated breath to hear the news of the sentence passed upon the leaders of the Raid forget their emotions when the wires brought word of a sentence of death. The crowd, it is reported, received the news in silence, disturbed here and there with mutterings of discontent and threats of revolt. It is at such moments that a crowd possesses potential danger. Under the influence of a strong leader it can be turned to good or ill ends. Crowds unconsciously accord a mysterious power to a political formula, or to some leader who may for the moment arouse their enthusiasm and obedience. Ideals may be mean or great, but crowds of men suitably influenced are always ready to sacrifice themselves for ideals with which they





CROWD IN JOHANNESBURG WAITING FOR NEWS OF THE SENTENCE UPON THE "RAIDERS," APRIL, 1897.  
From a Photo. by Barnett.

have been inspired. No one man led, however, in this crowd. Each man was a leader in himself, and the anger at the punishment of the raiders ended in nothing but growing bitterness.

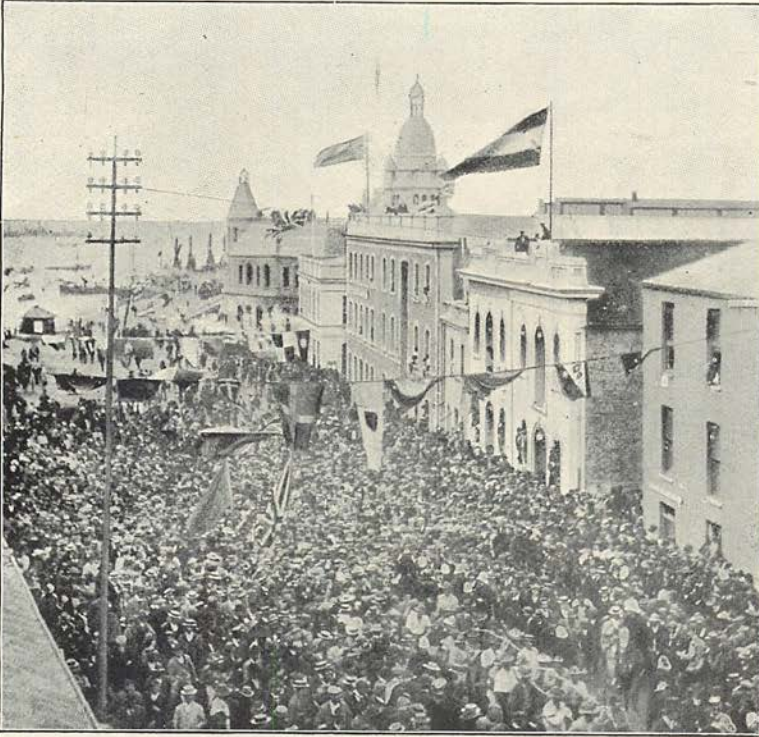
It is also a truth gained from continued study of crowds and their emotions that the multitude is always ready to listen to a strong-willed man who can impose himself upon it. No political purpose can



From a Photo. by] ENTHUSIASTIC RECEPTION OF MR. CECIL RHODES AT CAPE TOWN, JANUARY, 1897.

[G. May.



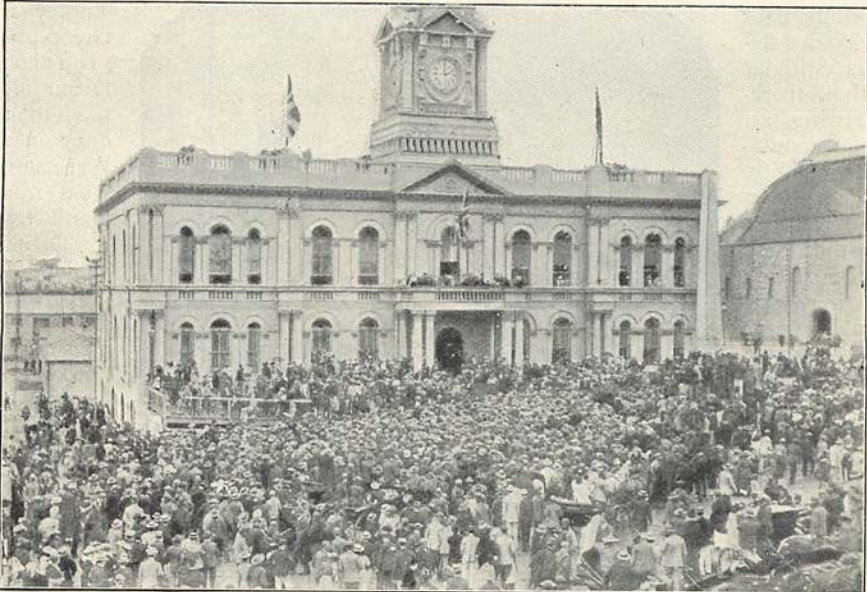


MR. CECIL RHODES ENTERING PORT ELIZABETH ON HIS WAY TO ENGLAND, JANUARY, 1897.  
From a Photo. by Harris & Gilla, Port Elizabeth.

be expressed in this article, and our introduction of two or three illustrations showing the crowds which have met the Right. Hon. Cecil

enthusiasm with which he was met on his arrival in Port Elizabeth and in Cape Town, as shown in our illustrations.

Rhodes at different periods of his career is intended merely to show the submission of the crowd to a strong-willed man and the admiration of the crowd for him. The men of the past who have exerted the greatest fascination upon, and have stirred the soul of, crowds have themselves first been fascinated by the religious or political creeds which they express. The ideals of this well-known South African statesman, his Imperialism, and the tenacity with which he has evidently clung to one purpose are probably the reason for the



From a Photo. by]

CROWD AT RECEPTION TENDERED TO MR. CECIL RHODES. [Harris & Gilla, Port Elizabeth.





A run on a bank introduces another form of crowd — the panicky crowd — when a current of opinion is formed and contagion supervenes. Every one will remember the great panic of September, 1892, when the Birkbeck Bank of London, after an almost unprecedented demand by its thousands of depositors, who stood jammed for hours in a narrow street, successfully paid off its excited depositors without hesitation, thereby gaining an enviable reputation for solidity. The reason for a "run" is merely that ideas and emotions acquire in crowds a contagious force. A panic amongst a few sheep will soon seize the whole flock, and panics among men are caused by a like infectious wave of excited emotion.

The appeal to

*From a Photo. by]*

"RUN" ON THE BIRKBECK BANK.

*[W. Charles.*



PATRIOTIC DEMONSTRATION AT ATHENS DURING TURCO-GREEK WAR.  
*From a Copyright Stereo. Photo. by Underwood & Underwood.*

patriotism is one of the strongest methods of stirring up a mass of people. Previous to the declaration of war by Turkey against Greece, demonstrations in favour of hostilities took place daily in Athens. War came about, but with no grand results to the Greeks. The student of crowds who has seen these crowds at work has not failed to attribute the absence of great political results for Greece to the absence of great leaders. The crowd possessed cohesion, and seemed united for a



common end, but the guiding masterly brain was not by.

The Young People's Society of Christian Endeavour is an example of the wonderful effect of enthusiasm in a leader on his followers. The Society was formed February 2nd, 1881, in a single church in Portland, Maine, U.S.A. In November, 1897, there were 52,000 societies, with a membership of over 3,000,000. When these members hold

their reunions in different cities of the United States annually, the effect is great.



THE CHRISTIAN ENDEAVOUR SOCIETY AT WASHINGTON, 1896.  
From a Copyright Stereo. Photo. by Underwood & Underwood.

Thousands who look upon the crowd of Christian workers are inspired by the feelings which inspire the crowd itself. What difference between this and the inauguration crowd, almost all of the same political persuasion, come together simply to hear a reiteration of the political creed and formulae which have already been heard upon the "stump." We trust this may be said without any slur upon the

man or the occasion—one of the most inspiring among the events of the world.



CROWD LISTENING TO PRESIDENT MCKINLEY'S INAUGURAL ADDRESS, MARCH 4, 1897.  
From a Photo. by C. Dodge, Washington, U.S.A.





From a Photo. by]

CROWD AT LORD MAYOR'S SHOW OF 1897.

[Reinhold Thiele &amp; Co.

We now reproduce two photographs as a conclusion of the subject—the one representing an annual event of great antiquity and popularity, the other an event never to be duplicated. The Lord Mayor's Show always attracts a tremendous crowd, possibly because antiquity has given to the Lord Mayor a prestige, and prestige is a mysterious force which acts upon ordinary humanity with

great power. The concluding photograph represents one of the last tributes paid to the late Mr. Gladstone, whose influence over the ordinary congregation of individuals was acknowledged. He was an example of the political leader with strong will and suasion who, possessing clear and reasoned ideas, carried the crowd with him by virtue of his intellectual strength.



From a Photo. by]

CROWD AT GLADSTONE MEMORIAL SERVICE IN HYDE PARK, JUNE 5, 1898.

[Reinhold Thiele &amp; Co.