

Exploring Greater Manchester

a fieldwork guide

Web edition edited by Paul Hindle



A new guide augmenting those in
the original printed edition (1998) edited by Ann Gardiner,
Paul Hindle, John McKendrick and Chris Perkins

Changing landscapes of an inner city street: illustrating Manchester's multi-ethnic legacies and current diversity.

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Aims: This walking tour investigates traces of the multi-ethnic past of a changing urban landscape. It examines a present-day landscape whose components range from the nineteenth century immigrant heritage of Irish Roman Catholic churches and Jewish synagogues to modern churches, mosques and temples relating to the many faiths currently practised in twenty-first century Manchester. It also looks at how buildings that have served different communities for nearly two centuries have changed their functions and have heritage values and now house business or community activities that currently contribute to Manchester's dynamism.

The walk has links with two other walks in this series: Manchester City Centre Churches (Connelly *et al.*, 2015) and Angel Meadow: the Irish and Cholera in Manchester (Busteed and Hindle, 2014). Readers may like to include Manchester Cathedral in this walk as it is close to Victoria station. This walk starts at Victoria Station, and includes Chetham's College and Library before proceeding up Cheetham Hill Road. The Angel Meadow walk, which also starts at the station, goes down to the River Irk leaving Red Bank on the walker's left. Details about the Cathedral are in the City Centre Churches walk.

Starting point: The booking hall of Victoria Station

Estimated time: 2 hours

Further Information:

Hartwell, C. (2001) Manchester. Yale University Press, New Haven.

Parkinson-Bailey, J.J. (2000) Manchester: An architectural history. Manchester University Press, Manchester.

Scantlebury, E. (1995) Muslims in Manchester: The depiction of a religious community. *Journal of Ethnic and Migration Studies*, 21, 425-435.

Williams, B. (2008) Jewish Manchester: an illustrated history. Breedon, Derby.

Maps: Ordnance Survey Greater Manchester Street Atlas (large scale city centre pages)

Adshead's twenty four illustrated maps of the township of Manchester: divided into municipal wards: Corrected to the 1st. May, 1851

http://johannes.library.manchester.ac.uk:8181/luna/servlet/detail/maps002~1~1~340314~123176?sort=Reference_Number%2CReference_Number%2CReference_Number%2CPage&qvq=q:adshead%2Bmaps;sort:Reference_Number%2CReference_Number%2CReference_Number%2CPage&mi=1&trs=24

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Introduction

Long existing as an industrial district, Cheetham Hill is the home of a multi-ethnic community, a result of several waves of immigration. Cheetham Hill was taken into the Manchester township in 1838 as part of the first phase of incorporation, at which date it was more country than town. In subsequent decades, its proximity to Victoria Station helped it to grow into a changing, immigration-stimulated community. In the mid nineteenth century, the area attracted Irish people fleeing the Great Famine. From the

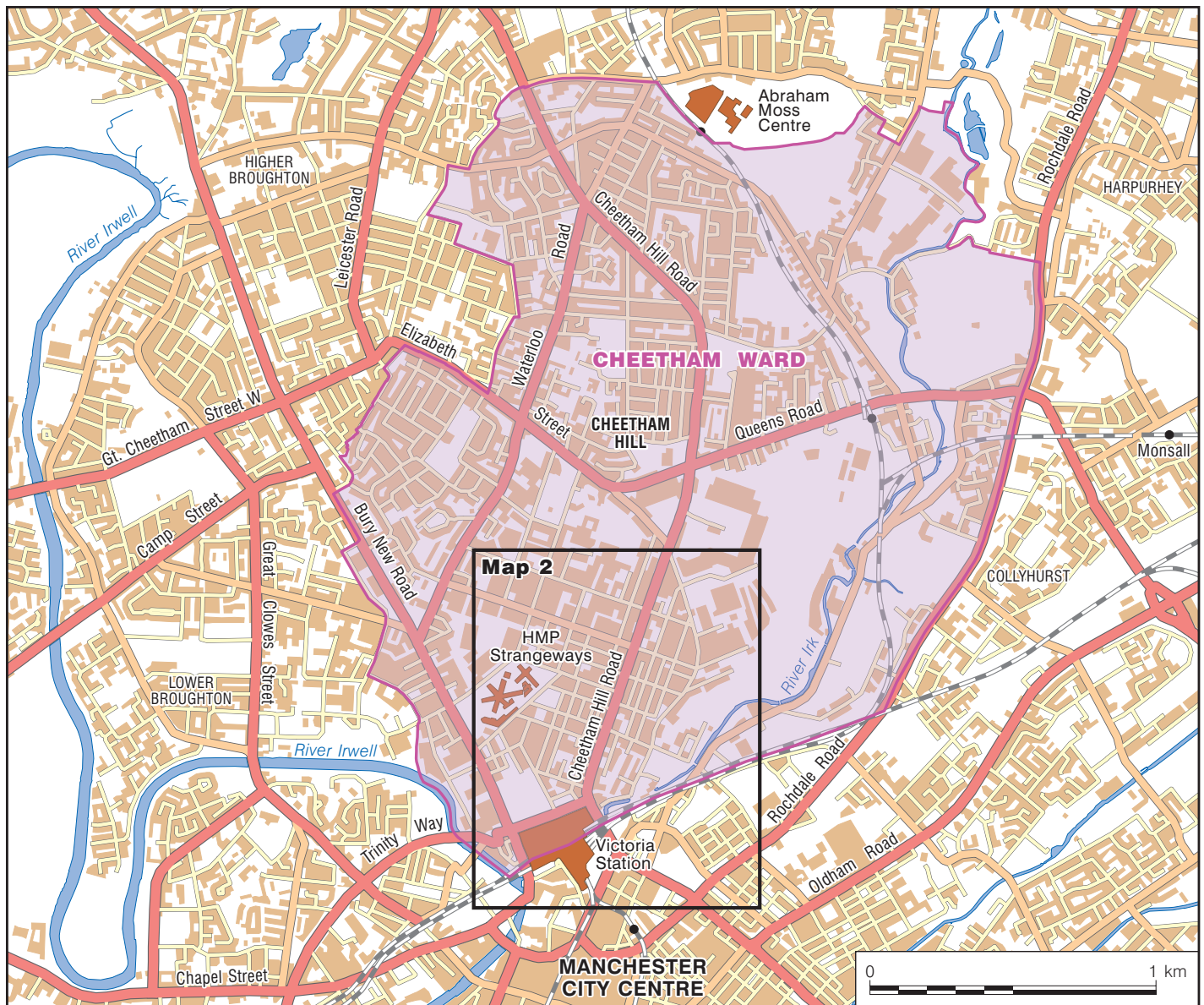
1840s to the 1890s people from Eastern Europe settled in Red Bank, where high-density terraced housing and workshops developed, immediately to the north of Victoria Station. More Jewish migrants arrived during the late nineteenth and early twentieth centuries, fleeing the poverty and persecution of continental Europe, creating a major Jewish quarter. The area was the birthplace of the author Frances Hodgson Burnett, the Nobel Physics Laureate J.J. Thomson and Benny Rothman of Kinder Trespass fame.

Its rich Jewish heritage from 1840 onwards to 1920 has been well researched. In 1911, the Victoria County History reported that:

“The southern end of [Cheetham] township having a large Jewish population, British and foreign, there are nine synagogues, some of the buildings having formerly been used as Nonconformist chapels. A hospital and dispensary have been founded, and there is a Home for Aged Jews. A Talmud Torah school has been opened” (VCH, 1911).

The synagogues then were: The Great Synagogue and New Synagogue, Cheetham Hill Road; British Jews, Park Place; Spanish and Portuguese Synagogue; Central Synagogue, Park Street; Rumanian Synagogue, Waterloo Road; Strangeways and Cracow Synagogue in Strangeways; and the North Manchester Synagogue, Bury New Road (VCH, 1911).

Wealthy Jewish households had made Cheetham Hill a distinctive Jewish inner suburban community by 1914. Furthermore, many Jews, whose livelihood was based on the local textile workshops, lived in other parts of Manchester (Clapson, 2000). From the 1890s onwards those who could afford it started to move north up Cheetham Hill Road; initially to Hightown and subsequently, between 1918 and 1939, to the new semi-detached houses of Crumpsall, Prestwich, Whitefield or Bury or to southern suburbs such as Didsbury. Red Bank itself was cleared by the City engineers in 1938 (Williams, 1992). Other people came in. Polish settlement in Manchester began in the area with the pre-1939 Polish community in Manchester being concentrated around Cheetham Hill and socialising in the Cheetham Hill Road ‘Polskie Kolo’ (Polish Circle) Club (Scragg 1986; Bielewska, 2011).



Map 1: Cheetham Ward, showing the area covered by this walk (Contains OS data © Crown copyright, 2016).

The World War II blitz destroyed many buildings in and around Cheetham Hill Road. Gradually new buildings replaced those that were damaged, but the uses of many remaining structures changed. The Jewish suburban migration continued after 1945 (Clapson, 2000). When post-1945 Polish migrants arrived in Manchester, some of them settled in close proximity to the existing Cheetham Hill Polish community, while others bought houses in Moss Side, which was at the time the cheapest location in Manchester (Bielewska, 2011). Migrants from South Asia and the Caribbean moved into the locality during the 1950s and 60s. Since that time, it has attracted people from Africa, Eastern Europe and the Far East.

Post-1950 inner-city redevelopment led to the clearance of much inadequate housing and redundant buildings that affected the character of the ethnic communities in the area. In some cases, such as the West Indian or Jewish groups in Cheetham Hill, it encouraged dispersal to other areas: whilst other groups, particularly the Pakistanis, became more concentrated in the area (Mason, 1977). In the 2011 Census, Cheetham Ward as a whole (Map 1) had a total population of 22,562, of whom 28% were Pakistani, 28% white British and 7% white other. 48% of residents did not have English as their main language, but only 8% could not speak English well. The multi-ethnic character of the area is well expressed in the present-day urban landscape, in the modern uses of the oldest remaining buildings, and in the diversity of religious worship across a range of buildings.



Figure 1: The central block of the original station.



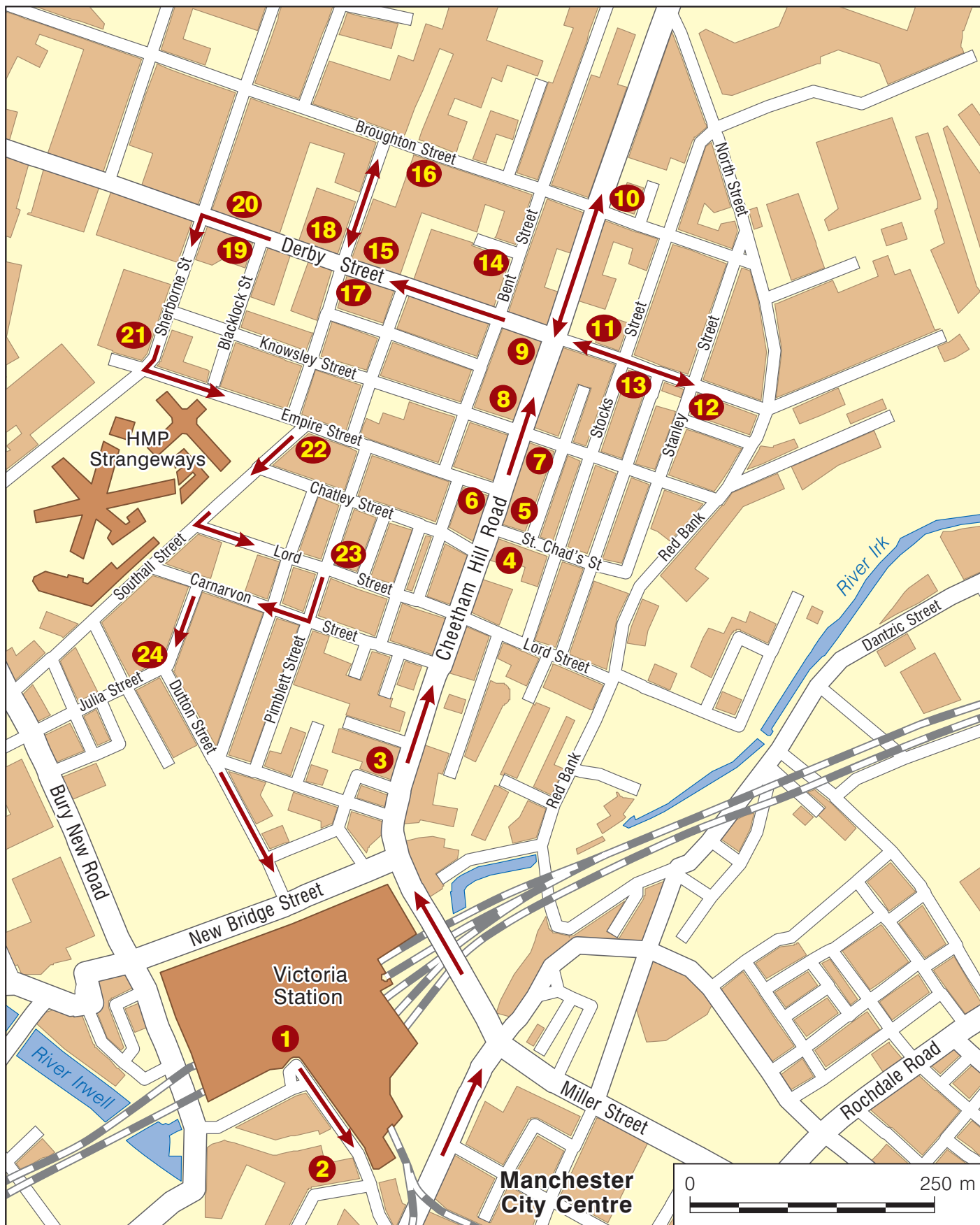
Figure 3: The station booking hall.



Figure 2: The canopy outside Victoria station which housed the Refreshment Room showing the place names.



Figure 4: The ceramic tile wall map of the Lancashire and Yorkshire Railway.



Map 2: Route of the Cheetham Hill Road Walk (Contains OS data © Crown copyright, 2016).

Stop 1: Victoria Station.

The Leeds to Manchester Railway reached Manchester in 1839. Originally terminating in Miles Platting, the line was extended to Hunts Bank in the city in 1844. The connection of the Leeds Extension Line to the Liverpool and Manchester Railway at Victoria Station on 1st January 1844 created a through route between Hull and Liverpool. Passing through the industrial cities of northern England, the link greatly facilitated immigration from Eastern Europe to Manchester and intermediate towns, as well as aiding emigration to the USA from Liverpool. The completion of the link was said by the Manchester Guardian to have brought the German Ocean and the Irish Sea within a few hours' travelling time from each other, the advantages of which were carried in letters sent back along the line of transmigration (Williams, 1976).

George Stephenson, who engineered the 82 km long railway, including the 2.5 km Summit Tunnel through the Pennines, designed the station as a long, one storey building beside a single platform. The central block of the original station still stands on Hunt's Bank (Figure 1). The 150 m long facade of the modern station was built in 1909 by William Dawes. The white panels of the wrought iron and glass canopy contain the names of destinations once served by the railway (Figure 2). Inside you can still see the original Edwardian booking hall (Figure 3). At the end of the hall is a huge ceramic map of the Lancashire and Yorkshire Railway system (Figure 4) which probably dates from the rebuilding of the station in 1904: it does not show the lines of rival companies. Below it is a bronze war memorial unveiled in 1922. Much of the original character of the station has been retained (Figure 5).



Figure 5: The tiled walls and signs of the 1905 station buildings.

Stop 2: Chetham's School and Library.

In the 13th century, an easily defended bluff overlooking the confluence of the Irk and Irwell was the site of the manor house of the Grelley family. In 1421, a Priest's College for Manchester's medieval collegiate church was built on the site of the Grelley manor house. This is now one of the most complete medieval complexes to survive in the north west of England. The college was dissolved in 1547 and buildings passed to the Stanley family, Earls of Derby. Although the college was re-established later, the buildings remained in hands of the Stanleys and gradually became dilapidated. However, in 1653 they were acquired by the executors of Humphrey Chetham, a prosperous merchant, and refurbished to accommodate the library and school established by his will.

Chetham's Library (Figures 6 and 7) is the oldest surviving public library in Britain and probably in the English-speaking world. The medieval buildings recall the



Figure 6: The Chetham's Gatehouse.



Figure 7: Chetham's from Walker's Croft.

features of early Oxford and Cambridge college buildings, with rooms for the trainee priests opening off a cloister, a large hall and substantial kitchens. The baronial hall from this time is a wonderfully preserved example of the timber halls found in the north west of England, and is similar in size to Ordsall Hall, in Salford, and Rufford Hall, near Ormskirk. The magnificent open timber roof once accommodated a louvre opening to allow the evacuation of smoke from a hearth in the centre of the room. The library reading room and audit room are particularly fine, but the whole complex is worth a thorough visit. [The Library is open to visitors via the Lower Millgate Entrance at set times Monday to Friday (for details see: <http://library.chethams.com/>)].

Karl Marx and Friedrich Engels used the library regularly after 1845, studying together at the table in the alcove of the Reading Room (Figure 8). Engels, who had collaborated with Marx in Germany, was sent to Manchester in 1842 to manage his family's textile mill in Weaste. Karl Marx, who lived in London, was a frequent visitor to Manchester. Evidently the Library made a strong impression on the two men. Writing to Marx many years later in 1870 Engels commented:

"During the last few days I have again spent a good deal of time sitting at the four-sided desk in the alcove where we sat together twenty-four years ago. I am very fond of the place. The stained glass window ensures that the weather is always fine there. Old Jones, the Librarian, is still alive but he is very old and no longer active. I have not seen him on this occasion".

(As reported on the Chetham's Library website: <http://library.chethams.com/collections/101-treasures-of-chethams/karl-marx-desk/> [accessed 2 May 2017])



Figure 8: The table at which Marx and Engels met in Chetham's Library.

Manchester Grammar School was established in 1515 and occupied a school house between the collegiate church and the then Priest's House. A newer building was constructed on the Shude Hill side of the Priest's House to provide more space (as indicated by the words "Free Grammar School" shown on Map 3). Chetham's Hospital School was based in the former Priest's House. In the 1870s, a new building, the Manchester Grammar Extension, was built. Designed by Alfred Waterhouse, who also was the architect for Strangeways Prison (see stop 21), Manchester, Rochdale and Knutsford Town Halls and several buildings at the University of Manchester), it included laboratories and a gymnasium, reflecting the wider curriculum that had developed since the 1830s. This is the building that now faces URBIS and Triangle buildings across the lawns between Victoria Station and the Cathedral. After Manchester Grammar School moved to Fallowfield in the nineteen thirties, both of the school's earlier buildings lay empty. The older building was destroyed in World War II, while the Alfred Waterhouse building, renamed the Long Millgate Building, became a teacher training college in the 1950s. In 1952, under the Charitable Trusts Act, the Minister of Education made plans involving the Nicholls Hospital Foundation, a nineteenth century foundation located in Ardwick, and for the Chetham's Hospital School Foundation. It was thus arranged that the Nicholls Hospital School would cease to exist and for the boys to be transferred to Chetham's Hospital School. The Nicholls Building was then used as a County Secondary School for Boys.

Music slowly but surely put down firm foundations at Chetham's throughout the 1950s and 1960s, helped by Manchester's strong musical tradition. In 1969, a bold and far reaching decision was taken – to change the Chetham's Grammar (Hospital) School to a fully co-educational boarding specialist music school. When the teacher training college closed in 1978, Chetham's took over the Alfred Waterhouse building. Today, nearly fifty years later, Chetham's is a celebrated and internationally renowned establishment.



Map 3: Part of Adshead's 1851 Collegiate Ward Map of Manchester showing the Chetham's College and Library building and the two "Free Grammar School" buildings of Manchester Grammar School.

Stop 3: The former Central Synagogue at 19 Cheetham Hill Road, opposite Red Bank.

This Grade II listed building was originally a Congregationalist chapel and then became the Central Synagogue from 1894 to 1928 (English Heritage, 1974). During that period it was the home of the Chevra Walkawishk (Chevra translates as "Friends" or "Societies") which was founded during the 1860s in Red Bank by Lithuanian immigrants from the town of Walkawishk. The members of the Chevra were originally working class, but as their financial and

social status improved, they sought to establish places of worship. Subsequently, the building had commercial uses, one of which was Attwood Furniture (Figure 9). In 2016 it was occupied by Salam & Co. Solicitors, who specialise in immigration law with specific reference to assisting new working class immigrants from the Indian subcontinent. Thus, approximately 100 years after the building was catering to the religious needs of a predominantly immigrant community, it is now assisting another diverse community with their legal problems (Figure 10).



Figure 9: 19 Cheetham Hill Road as Attwoods furniture.



Figure 10: Later as Salam Immigration.

Stop 4: St. Chad's Church.

St. Chad's Catholic Church (Figures 11 and 12) on Cheetham Hill Road was designed by the architectural practice of Weightman and Hadfield. The partners designed a number of Roman Catholic churches including Salford Cathedral. Built between 1846 and 1847, St. Chad's has a six bay nave with octagonal piers and hammerbeam roof (Hartwell, 2001). The tower has a higher stair turret. There are two notable stained glass windows, the East window (c. 1847-8), by Barnett & Son, and the East window in the North chapel, by Edith Norris (1956), and an elaborate pulpit which includes a decorative wooden reredos with angels (Hartwell, 2001). A large Presbytery with steep gables and dormers (Figure 13) adjoins the church. The Church is open 0630 -1830 Monday to Friday and on Sundays 0700 to 1800 [for further details see: <http://www.manchesteroratory.org/>].



Figure 11: St. Chad's Church on Cheetham Hill Road.



Figure 13: The presbytery of St. Chad's.



Figure 12: St. Chad's from the Stock Street side.



Figure 14: Sister Elizabeth Prout.

St Chad's is associated with Sister Elizabeth Prout (Figure 14). Dominic Barberi, a missionary for the Catholic Order of 'Passionists', gave a talk that inspired the young Elizabeth to convert to Catholicism. Father Gaudentius Rossi encouraged her to join a Sisterhood in Northampton and later to move to Manchester to teach in St. Chad's Church. She worked among the local poor and dispossessed including at the affiliated church of St. Williams on Simpson Street in Angel Meadow. Much of her work involved teaching in cotton mills and to those fleeing the Irish famine as well as seeking improvements in female rights. She founded a group that was known as the 'Institute of the Holy Family'. Their concern to treat everyone equally and to care for the deprived was a radical departure from the established Religious Orders of the day. In the 1850s this classless community was considered revolutionary and aroused fierce opposition. The very existence of the Institute was seen as a threat to the status quo. Although she died of tuberculosis in 1864 at the age of 43, her legacy is strong. In more recent times she was put forward for canonisation, a claim based on evidence of miraculous cures of people

with cancer and severe brain damage. Today, Cross and Passion Sisters are ministering to people as far apart as North America and Africa, Papua New Guinea and Peru, Chile and Jamaica, Argentina and Australia, Bosnia and the UK; diverse climates and cultures. The challenges of yesterday are still the challenges of today but on a global scale.

Stop 5: The New Synagogue, 122-124 Cheetham Hill Road (Figure 15).

One of the first synagogues to be established by the new wave of Jewish immigrants from Russia and other parts of eastern Europe after the assassination of Russian Tsar Alexander II in 1881, was the New Synagogue and Beth Hamedrash (House of Study). Founded primarily by shopkeepers, commercial travellers and workshop masters of Russo-Polish origin, the Romanesque style building was opened in 1889 and had a seating capacity of 400 with the study house able to accommodate 200 students. The building is now used by Jordash Ltd, Manufacturers, Importers and Wholesalers of Ethnic & Alternative Clothing (Finch, 2012).



Figure 15: The former New Synagogue.



Figure 16: Former home of the Zionist Association at 97 Cheetham Hill Road.

Stop 6: The former headquarters of the Zionist Association, 97 Cheetham Hill Road.

Zionists (people who believe that Jews should have their own nation) were active in Manchester from 1884 onwards. By 1900 the twelve different Zionist organisations then active in Manchester had established their headquarters here. Manchester is indelibly linked to the Zionist movement, not least through the Association's most famous Chairman, Chaim Weizmann. Weizmann, who was already a leading player in international Zionism, took up a research post in Chemistry at the University of Manchester in 1904 and remained at the University until 1934. He is credited with persuading Foreign Secretary Arthur Balfour to give British support to the establishment of a Jewish homeland in Palestine, the original Zionist aspiration. Weizmann went on to become the first President of the State of Israel in 1949. The building (Figure 16) is now occupied by ONE STOP Shopfittings.

Stop 7: Manchester Free Library, Cheetham Branch.

Built in 1876, the former Cheetham Branch of the Manchester Free Library stands on the corner of Cheetham Hill Road and Knowsley Street (Figure 17). The library was part of Manchester's free public library system set up twenty five years earlier. In Manchester around 1850 the impetus for a free library was clearly liberal rather than conservative (Hewitt, 2000). The twin pillars of the library movement were Unitarianism and Cobdenite radicalism; not merely as intellectual positions, but as the source of vital institutional networks through which the alliance which promoted the public library was forged.



Figure 17: The former Cheetham Branch of the Manchester Free Library.

The Cheetham Branch building was designed by Barker and Ellis and is constructed of yellow bricks and stone and features a five bay window arcade. It is a Grade II listed building of striking Italianate style with a symmetrical facade of 3 unequal bays, a prominent cornice and a parapet with a balustraded centre. Today it is home to Cleopatra Trading, wholesalers and importers of ethnic jewellery and crafts.

Stop 8: Cheetham Town Hall (Figure 18).

Hartwell (2001) describes the building as “A sober classical composition of red brick” but that, “Austerity is offset by the delicate iron porte cochère in front of the central entrance”. The Town Hall was designed by T. Hart and built in 1853-5. It also served as an important social and political centre for the Jewish community with Zionist bazaars and other charity events being held there. It is now occupied by a restaurant whose owners have revived the appearance of the building.



Figure 18: The former Cheetham Town Hall.



Figure 19: The former Prestwich Union Offices.

Stop 9: The Prestwich Union Office (Figure 19).

Next to the Town Hall is the former office of the Prestwich Poor Law Union, a decidedly more ornate building than its neighbour. Built between 1861 and 1862 it housed the guardians of the Prestwich Union Workhouse. Later it became the town hall annex. Today, it is home to Michael and Long Ltd. Fashion Handbags.

Prestwich Poor Law Union came into being in 1850 to serve north and east Manchester. It set up a workhouse on part of the present North Manchester General Hospital site in 1868 to accommodate 312 residents. The Union ceased to exist in 1915 when it was amalgamated with the South Manchester (formerly Chorlton) Union and Manchester Township to form a new single Manchester Union. The entrance block of the workhouse at the hospital survived until 2005, but now nothing remains of the workhouse buildings.

Stop 10: The Jewish Museum at 190 Cheetham Hill Road.

This former Spanish and Portuguese Synagogue, designed by Edward Salomons (1828-1906), was built in 1873-74 of red brick with sandstone dressings and slate roofs (Figure 20). The synagogue stands on a part of Cheetham Hill Road where the land rises, offering many better-off Jews the opportunity to live away from the noise and pollution of the growing industrial city below them. The building is T-shaped, with a gabled façade fronting the main hall of the synagogue, and two sideways gabled wings that house the ends of the vestibule area with its small rooms, and (on the right) the stairs up to the galleries. The top row of five large horseshoe-shaped windows on the projecting front bay is especially effective. It is echoed by the two similarly shaped



Figure 20: The Jewish Museum in the former Spanish and Portuguese Synagogue.

smaller windows on each wing. All the lower windows have contrasting ogee heads. The museum is open 6 days a week – Sun-Thurs (10am-4pm) and Fri (10am-1pm) [For further details, especially other days of the year it is closed, see <http://www.manchesterjewishmuseum.com/visit-us/>].

The Museum has many fine memorials containing Sephardi (descendants of the Jews who lived in the Iberian Peninsula in the late 15th century) surnames. Charles I. Sassoon, for example, is likely to have been Charles Isaac Sassoon, a Baghdadi merchant who came to England and was naturalised in 1882, dying in Manchester in 1906 (Collins, 1993). During the Victorian period, the Sephardim as a group were finding their place “among the elite of Manchester Jewry, alongside veteran residents descended [like the architect Salomons himself] from older Anglo-Jewish or from German immigrants” (Zenner, 1991, p.142). By the start of the twentieth century, there were so many well-to-do, cultivated and philanthropic Jewish residents in Manchester that they were forming, if not already, “the largest, and perhaps the most influential, Jewish community in provincial England” (Williams, 1992).

In 1978 the Mahammad (Executive Council) of the Sephardi congregation decided to abandon their Cheetham Hill Road Synagogue. Concerned to preserve the records and artefacts of the previous 150 years of Jewish life in Manchester and to avoid the loss of another fine building, a Jewish heritage committee was formed. Despite much indifference among the Jewish community, the Committee, later renamed the Jewish Museum Trust, raised sufficient funds to buy the synagogue building in 1981 and convert it into a well-furnished museum by March 1985 (Williams, 1992). The museum distinguished itself from other collections of Jewish history in Britain by displaying all the trials and tribulations of nineteenth century working class

living for the Jewish community and by emphasising the place of religion in everyday lives.

From the Jewish Museum turn left and walk back down the hill to Derby Street. Turn left again and walk down to the Sikh Temple.

Stop 11: Central Gurdwara Sikh Temple, 32 Derby Street. The Shri Guru Singh Sabha Gurdwara occupies a modern, purpose-built structure and caters for a wide Sikh community (Figure 21). The term ‘gurdwara’ comes from the words ‘Gur’ (a reference to the Sikh Gurus) and ‘Dwara’ (gateway in Gurmukhi), together meaning ‘the gateway through which the Guru could be reached’. Thereafter, all Sikh places of worship came to be known as gurdwaras.

Continue down Derby Street to Stanley Street.



Figure 22: The Maná Christian Church in Stanley Street.



Figure 21: The Shri Guru Singh Sabha Gurdwara.



Figure 23: Original St. Thomas School sign above the door.

Stop 12: The Maná Christian Church, 1a Derby Street (at the corner of Stanley Street).

This Portuguese Evangelical Church (Figure 22), occupies the building that once housed St. Thomas's Day and Sunday Schools (Figure 23) which were created in 1847. The schools were an important community service for the Red Bank area in the nineteenth century. The church is one of several such congregations in Britain. Here in North Manchester it is supported by several family groups located nearby.

Stop 13: Manchester International Church of Christ, 9 Derby Street (at the corner with Stocks Street) (Figure 24).

A multi-cultural, multi-racial group reflected in the Church's heritage of planting churches abroad as well as training and sending missionaries to the Indian Subcontinent, Africa, South Asia and many other places around the world. [see: <http://www.micc.org.uk/Groups/105437/ManchesterInternationalChurch.aspx>].

Turn back up Derby Street, cross Cheetham Hill Road and continue on Derby Street. Turn right on to Bent Street and walk up to the corner of Torah Street to Stop 14.

Stop 14: Talmud Torah School, 11 Bent Street, off Derby Street (Corner of Bent Street and Torah Street).

The Talmud Torah School was founded in 1894 by Eastern European immigrants with greater religious zeal and stricter observance of Jewish customs than the then more established Jews of German, Dutch and Sephardi origin. The prime objective of the school was to prepare poor immigrant children for their Barmitzvah, the initiation ceremony for a Jewish boy who has reached the age of 13 and is regarded as ready to observe religious precepts and be eligible to take part in public worship. Talmud means 'teaching' and Torah means 'the law'. The school taught in Biblical Hebrew as well as in English.



Figure 24: The Manchester International Church of Christ.

The building is currently occupied by Infinity Handbags. On one side of it is a cul-de-sac named after a central text of Judaism, Torah Street, and the school's neighbour used to be a bacon factory – oral tradition has it that the staff would taunt students with the 'unclean' meat (O'Rourke 2016).

The education provided by the Talmud Torah School (see Figures 25 to 27) differed to that encouraged by the now demolished Jews School round the corner in Derby Street. The Jews School was purpose built in 1869 by the established Jewish middle class community who saw the then influx of destitute Eastern European Jews with an alien culture as a potential harbinger of anti-Semitism. With the principal aim to educate and Anglicise these more recent and poorer Jewish immigrants from Eastern Europe, it catered for 700 children and was committed to bridging the cultural divide between Jews and Gentiles. The use of Yiddish, a mixture of



Figures 25 to 27: Pictures of the former Talmud Torah School.

German, Hebrew and Aramaic and the historical language of East European Jews, was banned – so much so that children arriving at the school with Yiddish first names stood the risk of having them changed to ‘respectable’ English names. By breaking down both linguistic and social barriers, the school became an effective agent for assimilation.

Return to Derby Street, turn left and continue to Stop 15.

Stop 15: The original Marks and Spencer building at Royle House, 46 Derby St (Figure 28).

Built in 1900–02, this was the first warehouse for Marks and Spencer. Michael Marks, originally a stall holder in Leeds, swapped his penny bazaar in Leeds for a high profile fashion shop at 20 Cheetham Hill Road and a partnership with accountant Spencer. The company also began work on their first purpose built office and warehouse on Derby Street in 1899 from which they supplied the shops. Their motto was “don’t ask the price, it’s a penny”; The current occupiers of the building are B & A Fashions Wholesalers.

Significantly for the character of the area, part of the building is also used for a Muslim centre. This Sufi centre is run by the Hazrat Sultan Bahu Trust (Figures 29 and 30), a registered charity founded in 1983 to provide essential religious and pastoral services to Muslims in the United Kingdom. The Trust espouses the virtues of tolerance, peaceful co-existence and equality. [see: <https://www.salatomic.com/spc/Cheetam-Hill/Sultan-Bahu-Centre/qjZpDABMXX> (accessed 26 August 2016)].



Figure 28: Royle House, Derby Street.

Stop 16: The Markus Dar-UI-Ehsan Centre.

By walking up Woolley Street from the Ice Palace and turning right in to Broughton Street, a second Islamic Centre, the Markuz Dar-UI-Ehsan, can be found on the first floor of an industrial estate building at 21-23 Broughton Street (Figure 31). The theme of Islam practised in this mosque is Sufi-Barelvi-Tahir Qadri. It serves mainly Muslims of Pakistani and Indian origin (Muslims in Britain, 2016). From here return to Derby Street.

Stop 17: J. Cohen building, 39 Derby Street (Figure 32).

Opposite Marks and Spencer’s warehouse stands a commercial building with the name J. Cohen above the door. Cohen was Spencer’s brother-in-law and claimed to have invented the ‘penny emporium’. Marks and Spencer argued that it was their invention. The building, like several others in this street, is currently occupied by handbag importers.



Figures 29 and 30: The Sultan Bahu Centre.



Figure 31: The Markus Dar-Ul-Ehsan Centre.



Figure 32: The J. Cohen Building.



Figures 33 and 34: Views of the former Ice Palace.

Stop 18: The former Manchester Ice Palace 50, Derby Street (Figures 33 and 34).

Built in 1901 and opened in 1910, it was one of the finest ice skating rinks in the world, the biggest in the UK, second largest in Europe, and home to the Manchester Ice Hockey Club. An ice plant across the road provided 1300 m² of ice. At the end of each day, the churned ice from the rink was pumped through an underground pipe to iceworks. Fresh iced water was then pumped back to refresh the rink's surface overnight. Originally the outside was clad in white marble. It is opposite the old site of Lancashire Dairies.

The Palace held 2000 seats, enabling Edwardian spectators to attend the National Ice Skating Championships. In 1912 Manchester hosted the World Pair skating championships and Men's World Figure Skating Championships. The Palace was for some years in the 1920s the only indoor ice rink in the country. Between the wars the rink was heavily used. In the 1936-37 season, for example, Manchester Ice Rink (as it was called then) was the only venue in England for indoor curling. The curling day was Thursday, with skating on all other days.

In the Second World War, the building became an aircraft repair shop and was used as a munitions factory. After 1945, it tried to adapt to changing entertainment tastes, screening films and hosting social nights. In the late 1960's it functioned as a Mecca bingo hall. The building is now home to Citrine Footware and Celine J Italian Fashion Handbags and Accessories.

Stop 19: Nathan Hope's Cloth Cap Factory, 55 Derby Street (corner of Derby Street and Blacklock Street) (Figure 35).

Nathan Hope started the business in his own home in 1853 and by the 1880's it was thriving and the Derby Street factory opened in 1890 employing 500 workers. The workforce was mostly Jewish and working conditions were extremely poor. Any operative who broke a needle had to pay for it out of their wages. If they objected, they were sacked. There were always plenty more Jewish immigrants arriving at Victoria Station eager to take their place. The building is currently occupied by CICI Fashion Accessories.



Figure 35: Nathan Hope's Factory.

Stop 20: Waterproof garment factories at Commerce House, directly opposite Nathan Hope's Factory and at 58 Derby Street (Figures 36 and 37).

These two buildings originally housed waterproof garment manufacturers. Messrs Cohen and Wilkes occupied Commerce House and Messrs Levy and Weisgard were at 58 Derby Street. Manchester became the centre of waterproof garment manufacturing, an industry all but created by Jewish entrepreneurs. The majority of the male workforce was Jewish. Workers in the industry became active, militant trade unionists. A strike initiated by the Waterproof Garment Makers Union in 1890 ultimately led to many demands, including a maximum working week of 59 hours being accepted by the employers (Williams, 2008).

Walk down Sherborne Street to Stop 21.

Stop 21: View of Strangeways Prison Ventilation Tower (Figure 38).

From streets in this area, the tall brick tower of Strangeways Prison and the surrounding walls are readily visible. Strangeways Prison in Southall Street, Manchester was built to replace New Bailey Prison in Salford which closed in 1868. It was designed by Alfred Waterhouse in 1861, using the Panopticon (radial) concept that was being employed all over Britain at the time. Waterhouse was assisted by Joshua Jebb, the Surveyor General of Prisons, who had also been involved with the design of London's Pentonville Prison. The new brick built prison stood on the site of the original Strangeways Park and Gardens, hence its name. Able to house 1,000 prisoners, its construction was completed in 1869 at a cost of £170,000. The 75 m high tower, which was used for heating and ventilation, has been a local landmark ever since it was built. The interior of the prison was redesigned and rebuilt after serious riots in 1990.

Turn left on to Empire Street and continue to Southall Street and Stop 22.



Figures 36 and 37: The waterproof garment factories.



Figure 38: Strangeways Prison from Sherborne Street.

Stop 22: The Philanthropic Hall, at the junction of Southall Street and Empire Street (Figures 39 and 40).

Opened in 1906, the hall was a soup kitchen, initially for the Jewish poor, although its services were also available to non-Jews working in the Cheetham area. In 1895 Michael Marks (of Marks and Spencer) had joined with the Rabbi of the Great Synagogue to open a temporary soup kitchen for the Jewish residents of Red Bank. In June 1906, to meet the growing demand, the soup kitchen was moved to these purpose-built premises. Since 1995, it has been a costume jewellery warehouse, and currently it is the home of Asian Sound and the Apostolic Faith Mission.

Walk down Southall Street, turn left along Lord Street to Stop 23.

Stop 23: The Fountain of Life Worship Centre, 48, Lord Street (Figures 41 and 42).

This is a bible-believing, pentecostal family church, possibly an off-shoot of the pentecostal church founded in Nigeria by Pastor Taiwo Odukoya in 1992.



Figure 39: The Philanthropic Hall.



Figure 40: The date above the door is shown in conventional form (1906), and according to the Hebrew calendar (5666).



Figures 41 and 42: The Fountain of Life Worship Centre in Lord Street.

From Lord Street walk down Pimblett Street to Carnarvon Street turn right and then left into Cheviot Street and walk down to the junction with Julia Street and Dutton Street for Stop 24.

Stop 24: The Clarence Hat Works, 55 Julia Street, at the Julia Street/Cheviot Street/Dutton Street junction (Figure 43).

This 1895 building in Julia Street was once a cap making factory owned by Jewish entrepreneur Jacob Doniger. The business was started in 1863 in a domestic workshop. Doniger was clearly enterprising: he was not afraid to use snobbery and chose to name his business after a member of the Royal Family and use the term 'hat' (the head-gear defining the upper classes) despite the fact that he actually only manufactured cloth caps, the staple head-gear of the working class.

A recent example of this type of enterprising marketing by immigrant business people has been perpetuated in Cheetham by, for example, 'Joe Blogs Jeans' founded in 1986 by Shami Ahmed, an immigrant from Pakistan. The building is currently occupied by the Rock Over indoor climbing and bouldering centre.



Figure 43: The Clarence Hat Works Building.

From the Clarence Hat Works, walk down Dutton Street to New Bridge Street, across which is the north entrance to Victoria Station (through the Arena concourse). The tour ends here but, should you wish to see the other side of the River Irk, this point is close to point 5 on the Angel Meadow walk (http://www.mangeogsoc.org.uk/egm/3_2_Angel_Meadow.pdf).

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