



A resource for anti-racist education

# **Black histories of Cheetham Hill**

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## Introduction

Cheetham Hill, along with nearby areas of Strangeways, Red Bank, and Greengate, has been shaped by migration, industry, and community life. These streets carry the stories of Black individuals and families who have made vital contributions to cultural, political and social life. From African sea merchants and abolitionists to community organisers and educators, Black histories in North Manchester are integral to understanding the city's past and present.

This resource offers an area-based and timeline-focused overview of Black presence and activism in Cheetham Hill and its surrounding neighbourhoods from the 1780s to the 1990s. It features global 19<sup>th</sup> century figures like Henry "Box" Brown and Frederick Douglass, alongside local leaders like Marilyn Cuffy and Ann Adeyemi. These stories are drawn from oral histories, archival materials, and community collections and are also supported by recommended readings, maps and multimedia resources.

Following an introduction to Cheetham Hill, this resource is divided into four sections:

- Black abolitionists in Strangeways
- Black workers in Greengate
- Black families and housing in Red Bank
- Black women's activism in Cheetham Hill

At the end of this guide is a glossary of terms, a reading list, a list of resources to explore further, and a list of key historical sites. Where possible, hyperlinks are included to digital collections, online material, and video or audio clips. All books for recommended reading are accessible through the Ahmed Iqbal Ullah RACE Centre and Manchester Central Library.

*Black Histories of Cheetham Hill* invites you to continue to explore, remember, record and celebrate the people and places that have influenced and shaped this vibrant part of Manchester.

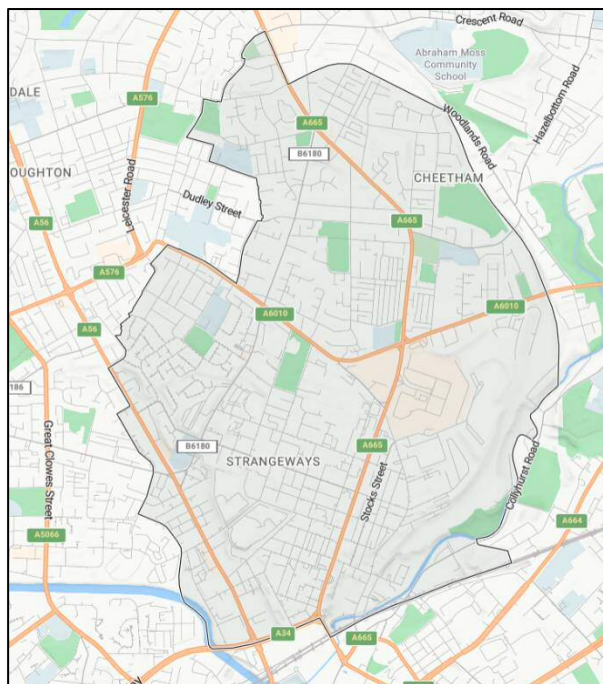
## Cheetham Hill

Cheetham is a district located just north of Manchester city centre, sharing a border with Salford, Crumpsall, Broughton, Harpurhey, and Collyhurst. Cheetham Hill is known for its busy high street, diverse communities, and history as a hub of migration. The area is served by two main roads (Cheetham Hill Road and Bury New Road) and sits within the M8 postcode.

### Read

Martin Gittins. (2021). [A history of Cheetham Hill Road](#). Available at: Central Library.

Cheetham Hill Road was once part of a Roman route linking Deansgate to Ribchester and continues to be the spine of the Cheetham Hill area. Cheetham Hill Road is now lined with places of worship, independent businesses, community organisations and cultural centres that reflect the many communities who have settled here over time.



**Figure 1.** [Cheetham Hill area](#). Bing Maps.

Historically, Cheetham was a township that was incorporated into the Manchester township in 1838, and later into the civil parish of North Manchester in 1896. Cheetham's boundaries included Strangeways, [Cheetwood](#), Red Bank, [Smedley](#) and Stocks (now the site of Manchester Fort retail park). The area evolved from a rural farmland to a heavily industrialised part of the city by the early 20<sup>th</sup> century, shaped by its growing railways, mills, and urban development.

### Read

Martin Gittins. (2018). [Smedley: the forgotten suburb](#). Available at: Central Library.

## Look

### [Manchester and its Environs, 1824](#)

The survey shows the Strangeways area and York Street (now Cheetham Hill Road) in the top centre of the map. The Cheetham Arms are also visible on the left side.

### [Manchester and Salford, 1849](#)

Ordnance Survey with Strangeways at the top centre, and Green Gate on the other side of River Irwell.

### [Collegiate Church Ward, 1851](#)

Collegiate Church municipal ward of the township of Manchester with York Street (now Cheetham Hill Road) running across the top and Red Bank running through the middle of the map.

The history of Cheetham Hill cannot be easily separated from its surrounding areas since community life and patterns of migration do not fit neatly into civic borders. For example, the Greengate area of Salford just across the River Irwell, has long been connected to Black lives in Strangeways and Cheetham Hill. As a result, this resource focuses on four key areas connected to the Cheetham Township to account for experiences of migration, displacement, and Black lives that extend beyond the immediate Cheetham Hill area.

These areas are [Strangeways](#), [Greengate](#), [Red Bank](#), and [Cheetham Hill](#). Together, these neighbourhoods hold rich Black histories that have often been overlooked in traditional archives. Nonetheless, these histories continue to live on through Cheetham Hill's buildings, oral histories, and community memories and remain an important part of Manchester and British Black histories.

## Read

Parise Carmichael-Murphy. (2023). [Hidden Histories: Black in Manchester](#). Available at: RACE Centre.

Over the decades, Cheetham Hill has become home to Irish, Jewish, South Asian, African, Caribbean and Eastern European residents, among many others. These communities continue to shape the rich social, religious and political life in the area.

## Black Abolitionists in Strangeways

In the late 18<sup>th</sup> and 19<sup>th</sup> centuries, Strangeways was a primarily rural and middle-class area. It featured grand houses, big gardens, a hall, and many open green spaces. By the mid-1880s Strangeways had become a growing hub of urban activity, with the development of Boddingtons Brewery, Manchester Victoria Station, the Assize Courts, and Strangeways Prison.

### Read

Monty Dobkin. (1984). [\*Broughton and Cheetham Hill in Regency and Victorian times\*](#). Available at: Central Library.

The area also played an important role in Britain's abolitionist movement. In 1787, the Collegiate Church (now Manchester Cathedral), hosted one of Britain's earliest public anti-slavery meetings. British abolitionist Thomas Clarkson addressed the crowd and later wrote about his surprise at the presence of around fifty Black attendees at the meeting. This group of Black attendees reflects the early political consciousness of Manchester's Black residents but also indicates the early establishment of Black communities living in nearby neighbourhoods such

as Greengate and Strangeways.

### Read

Thomas Clarkson. (1808). [\*The history of the African slave trade\*](#). Available at: Special Collections, Central Library.

Another figure connected to abolition in North Manchester was Julia Griffiths, who collaborated closely with Frederick Douglass, the formerly enslaved American orator and activist. Douglass lived in St Ann's Square briefly during his tour of Britain in the mid-1840s. Julia Griffiths supported Frederick's work in the United Kingdom and the United States and kept in touch with him through letters – including a letter sent from Cheetham Hill in 1855.

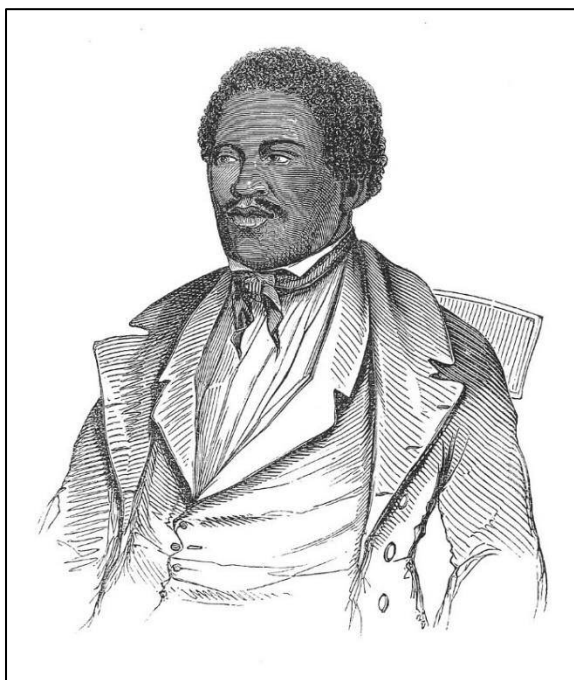
### Look

#### [The Frederick Douglass Papers](#)

Julia Griffith wrote a letter to Frederick Douglass (September 22, 1855) addressed from Cheetham Hill.

One of the most well-known abolitionists who settled in Manchester was Henry "Box" Brown. Henry was born into slavery in Virginia, United States and escaped in 1849 by mailing himself in a wooden crate to abolitionists in Philadelphia. After arriving in England, he became known as a powerful speaker and performer, often

reenacting his escape as part of anti-slavery lectures. The 1871 census records show that Henry lived with his wife, two children and a servant at 87 Moreton Street in Strangeways, alongside several yarn and cloth merchants.



**Figure 2.** Etching of Henry Box Brown.  
[Wikimedia Commons](#).

### Read

Henry Box Brown. (2002). [Narrative of the life of Henry Box Brown](#). Available at: Central Library.

James Watkins, also a formerly enslaved abolitionist from Maryland, lectured in Manchester and spoke at the Wesleyan Chapel in Cheetham Hill. Along with Frederick Douglass and Henry “Box” Brown, Watkins worked to raise awareness of slavery through public speaking and writing.

He is also recorded in the 1871 census as living at 73 Piccadilly (now Piccadilly Tavern).

Churches and chapels in and around Strangeways and Cheetham Hill served as centres of worship, but also functioned as political spaces where anti-slavery lectures and meetings were held. These buildings created links between global movements and local communities, playing an important role in the transatlantic movement and network for the abolition of slavery.

### Did you know?

Friedrich Engels came to Manchester in 1842 and observed industrial working conditions in the city. In 1845 he published *The Condition of the Working Class in England* after visiting the slums of Manchester – writing about areas like Cheetham Hill, Hulme and Salford. For some time, Engels stayed on [Great Ducie Street](#), Strangeways.

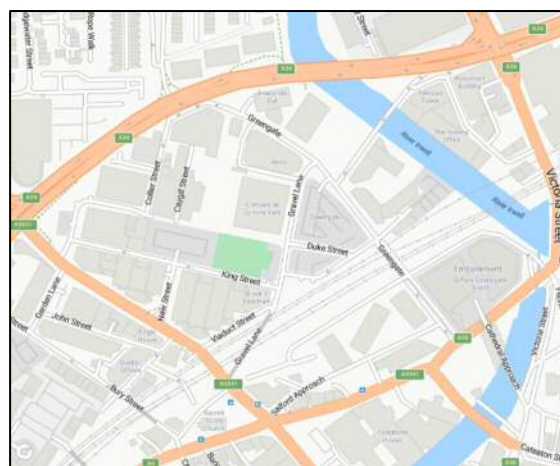
### Read

Friedrich Engels. (2009). [The condition of the working class in England](#). Available at: Central Library.

## Black Workers in Greengate

In the late 19<sup>th</sup> and early 20<sup>th</sup> centuries, Greengate in Salford became a densely populated industrial neighbourhood. Located just across the River Irwell from Manchester Cathedral, Greengate was closely tied to the cotton industry and shipping networks that connected Manchester to the wider British Empire. The area became known for its textile mills, dye works, and crowded worker houses.

After the First World War (1914–18), Greengate became home to one of Manchester’s earliest Black communities. African seamen, factory workers and labourers arrived in the area to work, given its proximity to the docks and industrial buildings. Over time, Greengate became known as the “Black Quarter”, reflecting its recognition as a hub for the growing African, Caribbean, and African American residents.



**Figure 3.** Greengate area, Salford. [Bing Maps](#).

Despite their contributions to rebuilding the country after the war, Black residents in Greengate experienced racism, heavy policing, and poor living conditions. In June 1919, tensions escalated into what became known as the “Race Riots” — a series of violent attacks on Black communities across British port cities including Salford, Liverpool and Cardiff. Around sixty Black men were living in Greengate at the time of the Race Riots. They were frequently policed for socialising in groups and with white women. But despite the discrimination and hardship they faced, the small community stood up for one another.

### Read

Jacqueline Jenkinson. (2009). [Black 1919: riots, racism and resistance in imperial Britain](#). Available at: RACE Centre.

The British government also devised a scheme to repatriate Greengate's Black residents. In June 1919, several Black residents were repatriated to Sierra Leone on the *SS Batanga*, although most Greengate residents refused to leave and asserted their right to remain in Britain.

### Did you know?

[Temple Square](#) was built in Cheetham Hill in 1919 as housing for returning war veterans.

Throughout the 1920s, the Black community in Greengate continued to grow. Among them was Anya Azura, a ship's stoker from Calabar, Nigeria who lived in Greengate with his wife Ada. Anya and Ada later moved to Whalley Range where they raised three daughters – Kath Locke, Coca Clarke and Ada Phillips – who each became radical activists and community organisers.

### Read

SuAndi. (2014). [Afro solo UK 39 life stories of African life in Greater Manchester 1920-1960](#). Available at: RACE Centre.

By the 1930s, the housing stock in Greengate had significantly deteriorated and the area was designated a slum clearance zone. Many of the area's residents relocated to Red Bank and Cheetham Hill where the housing

was bigger and more affordable.

### Look

#### [Archives+](#)

1930s photo of children in the street suspected to be taken in the Strangeways area.

During the Second World War (1939–45) workers from the Caribbean came to Manchester for education, training and employment opportunities. For example, Syd Boxer arrived in Manchester from Jamaica in 1942. He attended an engineering training centre at Smedley Lane, Cheetham Hill, before working at the Metropolitan-Vickers Electrical Company.

### Listen

#### [Online Memory Box](#)

Audio from Mr. Boxer from Jamaica who speaks about attending an engineering training centre in Smedley Lane, Cheetham Hill.

### Visit

The [Manchester Studies Collection](#) (GB131.1103) at Tameside Local Studies and Archives holds several recordings categorised as "West Indian immigrant interviews".

## Black Families and Housing in Red Bank

By the mid-20<sup>th</sup> century, inner parts of Manchester were being redeveloped and the Red Bank area of Cheetham Hill emerged as a new home for Black families. After the clearance of Greengate in the 1930s, Manchester's growing African community moved into areas like Red Bank, where the housing offered more space and affordability. Located just east of Strangeways and across Cheetham Hill Road, Red Bank had historically been a working-class neighbourhood. The housing in Red Bank was rows of 1840s terraced housing and by the mid-19<sup>th</sup> century, the area had become home to Jewish immigrants and later a growing retail industry.

### Did you know?

[Joseph Abraham Hyman](#) was a Polish-Jewish immigrant who in 1911 lived at 45 Stocks Street in Cheetham Hill. Joseph survived the Titanic shipwreck in 1912 and eventually returned to Cheetham Hill where he opened a kosher deli on [Waterloo Road](#).

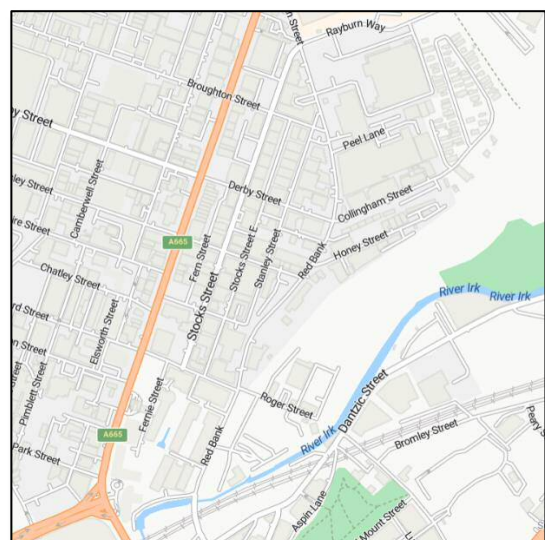
In areas like Red Bank and Cheetham Hill, Black families created mutual aid networks and community clubs to support one another. In the 1930s, the

Kru Club was established in Cheetham Hill by West African seafarers to offer support for Kru men and their families navigating life in Britain. Thomas Jasper chaired the Manchester Kru Club and lived with his family on Waterloo Road. Other organisations like the African Brotherhood and Ghanaian Society formed to provide solidarity and celebrate cultural heritage. These clubs often operated by hosting meetings out of members' homes and renting spaces like Cheetham Town Hall for social events.

### Look

#### [We didn't all arrive on the Windrush](#)

Lee Jasper recalls his grandfather's (Thomas Jasper) migration to Cheetham Hill and his role as Chairman of Manchester Kru Club.



**Figure 4.** Stocks Street and Red Bank. [Bing Maps](#).

### Did you know?

The first Marks & Spencer headquarters was based at a purpose-built warehouse on [Derby Street](#).

As the Jewish community began to move north into Cheetham Hill and Prestwich, Black families moved into their terraced homes. Jewish landlords rented their homes to the growing number of multiracial families who were experiencing discrimination in employment and housing.

### Read

SuAndi. (2019). [Strength of our mothers](#). Available at: RACE Centre.

Ann Adeyemi was born in 1951 and grew up on Stocks Street in Red Bank. Her father was Liberian and arrived in Manchester in the 1930s as a merchant seaman. Her mother was of mixed Irish and Liberian heritage. Ann lived with her parents in the terraced homes owned by her Irish grandmother. In the late-1950s a compulsory purchase order (CPO) forced the clearance of homes on Stocks Street, displacing families like the Adeyemi family and the networks they had built in the area. While some families from Red Bank moved further north into Cheetham Hill, others relocated further away to Middleton. Similar slum clearance

policies affected neighbourhoods across Manchester, including in Hulme where entire estates of Victorian terraced housing were demolished to make way for high-rise developments.

### Listen

[Life in Cheetham Hill](#)

Ann Adeyemi speaks about growing up in the house on Stocks Street.

Throughout the 1950s, Black communities were also becoming established in south Manchester. The South Hulme Evening Centre was opened in 1953 by Nobel Prize-winning economist Arthur Lewis, to provide adult education for working-class residents in Cheetham Hill, Hulme and Moss Side.

Despite the challenges of displacement and economic exclusion, Cheetham Hill remained a centre of social and cultural life for Black families. Caribbean migrants established social clubs and informal gathering spaces around Queen's Road. The British Legion Centre (which later became the Irish World Heritage Centre) became a multipurpose venue for Caribbean and Irish residents. Caribbean and Irish communities in Cheetham Hill established shebeens – like Banjo's cellar club off Cheetham Hill Road.

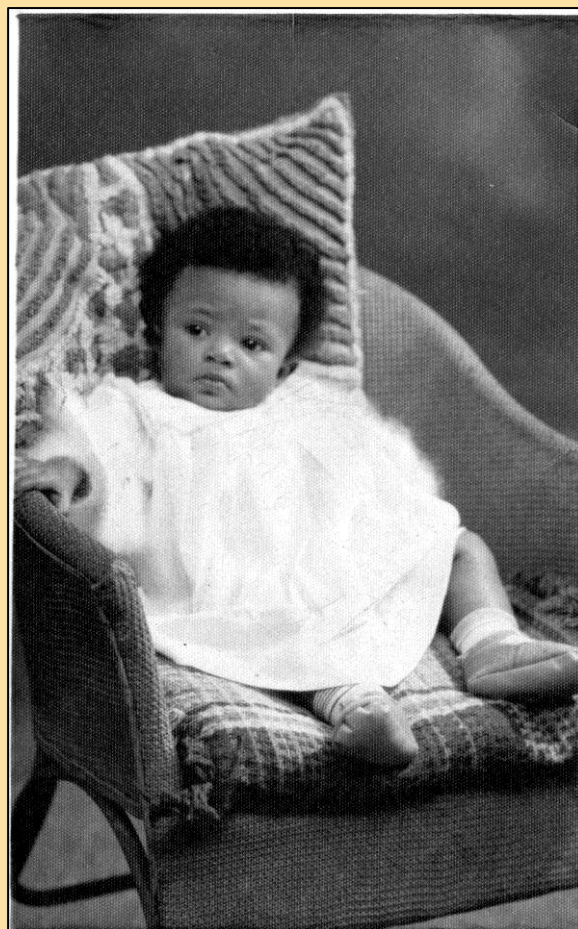
## Ann Adeyemi

Ann Adeyemi was born in 1951 in Cheetham Hill. She lived in a house on Stocks Street with her parents and grandparents. Ann's Irish grandmother and Liberian grandfather met at Salford docks. Her mother, Mary Dixon, was born in 1920. Ann's father, James Adeyemi, was born in Liberia but grew up in Sierra Leone. James travelled with the merchant navy, coming to Manchester in the 1930s. In Cheetham Hill, James organised with the Kru Club.

### **Ann Adeyemi Collection (GB3228.89)**

Ann Adeyemi donated her biographical collection to the Ahmed Iqbal Ullah RACE Centre in 2010.

The collection includes a remembrance of her mother's first Holy Communion (1928), her father's passport (1940), a photograph of her parents at a Kru Party (1950s) and a letter from the Liberian United Peoples Organization (1970).



**Figure 5.** GB3228.2/2/18 - Photograph of Ann as a baby, 22 Sep 1951. From the Ann Adeyemi Collection (GB3228.2).

### **Look**

Several items from Ann's collection have been digitised in [The Ann Adeyemi Collection blog](#).

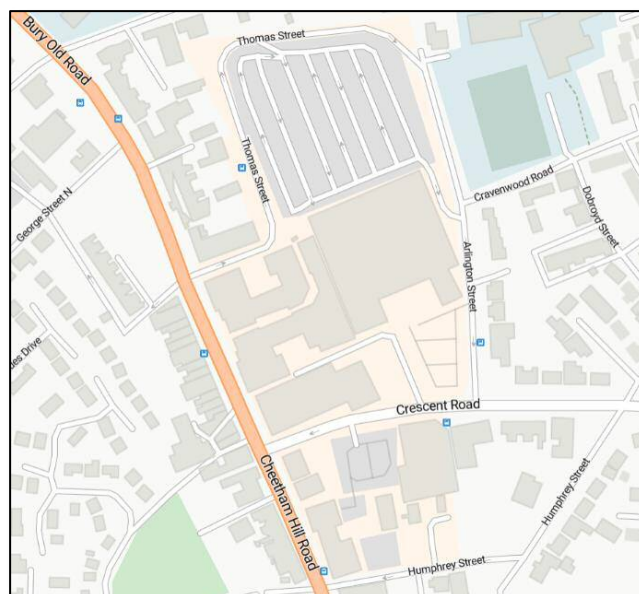
### **Listen**

Ann also gave oral history interviews (MAN/Hi.2/ADE) along with her collection and some snippets from those interviews are available on [SoundCloud](#).

## Black Women's Activism in Cheetham Hill

From the 1970s to the 1990s, Cheetham Hill became an important space for Black women's activism in Manchester. Across neighbourhoods like Cheetham Hill, Hulme and Moss Side, Black women built grassroots networks to support their communities, organise politically, and challenge injustices relating to race and gender.

An influential figure in this movement was Marilyn Cuffy, a community organiser, youth worker, educator and campaigner who settled in Cheetham Hill in the 1980s. Marilyn played a leading role in building local capacity by co-founding organisations and support systems that centred the voices and needs of Black and Asian women and girls. Her work connected groups such as the Black Women's Action Group, Association for West African Women and North Manchester Women's Aid. Much of Marilyn's organising throughout the 1990s was based at the Black Resource Centre located in the Old Library Building on Cheetham Hill Road.



**Figure 6.** Cheetham Hill Road. [Bing Maps](#)

The Black Resource Centre was a vibrant community hub that hosted the Manchester Black Community Trust, the African Cultural Society and the North Manchester African and Caribbean Elders Care Group. The centre featured a café, print shop and computer hall that provided access to education and technology for residents. The centre hosted the national Black Writers Conference in the 1990s, organised by poet and author Pete Kalu.

The Black Resource Centre evolved from earlier organisations like the Cheetham Hill Community Association and the Cheetham Hill Advice Centre which was founded in the late 1970s to help residents navigate the welfare system and access services. As community needs grew, so did the range of

services and initiatives offered through these institutions.

Schools in Cheetham Hill also served as essential community anchors by offering meeting space for a range of women-led initiatives. The Asian Women's Association was based at the Anjuman-E-Khawateen Centre (formerly Temple Primary School) and had developed out of the Cheetham Asian Girls Project led by Marilyn Cuffy. Black girls and women in Cheetham Hill also extended their collaborations with Black women's groups in South Manchester – including Abasindi Co-operative in Hulme – to join up for immigration defence campaigns.

#### **Read**

Steve Cohen. (no date). [Immigration controls how they affect Black people, how they affect women, Home Office secret instructions, powers of immigration officials, the new rules](#). Available at: RACE Centre.

Other Black women's groups in Cheetham Hill included the Association for West African Women and the Black Women's Action Group at the Black Resource Centre, as well as the Black Women's Workers Group and Black Women's Education Group based at Abraham Moss.

#### **Read**

Sonia Davis & Veronica Cooke. (2002). [Why do Black women organise? A comparative analysis of Black women's voluntary sector organisations in Britain and their relationship to the state](#). Available at: RACE Centre.

In addition to cultural and welfare work, activists in Cheetham Hill also addressed public health. In 1993, local residents established the North Manchester Black Health Forum (now known as Hopewell), as a user-led charity dedicated to addressing health inequalities and improving economic outcomes for Black residents.

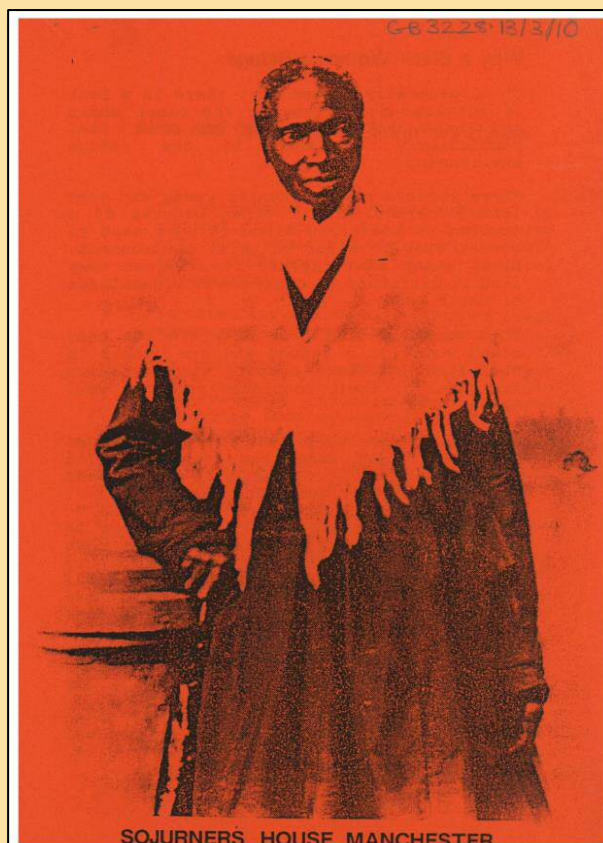
## Marilyn Cuffy

Marilyn Cuffy was born in Dominica in 1952 and moved to London as a child. Marilyn came to Cheetham Hill in the 1980s where she worked as a Neighbourhood and Community Worker. Marilyn played a key role in establishing groups for Black and Asian women and girls, founding the Black women's refuge Sojourner's House, and leading the Manda Kunda Defence Campaign.

### **Marilyn Cuffy Collection (GB3228.13)**

Marilyn Cuffy donated her community organisation collection to the Ahmed Iqbal Ullah Race Centre.

The collection includes papers from 1976–2003 for the Black Resource Centre, Black Women's Commune Group, Cheetham Asian Women's Association, Black Women in Local Authority Group, Black Women's Workers Group, and Black women in Education and Community Work Group.



**Figure 7.** GB3228.13/3/10 – Cover of a leaflet for Sojourner's House. From the Marilyn Cuffy collection (GB3228.13).

### **Watch**

Marilyn contributed to the [Women of the Soil](#) project, where she reflected on her work.

### **Look**

Marilyn also spoke about her work in an [International Women's Day blog](#).

## Conclusion

Cheetham Hill's streets and buildings are layered with histories of migration, labour and activism. From the early abolitionist meetings in Strangeways to the grassroots women's organisations of the 1990s, this area of North Manchester has been shaped and reshaped by those who have called it home.

Today, Cheetham Hill continues to reflect the values and legacies of those who came before. The area's shops, schools, places of worship and community organisations continue to hold traditions of education, solidarity and mutual support. Some buildings still stand as markers of past organising (like the Old Library Building which housed the Black Resource Centre), while other buildings have been repurposed or demolished.

This resource highlights how Black histories in Cheetham Hill are an integral part of Manchester's Black histories. The Black histories of Cheetham Hill are not only preserved in archives or books, but in oral histories, family photographs, and everyday memories of its residents. Cheetham Hill is not just a place, it is a living archive. By exploring and sharing these stories, *Black Histories of Cheetham Hill* honours the contributions of Black communities to Manchester's past, ensuring that their legacies continue to shape its future.

The next few pages include a glossary of key terms, a list of resources for further exploration, a list of key Black history sites in Cheetham Hill, and information about the archives at Ahmed Iqbal Ullah RACE Centre and Education Trust.

## Glossary

<b>abolitionist</b>	A person who advocates for the ending of slavery.
<b>compulsory purchase order (CPO)</b>	A legal function that allows local authorities to obtain property without the owner's consent, for redevelopment, demolition, or restoration.
<b>Kru</b>	A tribe of West Africa, indigenous to southern Liberia and southwestern Ivory Coast known for their seafaring skills.
<b>mutual aid</b>	A form of community support formed to provide help to one another without reliance on formal institutions.
<b>repatriate</b>	To send someone or something to their country of origin.
<b>shebeen</b>	A bar or club where alcohol was sold without a license.

## Reading List

A list of all the books referenced throughout this resource, available to read or loan from the RACE Centre or Central Library. Links are provided for those also available to read online and you can find the others by [searching the library catalogue](#).

### ***The condition of the working class in England***

by Friedrich Engels  
Oxford University Press, 2009

### ***Narrative of the life of Henry Box Brown***

by Henry Box Brown  
Oxford University Press, 2002

### ***Black 1919: riots, racism and resistance in imperial Britain***

by Jacqueline Jenkinson  
Liverpool University Press, 2009

### ***Smedley: the forgotten suburb***

by Martin Gittins  
Bradford Falls Publication, 2018

### ***A history of Cheetham Hill Road***

by Martin Gittins  
Independent Publishing Network, 2021

### ***Broughton and Cheetham Hill in Regency and Victorian times***

by Monty Dobkin  
Neil Richardson, 1984

### ***Hidden Histories: Black in Manchester***

by Parise Carmichael-Murphy  
University of Manchester, 2023  
Available online at:  
[tinyurl.com/BlackInManc](https://tinyurl.com/BlackInManc)

### ***Why do Black women organise? A comparative analysis of Black women's voluntary sector organisations in Britain and their relationship to the state***

by Sonia Davis & Veronica Cooke  
Policy Studies Institute, 2002

### ***Immigration controls how they affect Black people, how they affect women, Home Office secret instructions, powers of immigration officials, the new rules***

by Steve Cohen  
Manchester Law Centre, (no date)

### ***Afro solo UK 39 life stories of African life in Greater Manchester 1920-1960***

by SuAndi  
artBlacklive, 2014  
Available online at: [afrosolouk.com](https://afrosolouk.com)

### ***Strength of our mothers***

by SuAndi  
Black Arts Alliance, 2019  
Available online at: [ourmothers.org](https://ourmothers.org)

### ***The history of the African slave trade***

by Thomas Clarkson  
No publisher, 1808

## Resources

This section includes materials that offer ways to explore the histories of Cheetham Hill and surrounding areas.

 [Ann Adeyemi Oral History](#)  
**Ahmed Iqbal Ullah Race Relations Resource Centre**

Ann talks about family, migration, and growing up in Red Bank.

 [The Black Peril](#)  
**Soweto Kinch**

An album celebrating 100 years of Black music inspired by the race riots of 1919.

 [Bury New Road](#)  
**Bury New Road Heritage Fund**


Heritage project on the people and events connected to Bury New Road.

 [Cheetham & Crumpsall Heritage Society](#)  
**Facebook**

Established to bring together people with an interest in the history and heritage of the two suburbs.

 [Explore Maps](#)  
**Old Maps Online**

Interactive map with a timeline showing how areas developed over time.

 [Exploring Greater Manchester](#)  
**Manchester Geographical Society**


Walking tour of Cheetham Hill Road tracing the area's diversity.

 [Online Memory Box: Cheetham Hill](#)  
**Archives+**


Images from Cheetham Hill with worksheets as prompts to record memories.

 [One Princess of Cheetham Hill](#)  
**Josephine Oniyama**

In this song, Josephine reflects on her visit to Cheetham Hill.

 [Our M8s – Stories](#)  
**Royal Exchange Theatre**

M8 Ambassadors share stories from across Cheetham Hill and Crumpsall.

 [Photo Archive](#)  
**Salford & Cheetham Hill in Focus**

Digitised collection of images from 1950–60s of life in Salford and Cheetham Hill.

 [Up the Hill: Cheetham Hill Audio Stories](#)  
**Royal Exchange Theatre**

A seven-part podcast exploring the past, migration, community, space, and future of Cheetham Hill.

## **Cheetham Hill Black History Sites**

Below is a list of some key sites of Black history in Cheetham Hill and surrounding areas. Each hyperlink takes you to the site on Google Maps – use Street View to see what that site looks like today.



### **[Manchester Cathedral, City Centre](#)**

A 1787 abolitionist meeting here marks some of the early Black presence and political organising in Manchester.



### **[Greengate, Salford](#)**

After World War 1 ended in 1918, this area became known as the “Black Quarter” due to the growing presence of African sea merchants settling close to the River Irwell.



### **[Julia Street, Strangeways](#)**

Between Julia Street and Trinity Way ran Moreton Street where in 1871, Henry “Box” Brown lived with his family at number 87 alongside merchants and traders.



### **[Stocks Street, Red Bank](#)**

Anti-racist

educator Ann Adeyemi’s childhood home was on this street, where she lived during the 1950s.



### **[Cheetham Town Hall, Cheetham Hill](#)**

This site was used as a social meeting place to host parties for the Kru Club and their families.



### **[Queens Road, Cheetham Hill](#)**

This site (now McDonalds) was home to the original Irish World Heritage Centre which had previously been a social base for the growing Caribbean community throughout the 1960s.



### **[Schoolside Close, Cheetham Hill](#)**

This is the site of the original Temple Primary School building which was home to the Anjuman-E-Khawateen Centre, where Marilyn Cuffy led educational and empowerment work with Asian and Black women and girls.



### **[Waterloo Road, Cheetham Hill](#)**

Thomas Jasper

(Chair of the Kru Club) lived off Waterloo Road. The mutual aid organisation played an important role in supporting African seafarers and their families.



### **[Woodville Resource Centre, Cheetham Hill](#)**

This centre was home to the West African Resource Development Agency (WARDA) in the 1980s. Hopewell (previously known as North Manchester Black Health Forum) is based here.



### **[Abraham Moss, Crumpsall](#)**

Workplace of Marilyn Cuffy (Neighbourhood Worker) and Ann Adeyemi (Head of Drama). Manchester Black Women’s Workers Group was also based here.



### **[Old Library Building, Cheetham Hill](#)**

Was home to the Black Resource Centre, a hub for information, support, and cultural celebration for Black communities in North Manchester.

## Ahmed Iqbal Ullah RACE Centre & Education Trust

This resource was commissioned by the Ahmed Iqbal Ullah RACE Centre and Education Trust. It was researched and written by Parise Carmichael-Murphy in June 2025.

The Ahmed Iqbal Ullah RACE Centre and Education Trust is a specialist open-access library and archive, focusing on the study of race, migration and thinking about race, anti-racist activism and the fight for social justice.

### Contact



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Visit the Ahmed Iqbal Ullah RACE Centre to learn more about Cheetham Hill Histories. Along with the **Marilyn Cuffy (GB3228.13)** and **Ann Adeyemi (GB3228.2)** collections covered in this resource, the RACE Centre also holds several other collections that feature the Cheetham Hill area. These include:

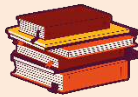
### **Cheetham Hill Advice Centre**

**(GB3228.78)**: this includes annual reports, management committee meetings, and other administrative papers.

**Farhat Khan (GB3228.83)**: this is the collection of Farhat Khan, an advice worker at Cheetham Hill Advice Centre, and her anti-deportation campaign.

**Steve Cohen (GB3228.28)**: this collection features anti-deportation and immigration campaigns and information leaflets.

**Manchester Ukrainian Community (GB3228.89)**: this collection includes photographs and oral history of the Manchester Ukrainian community in the 1950s.



Ahmed Iqbal Ullah  
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