

CHARTISM DAY 2024

Saturday 7 September

Palmer Building, Whiteknights Campus,

University of Reading

In honour of the Chartist Historian

Dorothy Thompson

1923-2011



Delegate Pack

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Programme

9.00	Registration	
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11.00	Break	
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11.45	The real James Vernon couldn't stand up - recovering the life of a disabled poet and Chartist	Prof Simon Morgan
12.00	From 'Hen-Chartists' to 'Lady Insurrectionists': Rethinking the gender politics of Chartism	Dr Judy Cox
12.30	Mary Fildes	Prof Robert Poole
12.45	Q&A Session	
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15.45	John Hanson: 'a most astonishing man' A Volcano by the Sea: The Life of William Woodward, 1811-1901	Dr John Sanders Dominic Barron-Carter
16.15	Some Passages in the Life of a [Tory] Radical? Disraeli and the Chartists	Prof Mike Sanders, keynote speaker
17.00	Q&A Session	
17.15	Final remarks	Dr Joan Allen, Dr Richard Allen



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Convenors

Dr Joan Allen,
Dr Richard Allen

Committee

Professor David Stack
Dr Matt Roberts
Dr Janette Martin
Dr Joe Stanley
Mark Crail

Abstracts and Biographies



An unusual Chartist: Rev Humphrey Price Dr Len Smith

Humphrey Price (1774 -1853) was one of the few Church of England ministers who actively participated in the Chartist movement. His entry into radical working-class politics only occurred in late middle age. He was born in Kidderminster, the son of a weaver and a schoolmistress. Ordained in 1797, Price came under the influence of Reverend Thomas Gisborne, a prominent member of the Clapham Sect and advocate of mutual duties between rich and poor. In 1809 Gisborne installed Price as perpetual curate of Christ's Church, Needwood in Staffordshire. In 1828, events drew Reverend Price back to Kidderminster, where two thousand carpet weavers were engaged in a bitter strike against a wage reduction. Outraged by the manufacturers' stance, Price immersed himself in the weavers' cause, disseminating poems, broadsides and trenchant pamphlets. After the strike's defeat, he was scapegoated and received a year's imprisonment for publishing inflammatory libels against the carpet manufacturers. Emerging from jail in June 1830, Price adopted an overtly political perspective. After serious riots in Kidderminster he urged the weavers to pursue parliamentary reform rather than violence, a message he reiterated during another strike in 1836, contending that only political action could defeat the masters. He made similar arguments to the Staffordshire Potters in their great strike of 1836. By the autumn of 1838 Price had wholeheartedly embraced the Charter, going on to publish several well-argued pamphlets. Christian principles underlay Price's insistence on peaceful, constitutional action rather than the physical force approaches of Feargus O'Connor. By late 1841 his church services in Needwood were attracting numerous Chartists from nearby Burton-on-Trent. He had mixed views about moves in 1842 toward accommodation between Chartists and middle-class reformers, of whom he remained deeply suspicious. By the mid-1840s, age and infirmity were restricting Price's activities. In 1846 he published articles addressing the miners, in which he advocated political action by the working classes and advanced his own version of the Charter. Reverend Humphrey Price died in June 1853, aged 78, an almost forgotten figure. However, he was one of those many lesser characters who helped shape the Chartist movement.

Len Smith obtained a PhD at the University of Birmingham in 1982 for his dissertation 'The Carpet Weavers of Kidderminster, 1800-1850', having been tutored by Dorothy Thompson. The thesis, and a subsequent monograph, included a chapter on Chartism in Kidderminster. He previously qualified as a psychiatric social worker in 1973 and his entire professional career has been in the field of mental health services. Since the 1980s the majority of his academic research has been in the history of psychiatry and institutions for mentally disordered people in Britain and its colonies. He has published extensively within this field. Len Smith is Honorary Senior Research Fellow in the Institute of Applied Health Research, University of Birmingham.

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The Hawksworth family, Feargus O'Connor and the Snig's End Settlement Stephen Hawksworth

Two generations of the Hawksworth family were appointed to Snig's End when the settlement was built in 1848. The family members were competent farmers and their role included training new settlers. Life in the settlement was transient and this movement masked what has been perceived as failure. The settlement grew and by 1930 Snigs End had become a hub for settlements and locations throughout

the world. The Hawksworth family assisted in this growth and then witnessed a relatively quick decline. The last family members left the settlement after 125 years. Today, all of our lives have been influenced by the growth of Snig's End.

Stephen Hawksworth is the great, great grandson of the original settler William Hawksworth. Stephen will give an insight into the early years using information taken from the family archives.



Chartism, workers' bodies and disability

Dr Matthew Roberts

One of Dorothy Thompson's most famous contributions to the history of Chartism was the rehabilitation of the charismatic Irishman who led the movement, Feargus O'Connor. Less well known is that Thompson consulted a Harley Street medical specialist about O'Connor's mental breakdown in the late 1840s and early 1850s. The medical diagnosis was that O'Connor was most probably suffering from the advanced stages of syphilis, though the diagnosis also revealed a history of mental illness in O'Connor and his family. The case of O'Connor raises the question of what place there was in Chartism for those suffering from impairments, chronic illnesses and other forms of bodily normativity? This paper focuses on Chartism, workers' bodies and disability, and will focus on the following questions: how many Chartists saw themselves or were seen by others as impaired? Was campaigning for better rights for the impaired part of the movement's defence of workers' rights? Did leading Chartists draw on the experiences of the chronically ill, maimed, and mutilated workers to advance a critique of industrialism? To paraphrase Blackie and Turner on disability in the coal industry, what happens to our view of Chartism and working-class protest when we place people with impairments at the heart of the story? Was bodily impairment a barrier to political participation? In what ways, and to what extent, did Chartism provide 'disabled' workers with a platform to talk about their experiences, to join the campaign for democracy and shape it in ways that responded to their grievances? If Chartism failed to provide this sort of platform, was it, in any way, complicit in shaping ideas about disability and able-bodiedness, inadvertently, perhaps, helping to promote abstract ideas of the "normal" working body?

Matthew Roberts is Associate Professor of Modern British History at Sheffield Hallam University. He works on 19th century popular politics and protest. His recent publications include *Democratic Passions: The Politics of Feeling in British Popular Radicalism, 1809-48* (Manchester University Press, 2023), now available in paperback; and an edited volume, *Memory and Modern British Politics* (Routledge, 2024).

The real James Vernon couldn't stand up - recovering the life of a disabled poet and Chartist

Professor Simon Morgan

From September 1840 to January 1842, James Vernon of South Molton in Devon was one of the most prolific contributors to the poetry column of the *Northern Star*. His 'Sonnet to Williams and Binns' was republished in 1956 by the Russian scholar Y.V. Kovalev in his anthology of Chartist writing, and again in Peter Scheckner's 1989 anthology of Chartist poetry. Kovalev, Scheckner and Ulrike Schwab all provide potted biographies of Vernon in their respective books. The problem is that almost everything they say about him is wrong. Vernon suffered from paralysis that had developed in his teens - apparently the result of a hereditary illness which also afflicted some of his siblings. However, Kovalev claimed this disability was the



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result of a stroke brought on by hard industrial labour. Scheckner and Schwab, meanwhile, conflated him with William J. Vernon, the London Chartist leader arrested for riot in 1848. They surmised that his paralysis must have been caused by police brutality and awful prison conditions. None of them apparently had read Vernon's only anthology, published in 1842 under the title *The Afflicted Muse*, which included several autobiographical poems about his condition. Vernon has therefore not so much been forgotten by posterity, as continually appropriated and reinvented to suit the *a priori* assumptions of scholars. This paper corrects the record of Vernon's life, putting him back at the centre of his own story as a disabled poet whose condition was an important part of his muse, who became a Chartist for a brief span of time as a way of exercising a political and imaginative freedom that transcended the physical limitations of a body he described as a 'decaying tenement' and which confined him to a room he likened to a prison or tomb. It examines the idealism and literary ambition that brought him to Chartism, and the harsh realities that led him eventually to abandon the cause in the chimerical pursuit of a cure.

Simon Morgan is Head of History and Professor of Modern British History at Leeds Beckett University. He is the author of *Celebrities, Heroes and Champions: Popular Politicians in the Age of Reform, 1810-1867* (Manchester: Manchester University Press, 2021), which was runner up for the Social History Society Book Prize in 2023. His most recent project is the AHRC-funded [Letters of Richard Cobden Online](#).

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From 'Hen-Chartists' to 'Lady Insurrectionists': Rethinking the gender politics of Chartism Dr Judy Cox

Dorothy Thompson's pioneering 1976 article 'Women and Nineteenth-Century Radical Politics' began the process of excavating the overlooked contribution of women to the Chartist movement. Thompson's research prompted a sense among historians that women's activism needed to be both unearthed and integrated into accounts of nineteenth century radicalism and the emergence of the working-class. Thompson's research was developed by Jutta Schwarzkopf in *Women and the Chartist Movement* (1991), the only book devoted to women and Chartism, and Anna Clark in *The Struggle for the Breeches* (1997). Both studies recovered the multiple ways in which women engaged with the Chartist Movement within a framework which focused on male radicals' efforts to reassert their authority over women. Their research helped to establish an interpretation of Chartism as a movement which venerated middle-class concepts of domesticity and female respectability and increasingly marginalised women. While several historians subsequently contested elements of this interpretation, my research supports a radically different interpretation of the gender politics of Chartism. Chartism established a reciprocal relationship with its female supporters. Women were crucial to sustaining Chartism as a mass movement and in return Chartism offered women unprecedented opportunities to organise, theorise, lecture and contribute to the press. Female Chartist lecturers established a bold and audacious public presence. Their speeches and activities were widely reported in the mainstream and Chartist media, reports which provide an invaluable source for recovering the voices of working-class women. Chartist women did invoke their duty to perform domestic duties in their speeches and addresses. But they also presented themselves as independent and influential activists and defied all conventions governing female behaviour. Significant and identifiable currents within Chartism expressed support for women's right to engage in political activism in the movement and to vote in parliamentary elections. Rather than retreating from political activism during the 1840s, as Thompson suggested, women became more assertive in pursuit of both the Charter and their own rights. The 1866 female suffrage petition demonstrates that female Chartists

created a legacy of female activism which survived to energise the later women's suffrage movement.

Judy Cox is a retired primary school teacher living in Haworth, West Yorkshire. She has recently been awarded a PhD from the University of Leeds for her research into women in the Chartist Movement. She is an active socialist and is on the editorial board of the *International Socialism Journal*.

Previous publications

William Blake: *Scourge of Empire* (London: Redwords, 1992, revised edition 2024)
The Women's Revolution: Russia 1905-1917 (Chicago: Haymarket Books, 2018)

How Marx and Engels Fought for Women's Liberation, *International Socialism Journal*, issue 166, March 2020

Rebellious Daughters of History (London: Redwords, 2020)

Genderquake: Women in Paris Commune, *International Socialism Journal*, issue 169, January 2021 (reprinted in *The Paris Commune: An ode to emancipation* (Resistance Books, 2021)

Wild, Rebel Soul: Ethel Carnie Holdsworth, *International Socialism Journal*, issue 178, April 2023

Navigating a Lemonade Sea: Engels and Utopian Socialism, *Socialist History Society Journal*, due June 2024



Mary Fildes - a studio portrait Professor Robert Poole

Mary Fildes, of the Manchester Female Reform Society, is best known for her role at Peterloo. She arrived on the front of Henry Hunt's carriage and waved a flag on the hustings before escaping when the troops attacked, as described in her recently-discovered deposition. She remained active into the 1830s and 1840s, and lived on until 1872, although little is known of the rest of her life. We do, however, have a photograph of her – a studio portrait, preserved in a family archive which allows us to contextualise her somewhat unexpected later life.

Robert Poole is Emeritus Professor of History at the University of Central Lancashire and author of *Peterloo: the English Uprising* (OUP, 2019) and the *Oxford DNB* entry on Mary Fildes.



Three beers for the Charter! Mark Crail

Temperance Chartists may have held the moral high ground, but this was a form of self-denial that did not appeal to all. Chartist meetings were regularly held in beer houses, and some pub landlords both hosted radical meetings and played a prominent part in the movement in their own right. Summing up the scepticism of temperance Chartism shared by many, Ernest Jones declared: 'Some tell you that teetotalism will get you the Charter: the Charter don't lie at the bottom of a glass of water.' I will be looking at a set of artefacts from the alehouse strand of Chartism's material culture, unpicking their message and suggesting how, why and for even for whom they may have been made. This will be an opportunity for those attending Chartist Day to see and examine for themselves a possibly unique survival from the period.

Mark Crail is an independent researcher focusing on the Chartist movement of the 1830s and 1840s. A journalist by background, he runs the Chartist Ancestors website.

and has been a speaker at Chartism Day events. He is also the author of *Tracing Your Labour Movement Ancestors* (2009). He edits the SSLH website, co-edits its members' newsletter, and manages the Society's social media.



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Helen Macfarlane: Scottish Connections David Black

Helen Macfarlane was born in 1818 into a family of gentrified Highland lairds who moved to Glasgow and prospered as calico manufacturers. As a true child of the Scottish Enlightenment, she was educated by the males in her family. Her commitment to Chartism followed her involvement with the Anti-Slavery movement in Glasgow. Having born witness to the 1848 Revolution in Vienna, she returned to Britain and wrote as 'Howard Morton' for George Julian Harney's weekly, the *Red Republican*. Alone amongst British radicals, her interpretation of 'continental socialism' was based as much on her understanding of Hegel as on her involvement in the 1848 Revolutions. Marx praised her as an 'original' and a 'rara avis'. Key sections of the *Communist Manifesto*, which she translated, explained for her how capitalist development led to disruption, such as the bankruptcy of the Macfarlane calico business, and unemployment and poverty for masses of workers. *Red Antigone*, the first biography of Helen Macfarlane, is also the saga of her 'clan' – of found and lost riches, and risky adventure, and tragedy.

David Black, who is from Tyneside and now lives in London, is a freelance journalist, and author of several books, including:

Helen Macfarlane: A Feminist Revolutionary Journalist In Mid-Nineteenth Century England (Lexington: 2003).

Helen MacFarlane: Red Republican: Essays, Articles and Her Translation of the Communist Manifesto. Annotated with an introduction (Unkant Publishing: 2013)

Red Antigone: The Life and World of Helen Macfarlane 1818-60 (BPC: 2024)

The Philosophical Roots of Anti-Capitalism: Essays on History, Culture, and Dialectical Thought (Studies in Marxism and Humanism, Lexington: 2014)

Psychedelic Tricksters: A True Secret History of LSD (BPC: 2022)

The Translator, the Hobgoblin, and the Making of the English Manifesto Sam Miller

The paper will introduce Helen Macfarlane, whose translation of *The Communist Manifesto* was the first English-language translation to be published. Macfarlane's translation appeared in George Julian Harney's *Red Republican* in late 1850 – and was quoted to alarm readers of *The Times* in September 1851. The paper will argue for the inherent interest of Macfarlane's translation. I will consider the possible significance and resonances of Macfarlane's allusion to '[a] frightful hobgoblin' in place of the now-more familiar 'spectre', situating it in the context of Chartist literature. I will consider, revisiting Miles Taylor's seminal 'The English face of Karl Marx', the questions the Macfarlane translation raises about the relationship between Marx and Chartism. I will reflect on the place of Macfarlane within intellectual history and how to think about Macfarlane today. This paper will have been developed from my Master's dissertation.

I am a graduate student on the Master's in Women's, Gender, and Sexuality Studies at Wadham College, the University of Oxford (with an expected completion date in June 2024). My graduate dissertation focuses on Helen Macfarlane's translation of *The Communist Manifesto*. I completed my undergraduate degree in History and English in 2020. I am broadly interested in the relationship between political education and class

consciousness, in their widest senses, and why such education has been effective under particular conditions. I will research, for my proposed DPhil in History, the reception and interpretation of Marxism in Britain from 1850 to 1950 through the gendered intellectual history of translations of Marx and Engels, with a focus on Macfarlane, Eden and Cedar Paul, and Dona Torr.

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Liberty, Equality and Rights in the National Complete Suffrage Union Huw Ryochi Davies



This paper examines the concepts of freedom, equality and rights discussed at two 1842 meetings of the National Complete Suffrage Union (NCSU) which sought to bring the middle class and Chartists together. Firstly, the paper argues that there was an ideological gap between the Chartists and middle-class delegates in their understandings of freedom. The middle-class tended to have an essentially negative, neo-roman idea of freedom, whereas the Chartists adopted a belief in “democratic freedom” which saw laws only as legitimate if one had a voice in prescribing them to oneself. Secondly, it argues that an ambiguity in the understanding of equality enabled the NCSU to push for an even distribution of voting rights from the relatively uncontroversial premise of natural equality, enabled them to avoid confronting the topic of women’s suffrage, and did not define the bounds of the equality for which they were advocating. Finally, it argues that a split between ‘evangelicals’ and ‘rationalists’ within the NCSU limited how far the two sides could cooperate. The evangelicals were committed to deriving their ideals from inner-light or scripture, whereas the rationalists took a more conventional constitutionalist and natural rights approach. Each of these points to possible reasons as to why a wider radical alliance between the middle classes and the Chartists could not be sustained. An ideological split on the idea of freedom may have led to suspicions within the middle-class that the Chartists were seeking to over-legislate, while the Chartists suspected that the middle-class would be willing to accept an arrangement short of the Charter’s demands. Confusion in the concept of equality, meanwhile, meant that it implied very different things to those who deployed the term. Finally, a firm attachment to abstract rights limited both the ability of the NCSU’s two sides to work together and their wider appeal among the middle-class.

Huw Davies holds an MA in History of Political Thought and Intellectual History from UCL and QMUL, and a BA in Philosophy, Politics and Economics from the University of Oxford. He currently works as a schoolteacher in London, having previously worked as a Police Officer in the Metropolitan Police Service.

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John Hanson: ‘a most astonishing man’ Dr John Sanders

For Feargus O’Connor, John Hanson was ‘a most astonishing man’: an assessment that accords with the biographical fragments available in the public record. These reveal him as an individual of great talent and justifiably high renown. Acquainted with the three ‘O’s of early nineteenth century popular politics – Oastler, Owen and O’Connor – he was a leading figure in one its agitational hotspots, Huddersfield. A member of the local Short Time Committee delegation who visited Richard Oastler to conclude the Fixby Hall compact in June 1831, he became a trusted lieutenant of the ‘Factory King’. He was in all likelihood amongst the ‘leading men’ who Robert Owen met in autumn 1833 and he went on to become a prominent local Owenite socialist. He also shared early Chartist platforms with Feargus O’Connor who remembered him as ‘a very intelligent operative from Yorkshire’. Now largely for-

gotten, he was a revered and influential member of the inner circle of Huddersfield radical leadership in the 1830s, a respected Owenite polemicist and lecturer in the late 1830s and early 1840s and a leading local naturalist and aspiring composer in the following decade. After a significant health trauma, in all probability a serious stroke, at some point in the mid-1840s, he devoted much of his time and energy to completing his grand project: a series of oratorios based on the four seasons. These were eventually performed (though not without difficulties) by leading members of the Huddersfield Choral Society in the 1850-56 period. Ambition accomplished, he upped sticks, left his adopted home town and went to live in Liverpool with his family. His remarkable life story extends from the revolutionary changes and political turmoil of early industrialism through to the supposed stability of the 'Age of Equipoise'. It provides a means of examining the multi-faceted local leadership of early working-class movements, investigating the supposed political and cultural accommodations of the middle years of the century and exploring the persistence of class-based fissures.



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Since retiring, after a career in adult, further, and higher education, I have returned to my earlier historical research. In the last four years I have authored a series of articles on popular radicalism and trade unionism in the 1820s and 1830s and have produced a book, *Workers of Their Own Emancipation: Working-class leadership and organisation in the West Riding textile district, 1829-1839*, published by Breviary Stuff. I am currently working on a biography of John Hanson, a leading Huddersfield radical and Owenite socialist.

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A Volcano by the Sea: The Life of William Woodward **1811-1901** Dominic Barron-Carter

William Woodward was a veteran and longstanding Chartist who became a leading light and touchstone of Brighton's radical politics from the 1830s, when he set up a vending business for unstamped newspapers, until his death in 1901. His passing was accompanied by a parade of 500 people, a front-page biography in *Reynold's Newspaper* and a eulogy by his friend and fellow radical, George Jacob Holyoake, a noted Co-operator and Secularist. Brighton's political identity in the first half of the nineteenth century was paradoxical, as it owed its prominence to the patronage of the Crown. Yet, at its elevation in 1832 to a parliamentary constituency in its own right, its electors, many of whom were working men, voted for MPs who represented their interests rather than those of the Crown. Woodward's political activity began during the agitation that surrounded the 1832 Reform Bill, however he hit his stride with the advent of Mass Platform Chartism in 1838. Throughout the agitation he was instrumental in keeping the movement alive in Brighton, which suffered from factionalism and geographic isolation from Chartist strongholds in London and the North of England. Despite the waning of Chartism in the late 1840s, Woodward remained steadfast in his radical democratic views for the next sixty years. He was a prominent member of Brighton's Mechanics Institute in the 1850s and helped found the Brighton Democratic Society as a successor to the defunct Brighton branch of the National Charter Association. During the 1860s and 1870s he continued to advocate for franchise reform and spoke out against British inaction during the American Civil War. From the 1880s his political advocacy expanded outwards as he decried the extension of the Contagious Diseases Act to Brighton and sympathised with the plight of the Boer Republics who would, until after Woodward's death, suffer the ire of Britain's imperialistic ambitions. His last appearance on the public platform was just six months before his death when he was elected delegate for Brighton at the inaugural convention of the National Democratic League.

Dominic Barron-Carter is an independent researcher specialising in nineteenth century radical politics in Norwich, Brighton, Merthyr Tydfil and the Orbiston Community. He has previously lectured at Manchester Metropolitan University and has received re-

search bursaries from both MMU and the Society for the Study of Labour History for his work on generational political continuities in Norwich and Motherwell.



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Some Passages in the Life of a [Tory] Radical? Disraeli and the Chartists Professor Mike Sanders

The 1840s saw three distinctive political projects – Chartism, the Anti-Corn Law League (ACLL) and ‘Young England’ – compete for working-class support. Historians of Chartism have tended to focus on the rivalry between Chartism and the ACLL rather than the relationship between Chartism and Young England (the index for Malcolm Chase’s *Chartism: A New History*, for example, contains 24 references to the ACLL but makes no mention of Young England). This paper charts the relationship between the Chartism and the ideological leader of Young England (and future Tory Prime Minister) Benjamin Disraeli. It begins by analysing the generally favourable attitude expressed in the pages of the *Northern Star* towards both Disraeli and Young England. As an opponent of the New Poor Law, a supporter of the Ten Hours Movement (as well as being one of only seven MPs to support Duncombe’s motion calling for a free pardon for Frost, Williams and Jones) Disraeli often received favourable notices in the *Star* in the early 1840s. Moreover, Young England’s interest in securing working-class access to the ‘land’ (particularly its support for allotments) was seized on by O’Connor who emphasised the affinities with his own ‘Land Plan’. Further evidence of Chartism’s interest in Disraeli’s ideas came in the form of an extensive engagement with Disraeli’s novel *Coningsby* (1844) which was reviewed and discussed in the *Star* between November 1844 and March 1845. Simultaneously, Disraeli was welcomed as an ally in the struggle with the ACLL and the paper argues that there was a brief but concerted effort by O’Connor and the *Star* to co-opt Disraeli for the Chartist movement. These efforts foundered, on a matter of foreign rather than domestic policy, following Disraeli’s support for the ‘Suppression of Cracow’ in March 1847. Thereafter, the *Star* adopts an unrelentingly hostile attitude towards Disraeli. The final section of the paper discusses Disraeli’s engagement with, and assessment of, Chartism in his novel *Sybil* (1845). It argues for an understanding of *Sybil* as Disraeli’s attempt to co-opt Chartism for Young England and focuses on the novel’s engagement with ‘Tory Radicalism’.

Mike Sanders is Professor of Nineteenth-Century Literature and Culture at the University of Manchester. His main area of research is the interplay of politics, aesthetics and culture in the Chartist movement in particular and the working-class movement more generally. His publications include *The Poetry of Chartism: Politics, Aesthetics, History* (2009), *Subaltern Medievalisms* (2021), as well as numerous articles on Chartist literature and culture. He is working on a co-authored monograph and an edited collection of essays arising out of the Piston, Pen & Press project.

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On the day...

Getting there

Chartism Day takes place in room 1.02 in the Palmer Building on Whiteknights Campus

Getting to Whiteknights campus from the centre of Reading is easy.

The 21 and 21a buses run from Reading train station in the town centre to our Whiteknights campus at regular intervals, 24 hours a day.

A single bus journey will cost you £2.00. You purchase your ticket on the bus and will need either the exact change or a contactless bank card).

The 21 and 21a buses come to campus and you should disembark at the Whiteknights House, Queen's Drive bus stop, shown below.

From the bus stop it is a five minute walk, mainly flat, to the Palmer Building.



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QR CODE FOR CAMPUS MAP

Or use Google Maps
(Use [this link](#) or search for Palmer Building Reading University)

Refreshments

We regret we are unable to provide refreshments during the day. We recommend that you bring your own food and drink; alternatively, there is a Co-op Food convenience store on campus a very short walk from the conference building.

Staying over

We are unable to recommend hotels, but both the [Sure Hotel, Best Western](#) and [Premier Inn Reading Central](#) are close to the campus.

Whilst you're here...

Graphic artist Polyp, whose new book *COURAGE: Luddites - Peterloo - Chartists - Suffragettes* will be on sale on the day has generously donated original artwork from the project. We will be holding a silent auction throughout the day, please visit the registration desk to find out more and place your bid (see p.12).

Postcards showing Chartist artefacts and documents will also be on sale at the registration desk. You can buy these at £5 for a set of six (see p.12).

Every penny from the auction and sale of postcards will go towards the costs of Chartism Day. Any money left over will go towards Chartism Day 2025.

Chartism Day Collectibles

Silent Auction

We will be running a 'silent auction' throughout the day to help raise money to fund Chartism Day. Head to the registration desk to place your bids—but keep checking back between sessions, and bid again if someone else comes in higher than you!

Lot 1. Fantastic portrait of William Cuffay.

This is the original artwork used in *COURAGE: Luddites - Peterloo - Chartists - Suffragettes*. Drawn in pencil with additional hand shading and approx. 15cm in height. Signed by Polyp.



Lot 2. 'Great figures from the Age of Revolutions'

Highly desirable Top Trumps set. Drawn by Polyp, made by the Top Trumps company and featuring lots of very familiar characters. Not available anywhere else.



Lot 3. Rare high-quality Peterloo badge and temporary tattoos.

Limited edition badge designed by Polyp for *Peterloo: Witnesses to a Massacre*, his 2019 book with Professor Robert Poole and Eva Schlunke. Plus six fun temporary tattoos.



Chartist Postcards

Set of six postcards featuring Chartist-era documents and objects. Available to buy from the registration desk (or email chartistancestors@gmail.com for details). £5 for a set of six

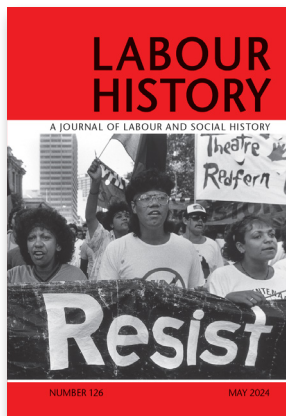


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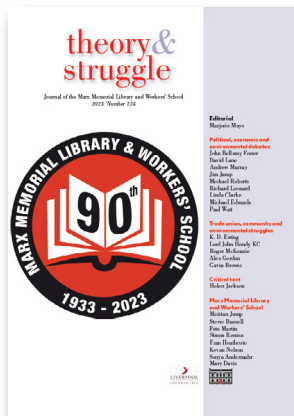
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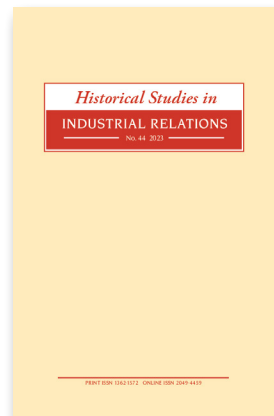
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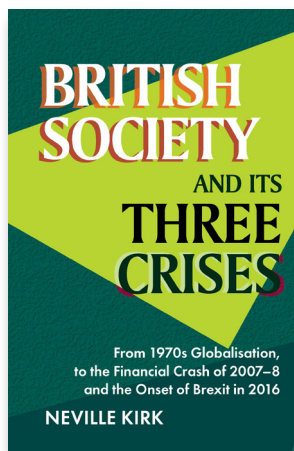
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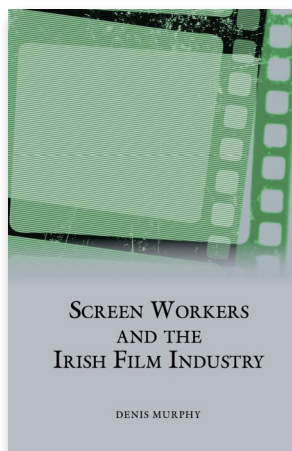
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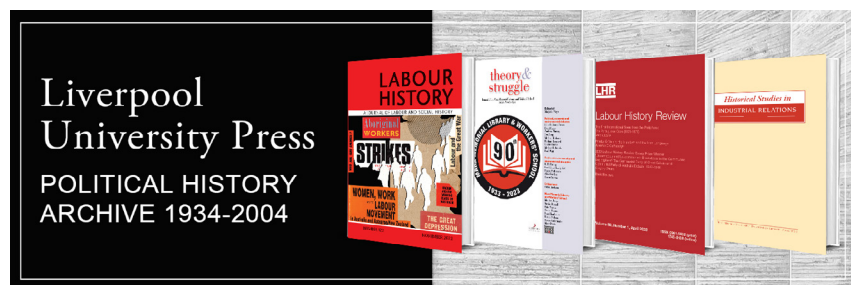
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