

# Library of Birmingham Archives & Collections

## Sources for the Study of Black, Asian, and Minority Ethnic History

Birmingham is a culturally diverse city. There is a rich mixture of people from many ethnic groups. It is important for individuals, regardless of their ethnicity, to be aware of their history as well as the history of those living around them. This revised and up-dated source list aims to provide information on historical records available in the City Archives for the study of Black history both local and international.

Birmingham's world links are many and varied. The city was known as 'the workshop of the world' and it is not surprising to find that there are historical records which illustrate the achievements of Birmingham citizens in supplying much of the world with metal and other goods. Steam engines, trains, bicycles and guns were major exports, as were chocolate, buttons, hooks and eyes and pen nibs. In addition, so were people: whether merchants, missionaries, or military; campaigners, artists or tourists. With such connections, the city has also attracted visitors and new residents. Those who came to trade, to work, to seek political support, to observe, or to entertain have sometimes left records of their presence in the city.

Black people have lived in Birmingham since at least the 18<sup>th</sup> Century. Until the second half of the 20<sup>th</sup> Century archival sources for the history of Black people are, however, neither abundant nor easy to find. Nevertheless, the records which reflect the migration of Black people to Birmingham do increase throughout the 20<sup>th</sup> Century, although there are as yet only a small number of records in the City Archives which have been created by Black communities themselves.

This source list has some of the primary sources which have been noted to contain information about Black people; it cannot hope to be comprehensive. We are always pleased to be informed of other references or sources within the records we hold which would aid investigation of the subject, or of other records which we could take care of and make available for research.

The list is arranged in approximately chronological order. The reference number for the relevant list or document is given in bold, in square brackets, after the description.

### 17<sup>th</sup> Century

The earliest document in the City Archives which mentions India is dated 1683 and is a 'Bill of Lading' for a ship's cargo of calicoes and gunpowder to be delivered to a Mr George Ramsden at Vizagapatam. **[MS 128/6]**

## 18<sup>th</sup> Century

About 1700, Robert Hotchkin, from Rutland, owned a plantation in Barbados and his brother Thomas lived there. By 1780, the administration of the various estates of Robert Hotchkin, who had been declared a lunatic, had been given to Charles Bowyer Adderley, Lord Norton. Hence, a letter book survives in the Norton Collection, with copies of correspondence from Thomas Hotchkin to his brother about merchant affairs. There is an inventory of Thomas Hotchkin's household made after his death which has details of the slaves on his estate. **[Norton 102 (2078)]** There is also a map made in 1737, by Alexander Skene, of the Hotchkin estate in the parish of St Catherine and St Andrew, which shows Hotchkin's house. **[MS 917/110]**

On 24 February 1734/5 the churchwarden of Sutton Coldfield was ordered by Chrs.[sic] Veasey, Warden, 'to give to a poore man comeing oute of Arabia towards paiying of his passage in to his owne Contery as other places have done...0. 1s. 6d.' **[Sutton Coldfield Borough Records 78/111]**

Thomas Owen wrote a Christmas letter in 1735 to his wife, in England, from Owens Lodge, Carolina. After discussing the state of his land and investment there and the fact that their daughter should learn French so she would be able to do business with the people who lived in that area, he went on to relate 'the oddest adventure' of his life. He had been riding to Beaufort one evening and thought he saw a ghost, 'an Indian by his dress'. He recounts the events, the 'apparition' being joined by others, 'either the G[h]osts of Shades of white Indians or black'. **[Z. Lloyd 55/26]**

Guns were a major export from Birmingham from the 18th Century onwards. In the earlier years the export trade was frequently associated with the exchange of guns for slaves in Africa. The firm of Galton & Farmer supplied guns to merchants who traded in West Africa, as surviving letter books from 1751 to 1757 show. **[MS3101/C/D/15/1]**

There is an account book, 1765-1780, of John Darbyshire, Daniel Ruston, Samuel Garbett and others, owners of the ship *Darbyshire*, which includes some correspondence about an estate in Tobago and a list of goods (mostly beads and metal trinkets) sent to Africa. **[MS 39/115]**

The papers of James Watt of Greenock, merchant, (1698-1782), the father of James Watt the improver of the steam engine, include letters and accounts about shipping, particularly the trade between Scotland and North America (Carolina, Virginia etc.) and the West Indies. One account of 1749 mentions the payment of 'negroes' for landing goods from the ship and the cost of shoes for them. **[MS 3219/3/80]** In an account book for the North Carolina trade there are some bills

dated 1743-1744, where clothing (sleeve buttons, shoe buckles, stockings) and food is purchased for a 'negroe' called Pompey. **[MS 3219/3/23]**

Two receipts show that a 'Black boy' was brought to Scotland in March 1762, to be delivered to John Warrant, a merchant in Glasgow, who was to take him to Lady Spynie at Broody House. The boy was named 'Fridrick' and there is a list of clothes for him which includes a big blue coat and three check shirts. **[MS 3219/3/71b]**

Parish records of baptism and burial in the Church of England record the presence of Black people in Birmingham from the 18<sup>th</sup> Century onward. At St. Martin's, Birmingham, the burial register has a reference to 'George Pitt Charry, batchelor, a Black', who was buried on 10 February 1774. **[DRO 34/5]**

Jacoba Swellengrebel (died 1796) lived in Handsworth from about 1778. Her father was Dutch and her mother was Indian. Her husband was a relative of Boulton's partner, John Fothergill. There is correspondence in the Matthew Boulton Papers

**[MS 3782]** about her financial situation, and a volume of papers about financial matters. **[270189 [B&W 530] MS 3069]**

Kenelm Digby was sheriff of Madras, 1776-1786. He sent letters from India to his mother and to his brother Wriothsesley, which survive in the Digby papers, in which he recounts news of the fighting and his activities there. **[Digby list B. 73-6 and 87-107]** In 1776, the Hunting Society of Madras, of which Kenelm Digby was a member, issued a request for the supply of hounds from England. There are also papers concerning the sequestration of goods of Ameer M. Omrah Behander in 1780. **[Digby list B. 156-157]**

On 21 June, 1786 Henry Smeathman sent a letter to James Watt concerning his attempt to open a new trade with Africa by establishing a colony of poor Black people in Sierra Leone. **[MS 3219/4/94]**

Julius Hardy, button maker of Birmingham, left a diary for 1788 – 1793, which contains a reference to a collection being made to fund Christian missionaries to the West Indies. **[MS 218/1: transcript in MS 839/53]**

There is a will dated 18 February 1791, made by William Shepherd, merchant, of the house of Forbes, Shepherd & Co. on the island of Bombay, which left money to his wife and to his brother and sisters in Ayrshire. **[Duke 337]**

Letters about Lord Macartney's visit to China, 1792–1794, to attempt to establish a trading position can be found in Matthew Boulton's correspondence, with many interesting observations on the relations between China and Europe at the time.

**[MS 3782/12/93]**

There are some legal papers and letters of 1792 about the settlement of the Blue Mountain Estate in Jamaica on behalf of Mary Kendall of Birmingham.

**[MS 1120]**

As well as the letter books mentioned above, the Galton papers also contain information about one William Douglas, who was stationed at Cape Coast Castle as secretary to Archibald Dalzel, governor in chief of the settlements on the west coast of Africa. While there, Douglas seems to have been involved in importing goods to Africa to sell on, probably as part of the slave trade. Some correspondence and Douglas' will of 1798 survive **[MS 3101/B/6/2, MS 3101/C/E/4/3 and MS 3101/C/E/5/4, MS 3101/C/E/5/28 etc.]**, and there is an account of expenses of the ship *Perseverance* on a voyage from Liverpool to Africa and the West Indies, with brief details about the sale of slaves, c.1789. **[MS 3101/B/6/1]** There is an address by Dalzel to his officers at Cape Coast Castle, made on his departure for Europe in 1798. **[MS 3101C/E/4/3/3]** A memoir, recorded by Isabella Galton in 1844, gives an account of how Douglas, intending to return to England for a few months to improve his health in 1799, left with £12,000 worth of gold dust and elephants' teeth and a favourite slave. At Madeira however, Douglas was persuaded to go ashore, but overnight, he disappeared, with the gold and his slave, and was reported dead.

**[MS 3101/B/12/1]**

Gregory Watt (1777-1804), the younger son of James Watt, wrote a poem while he was a student at Glasgow, about 1798, about a slave from Benin lamenting his situation. **[MS 3219/7/8]**

In the papers of George Philip Lemprière (1854-1949) of Handsworth, a balloonist with an interest in politics, is an undated [?18<sup>th</sup>-century] broadsheet of a petition by the wife of one Almas Ali Cawn to King George of England, begging his release. The King apparently perused it but gave orders for Cawn's execution.

**[MS 1575/5/5/1]**

## 19th Century

There is certainly evidence that Black people often visited Birmingham in the 19<sup>th</sup> Century. It is less easy to establish evidence of any settled communities, but more research might alter this. Newspapers, annual reports, theatre posters, visitors' books, all give accounts of visitors to Birmingham, many of whom came to do business or provide entertainment. As a major manufacturing centre, Birmingham developed widespread business links with other countries.

Steam engines and mint engines were supplied to many countries by the firm of Boulton & Watt of Soho, Handsworth. A recent cataloguing project has brought to light more information about the purchasers of steam engines, employees within the company and acquaintances of Matthew Boulton and James Watt and families. The firm of Boulton & Watt supplied the Caribbean islands with nearly 200 steam engines designed for sugar mills between 1778 and 1825. There are drawings for most of these and, in many cases, correspondence about the engine. Most were independent engines or bell crank engines. **[MS 3147/5/822 to 1029 for independent engines]**. One drawing of an engine produced by Laing and Anderson, shows a Black man feeding sugar cane into the crusher. **[MS 3147/5/1353b]**.

The new waterworks at Falmouth, Jamaica, ordered a pumping engine in 1800 for which there are engine drawings, correspondence, and an agreement **[MS 3147/3/494; MS 3147/5/1109]**.

A printed map of Kingston, Jamaica, surveyed in 1807 by Major John Bonnet Pechon, engineer, also exists in the Boulton and Watt collection, which marks a 'negroes' burial ground' and other landmarks. **[MS 3147/5/1479]**

In India, Boulton and Watt provided engines for the East India Company in the 1820s for the mint machinery at both Calcutta and Bombay. **[MS 3147/5/707 and 708]**

By 1832 Calcutta also had Boulton & Watt engines to power a cannon foundry, a saw mill, and an oil mill. Correspondence, engine drawings and information about the engine erectors who went out to India can be found in the Boulton & Watt and Matthew Boulton archives. **[MS 3147 and MS 3782]**

In 1813 the Nabob Vizier of Oude ordered an engine and pumps for draining coffer dams to enable the foundations of a new iron bridge to be laid across the river. Once the bridge had been built, the engine was to be used for supplying a large reservoir in the Nabob's garden in Lucknow and occasionally working fountains. The engine house was designed in Indian style of architecture. **[MS 3147/5/616]**

Mint engines were also provided for Brazil in 1811 **[MS 3147/5/715]** and for Mexico in 1826 and 1833. **[MS 3147/5/711, 712]**

John Woodward (died 1810) was an employee in the London office of Boulton and Watt and was involved in various trading enterprises with the island of Jamaica. His uncle, William Voce, was a surveyor in Jamaica, and papers about his estate there have survived, **[MS 3147/30/2, 3, 5]** and a transcript of his will of 1808, manumitting his slave Caesar. **[MS 3219/6/2W/433]**

There is correspondence to Matthew Boulton, James Watt and both their sons, from Josiah Wedgwood senior and junior about anti-slavery legislation. **[e.g. MS 3782/**

**13/26]** Matthew Robinson Boulton produced coinage for use in Sierra Leone in 1814, which commemorated the abolition of the slave trade in 1807. **[MS 3782/3]**

The Society of Friends was very active in campaigning against the slave trade and the papers of Mary Capper (1755-1845), who joined the Friends in 1788, contain a leaflet considering the African slave trade (1805) and several tracts (1784-1813) including one about slaves in the British Dominions, and one on North American Indian civilization. **[MS 695]**

A record of burials at the church of St Mary, Whittall Street, found in the registers of St. Philip's Church, includes the burial of 'Joanna D. Cruz, spinster, a Black woman' on 19 October, 1808. **[DRO 25: Burials 1]** It is interesting to note that in the burial register of St Mary's Whittall Street itself, **[EP29/2/1/2]** while there is an entry for Joanna Cruz, no mention is made of the fact that she was Black.

There is a travel diary, written c. 1813 by a Thomas Snapp of His Majesty's ship, the *Albacore* during a voyage to the coast of Africa. He begins at Madeira and then sails up the coast of Africa and there is an interesting description of Cape Coast, where he notes that the British garrison was attended by an African chaplain, the Revd. Mr Quaake, who was nearly eighty years old and had been ordained in England. **[301169 MS [awaiting number]. Transcript available]**

Professor John Young of Glasgow College mentioned in a letter to James Watt, dated 18 November, 1814, that he had received from his son in India Marshman's [1809] edition of the works of Confucius in the original Chinese: 'Among many other Oriental Books sent me home lately from India by my Clerical Son is a Large Quarto volume near 1,000 pages of the works of Confucius in the original Chinese with an English Translation, Comentary [sic] & Notes. It is a curious Work. Have you seen it? If not come down & we will read it together. It is accompanied with a long Dissertation in praise of the Language & combating what the Author calls Prejudices respecting the difficulties attending it. The Author is Marshman. The Marks he says are not so numerous as the Words in Johnson's Dictionary.' **[MS 3219/4/25]**

An adult baptism took place on 10 April, 1821, at St. Martin's church, of Levi Baldwin, 'born 1770 or thereabouts in North America,' a musician, and a 'man of colour'. His address was given as Little Wharf Street. **[DRO 34/12]**

A lease for Ladywell Baths, dated 1823, includes an inventory which shows that there was a separate 'Jews' bath' there. **[MS 46/219]**

On 3 May, 1824, Elizabeth McNeill wrote a letter to Joseph Strutt from Iran. She had travelled there with her husband and describes her journey through Russia and how she was coping with the situation in Tehran. **[MS3101/C/E/41/1]**

The Birmingham Female Society for the relief of British Negro Slaves was the first female British anti-slavery society, started in 1825 to educate, campaign, fund-raise and support work among enslaved people, especially women. The 1851 annual report describes the work of the Reverend Henry Garnet of Jamaica, whose industrial school in Stirling, Jamaica, the Society had supported for many years. The 1853 report describes the visit to Birmingham of Harriet Beecher Stowe. She was presented with a 'memorial' and there was an 'Uncle Tom' fund to raise money by readings of *Uncle Tom's Cabin*. In 1879, the African American evangelist Amanda Smith visited Birmingham and spoke to the Society. There are minute books, annual reports and an album of publicity material promoting the cause of anti-slavery. **[98614; 110416; 265524; 265525; 302206; 302207: IIR 62]** ; and a cash book. **[302205: IIR 3]**

There was a considerable amount of campaigning against slavery by Birmingham residents and records of another two organisations survive in the City Archives. These are the minute books of Birmingham Anti-Slavery Society, 1826-1869 **[152006; 158748; 265526: IIR 62]** and a minute book of Birmingham & Midland Freedmen's Aid Association, 1864-65. **[361222: IIR 62]**

The records of Birmingham Hebrew Congregation cover a long period, from 1826 to 2001 and include much of interest: registers; records of the Hebrew school; administrative records; plans and personal papers. **[MS [awaiting number]]**

### **MS 1421/1**

Diary and architectural notebook of Daniel Rowlinson Hill. On one inner cover is the date 1827. The diary section begins at the other end of the volume and has no year. He describes a journey from Birmingham to Cheltenham then on to Bristol in June. From the date of Sunday 14 June which is given, several years are possible [1801, 1812, 1818, 1829, 1835, 1840, 1846, 1857, 1863, 1868, 1874 and 1891].

June 19th. On the way from Gloucester to Bristol, the coach stopped at Almondsbury Hill.

'Two very pretty girls got up here, (a black lady was very unaccommodating). Arrived at Bristol at 3.'

There is a small ink sketch of the Black woman's face.

***There are also microfilm copies of the minute books of various Jewish charities established to provide assistance to poor Jewish people: the Birmingham Hebrew Philanthropic Society (1829-1883); the Birmingham Hebrew Board of Guardians (1896-1922); the Birmingham Hebrew Educational Aid and Clothing Society (1854-922); and the Birmingham Hebrew Ladies' Benevolent Society (1884-1922). [MS 1678]***

In 1828, the inhabitants of Birmingham produced a petition at a public meeting on 18 April 1828, which they sent to Parliament, to protest at the duty levied on East Indian sugar. The consumption of West Indian sugar, produced by slaves, was encouraged by lower taxes and the petition was to try to change this. **[106136: ZZ 34]**

The Reverend Thomas Swan (died 1857) was Professor of Theology at the College of Serampore in India in the 1820s. In 1829 he was appointed minister at Cannon Street Baptist Church. He was also secretary of the Birmingham Auxiliary of the Baptist Missionary Society. His surviving papers include annual reports of the Society which detail its work in India, South Africa and the West Indies. Swan also gave addresses on the emancipation of slaves and kept copies of correspondence with Joseph Sturge over the freeing of slaves in the West Indies in the 1830s. **[MS 1675]**

In 1833 James Watt jr. wrote to Matthew Robinson Boulton that he had shown the Mint at Soho to Mr Selim Aga, a military officer from Egypt. **[MS 3782/13/56]**

At the Theatre Royal, in the first half of the 19<sup>th</sup> Century, various plays which make connections with the wider world were performed and the prompt books survive for such plays as Richard Cumberland's *The West Indian*; Jaques Halevy's opera *The Jewess* (c.1835); John Hullah's *Barbers of Bassora* (c.1837); Francis Burnand's *The Siege of Seringapatam*; Dion Boucicault's *Relief of Lucknow* etc. **[Theatre Royal prompt books]**

The Albright family was one of the families in the Society of Friends much involved in anti-slavery activity. The family papers have a letter mentioning anti-slavery meeting in Birmingham in 1837, **[MS 1509/4/13]** and cards advertising anti-slavery meetings (1873) adapted for use as playing cards. **[MS 1509/5/69]**

#### **CC 1/62**

The Town Mission journal, kept by Ed. Derrington, from Carrs Lane Congregational Church for the period 1837-1839.

His report for 23 February, 1838 includes a description of an address to the Carrs Lane Meeting by Mr Moses Roper :

“ In the evening of this day [Friday 23 Feb. 1838] Mr Moses Roper according to an announcement made on Tuesday evening came and addressed the Meeting on the subject of Slavery and also exhibited the Chains and Irons he has had made to represent those he was enslaved with in America - during the evening he detailed some things that are , and some things that are not recorded in his Narritive [sic] – The Chapel was crowded I should think not much less than 300 persons were present – These things will bring the Chapel which stands so obscure, into notoriety and make the place and the people better known I found him in private to be of very few words, I wished him to shew that Religion is not the same throughout the estates of America as I feared his statements might leave an unfriendly impression upon the minds of the people in reference to religion but all the answer I obtained was I shall tell the truth.”

Moses Roper (1815- not known) was born to a slave mother in Caswell County, North Carolina. He was sold as a slave and worked for several masters in South Carolina, Georgia and Florida, making numerous attempts to escape. Eventually, he made a successful escape, reaching Boston, where he met local abolitionists and became a signatory to the constitution of the American Anti-Slavery Society. In 1835, he sailed for England, and travelled the country giving lectures about slavery and the anti-slavery movement. In 1837, he published his *Narrative of the Adventures and Escape of Moses Roper from American Slavery*, in London, which proved very popular, running to ten editions by 1856. He married Ann Stephen Price, an English woman, in 1839, and some time after 1844 moved to settle on a farm in Canada.

### **CC1/71**

Mission journal by Mr P. Sibree. Duke Street, June, 1838:

‘In Duke Street met with three Mahomedans from Cairo in Egypt. They are endeavouring to gain a knowledge of some of the trades in Birmingham. They can talk but little English, but the most intelligent of the three who was given to understand that I was a priest had a long conversation with me. He expressed a degree of reserve when I named the nature of Christ, but I said he had the advantage of me in one respect, that his prophet Mahomet allowed him if he could afford it to have five wives, but that my prophet only allowed me to have one, thus proving that their system of doctrine is as earthly and sensual as ours is spiritual and glorious.’

### **CC1/71**

Mission journal by Mr P. Sibree. Tower Street, 3 Jan. 1839

‘Met also with an African from Barbadoes who gave me an account of his being stolen from home and a slave for twenty years, but being a strong man and gaining his livelihood by begging. I suspected rather the truth of some of his statements.’

***On 1 August 1838, Joseph Sturge (1793-1859), led a march from Birmingham Town Hall to Heneage Street to lay the foundations of Birmingham's Emancipation School. There was a celebration of the abolition of the apprenticeship system, which had replaced slavery in the Caribbean; about 3,500 children from the Baptist, Lancasterian and Infant schools sang hymns, and a memorial pamphlet was presented to each Sunday scholar in Birmingham who joined in the celebrations. A copy of the memorial can be found with the Birmingham Anti-Slavery Society minutes, along with details of the meeting in the Town Hall and the speeches made. [158748: IIR 62] There are also three letters written by Sturge to various people about the Anti-Slavery Committee, 1833-1844. [MS 926]***

The Birmingham firm of F. & C. Osler supplied lamps and chandeliers, ornamental glass and many other items to India, inventing a special 'punkah lamp' for that market. They had agents based in Calcutta, whose letters back to the firm for the period 1840 - 1887 survive, and provide a fascinating account of life there, from business enterprise to the Indian mutiny. **[MS 6]**

#### **1841 Census** Old Thomas Street, Birmingham

In 1841 the entries detail some 581 inhabitants: 235 born within the county of Warwickshire, 256 originating from other English/Welsh counties, 20 from Scotland, 64 from Ireland and 6 were described as foreign including one Traveller described as a 'Man of Colour'.

In 1843, in a letter from Boulton & Watt to Naysmyth & Co., there is a mention of a man called Affifi Sallah who was living at Redditch and working for Mr Samuel Thomas, a needle manufacturer. **[MS 3147/3/134]**

An advertisement for the appearance of the 'Female American Seranaders' at the Town Hall on 9 June 1847 depicts seven 'coloured ladies' who were to provide entertainment, 'the harmony of which has been pronounced a marvel in the history of music'. **[MS 1711]**

In 1850 John Howard Galton made an agreement with Hussein, son of Haaa, head of the tribe of Al-Alawein to supply a caravan of camels and another agreement with Shah Mobarak El-Zeidy to hire camels to travel to the Gulf of Aqaba. These agreements are in Arabic script. **[MS 3101/B/11/16-17]** There is also a letter from a

T. Day, dated 1784, describing a tiger hunt conducted on elephants near Chinsura in West Bengal. **[MS 3101/E/5]**

In 1851, East India House sent a request to James Watt & Co. that they would receive the Chief Engineer from their steam factory in Bombay as a visitor and help

him to increase his professional knowledge. He was described as, 'A native of India named Ardaseer Cursetjee'. **[MS 3147/12/52]**

#### **MS 1461**

Poster for the Theatre Royal Birmingham. Evening for the benefit of Mr Atkins. Includes 'The Creole'. 21 Nov. 1854.

The Montserrat Lime Company was formed by J. & E. Sturge for the production and export of lime juice from Montserrat for use in the manufacture of citric acid at their chemical works at Edgbaston. Joseph Sturge bought the Elberton Sugar Estate in 1857, wishing to convert it to lime production and to prove that free labour could be made profitable. The company records held in the City Archives include minutes, papers and photographs. **[MS 1436]**

Other companies whose export business has left records in the City Archives include Metro-Cammell, who supplied most countries in the world, including India, Africa and the Caribbean, with railway rolling stock for which drawings survive, c.1860 - 1960 **[Metro-Cammell collection]** ; B.S.A., who manufactured guns and motorcycles, which were widely exported from c. 1855 **[MS 321]** ; and Scolefield & Goodman, export merchants, especially of guns, whose records survive from 1786-1980. **[MS 1717]**

On 21 September 1865, three sons of the Nawob Nazin of Bengal and their retinue visited Soho Foundry. **[MS 3147/4/146]**

James Ball emigrated to India, then to Natal, South Africa, to make his fortune in farming and diamond mining, and photocopies of his letters home to his brother for 1867–1869 survive. **[MS 1597]**

A letter from the London office of Boulton & Watt to James Watt & Co. on 3 April [187]5 mentions 'our young Siamese pupil', who was working well and showing intelligence, interest and industry. **[MS 3147/3/147 p. 542 ]**

#### **MS 517/463**

Middlemore Homes. Annual Report, 1877. p.4. October 31<sup>st</sup>  
I took into the Home John-----, perhaps the most notorious *Daily Mail* boy in Birmingham. He was known by all his fraternity as 'Sambo'. He came grinning into the Home, and was much amused by the questions I put to him. Every one in his home is a drunkard. There is no furniture whatever in the house.  
[Possibly a black child?]

**MS 517/463**

Middlemore Homes. Annual Report, 1877. pp.6-7.

*A Strange Fact.* I have taken to Canada.....a mulatto boy.....As to my mulatto boy, a gentleman who was once a Birmingham town missionary met us last May at Toronto, when on our way to London, Ontario. 'Shall you settle your children easily?' he enquired of me. I told him that I feared that my little mulatto boy must remain at our Canadian Home for a year or two. 'If that be the case,' he said, 'I am willing to adopt him, if you consider my home a suitable one.'

**Lee Crowder 866**

Bundle of letters from Frederick A. Harrison in India. 1878 – 1882. [see also **LC 855-856**]

School log books sometimes record their visitors: the teacher at St Paul's Girls' School, Spencer Street, noted that on 17 March 1879, 'An Indian gentleman was brought to see the school and he heard the children sing 'The Slave's Dream'. He had not seen an English school before. [**S 171/2/1 p. 295**]

According to the log book for George Dixon Higher Grade School, on 29 October 1891, the class at Bridge Street Central Board School was visited by 'Mr Alfred Hayes and a gentleman from India'. On 24 March 1896, Joseph Sturge, who was a member of the School Board, gave a lecture on Jamaica to the pupils of the organized Science School; 'the lecture which was extremely interesting and useful was much appreciated by the boys.' [**S 80/1 p. 145, p. 386**]

According to the 1894 report of the Birmingham Female Society for the Relief of British Negro Slaves, a 16 year old Black man called Tom Moaba was brought to Birmingham in 1893 by an English merchant. [**110416: IIR 62**]

In her diary for 1894, Mary King described her attendance at 'an Opium Lecture in the Odd Fellows Hall. It struck me very much for it is a dreadful Curse. The principal speaker was a real China man. He was dressed in the dress of the Chinese and wore the pig tail. It was very sad to hear him relate case after case of China men who had died under Opium. It is a curse to the Chinese and a shame on the English government when they can see very well the evil that it is doing. But what do they care as long as they get the Revenue. His name was Rev. Yung ...?...[altered and illegible] Hing.' [**MS 1547/1**]

In 1897, William Adlington Cadbury visited the estates in Trinidad and Tobago where some of the cocoa for Cadbury's chocolate business in Bournville was grown. He kept a diary and returned with photographs showing the cocoa production process and workers on the estates. [**MS 466/42-43; MS 466A/538**]  
A photograph exists of Harold Waite, Cadbury's agent in Hong Kong, with a display of the firm's cocoa essence, taken c.1900. [**MS 466/Photograph box 2/97**]

## 20<sup>th</sup>/21<sup>st</sup> Century

There is an early 20<sup>th</sup>-century photograph in the records of Bournville Village Trust which shows a Black nursemaid sitting on a bench at the Triangle, Sycamore Road, with two white children. There is nothing to identify her and no information about the photograph! Who was she? **[MS 1536. Photograph 1733.03]**

There are a series of illustrated travel diaries which were kept by Helen Caddick (d.1927), who began her world travels with a visit to Palestine in 1889 and continued, visiting Greece, Egypt, China, Japan, India, North America, Java, Australia, New Zealand, South Africa, Mexico, the West Indies, South America, Cambodia, Vietnam, Burma, Korea, Russia, Uganda, Kenya, and Ceylon before 1914. On her 1914 visit to China, she visited eight students in Beijing, who had attended Birmingham University and there is a photograph and description of the meeting. **[MS 908]**

Alfred Albright visited India in 1882–1883, and the West Indies in 1901, and sent diary letters home to his family. **[MS 1509/4/56,58]** There is also a notebook from a visit to Egypt with notes on sites and hieroglyphs. **[MS 1509/5/69]**

A volume of papers collected by Sir Benjamin Stone includes letters and papers, 1902-1904, concerning the trial of George Edalji, a Birmingham solicitor, on a charge of maiming horses. There is a letter from Edalji's mother Charlotte, an English woman who had married a Parsee from Bombay, who was vicar at Great Wyrley, Staffordshire, for 28 years and who had written the standard Gujerat/English dictionary. Edalji's case was taken up by Sir Arthur Conan Doyle. **[370797: IIR 89 ff.163-168]**

[See also: 200769 Home Office Parliamentary Report. Papers relating to the case of George Edalji. 1907. In the Social Sciences Department, Central Library]

Maria Albright visited the Society of Friends' Mission Station at Chake-Chake in East Africa in 1910-11 and sent letters home, and in 1924, she visited the Society of Friends Mission Centre in Madagascar, and again sent letters home to Birmingham describing the place and work there. **[MS 1509/4/65, 66]** The Albright family papers also include a notebook with dried and pressed 'Chinese ferns' etc. **[MS 1509/5/66]**

In a volume of photographs of individuals and schools subscribing to the Childrens' Hospital Brick League, is a photograph of Nelson Street Girls' School taken in 1913, which includes a Black girl. None of the children in the group photograph are identified and, unfortunately, no pupil records of Nelson Street School have been deposited in the City Archives. **[MS 2219/2]**

A **local black soldier** appears in two early Birmingham photographs found in the Local History 'Birmingham Scrap Book' collections:

1. 'Small Heath Home Defence Corps, c.1917'. [**Birmingham Scrap Book Vol. 10, 314449**, p257]

2. 'B Coy (Small Heath) 5th V.B Royal Warwickshire Regt. Birmingham, March 16th, 1919'. [**LFF71.061 Birmingham Scrap Book Vol. 2 Part 2**, p147]

The 'key' to the RWR image suggests that the soldier's name was Frederick Johnson. As yet, we know little about his life; however, a 1901 census in the Bordesely Ward area does contain a 'Frederick Johnson, Boarder', profession of 'painter's labourer', born in the West Indies.

There is a photograph of workers from Kynoch Ltd. in a tableau for *Win the War Day*, 21 September 1918. One of the workers is a Black woman, but the people in the tableau are not identified. [**MS 1422 addnl. (Acc.1998/ )**]

### **S 16/1/2 Benson Road Council School, Upper or Mixed Department.**

Log book, 1910-1955. pp. 228-9

30 Nov. 1925

(Mr J.D.Brown headmaster)

'M<sup>r</sup> W<sup>m</sup> Thompson, a coloured American, was given an opportunity at the end of the morning session to address the school on the history of the 'blacks' in America. A bright, interesting survey was concluded with a number of plantation songs, 'spirituals' etc., for which he played his own accompaniments. The object was to help to break down colour, & racial, prejudice by shewing that culture is not confined to the white races.'

School Concert at Central Hall on Dec 17<sup>th</sup>, 1925.

First concert by the scholars to their parents. Programme consisted of music (songs, ballads, folk-songs, humorous songs, & carols), dances, fairy plays, scenes from Dickens & Shakespeare and a dramatised version of Anderson's fairy tale the Swineherd.

'Ventriloquists, a nigger troupe, and a first aid party also gave displays.'

In 1931 the Chief Officer of the City Fire Brigade '*reported as to a letter which he had received from the Secretary to the High Commissioner for India with respect to an Indian student who was desirous of receiving training in the Brigade to enable him to take up a position in the Fire Service in India. He had already received training with the Stafford Fire Brigade but desired to obtain fuller experience.*' The student commenced duties on 21 April, 1931 and stayed for six months before returning to India. [**MS 1303/18 p. 174**]

On 18 October 1931, Mahatma Gandhi visited Woodbrooke College. Elizabeth Cadbury records her attendance in her diary : ' In aft.[ernoon] to W'brooke to hear Gandhi (v.hot room). ' [**MS 466/205/27**]

That same year the annual reports from the International Section of the National Council of Women in Birmingham tell us that the members were addressed by Mr and Mrs Sahgal, who explained the idea of self-government from an Indian point of view. The following year, Lady Hartog also spoke on India from her own experiences, and in the year 1934-1935, Miss Slade also spoke on India. Mrs Hamed Ali visited from the Istanbul conference. **[MS 841B/64 and 69]**

A scrapbook from Birmingham Settlement, c. 1935, includes a cutting from the *Evening Mail* about an Indian woman doctor, who was visiting Birmingham and was attached to Birmingham Settlement to study public, social and medical services. **[MS 162/BS54]** This collection includes many files on issues like the development of social facilities for young people in the 1950s and 1960s, with some references to Black people. **[MS 162]**

In 1936 Dame Elizabeth Cadbury and others visited India for the conference of the International Council of Women, to which India's National Council of Women had belonged for ten years. The newspaper reports preserved in the Cadbury family papers show the wide range of subjects covered at the conference, from film censorship to women miners, contraception, education and voting rights. Elizabeth Cadbury also raised funds for a travelling dispensary for the Friends' hospital at Itarsi. **[MS 466/169]**

Two volumes of photographs, newscuttings etc. which document the year of Sir Ernest and Lady Canning as Lord Mayor and Lady Mayoress of the City, 1937-1938, include an article and a picture which show a meeting of the Birmingham Indian Association at its annual dinner. The article mentions that the Association was formed in 1907, by Mr. K.M.Pardhy, to enable Indian students at the university to meet together. **[MS 2483]**

The Women's International League for Peace and Freedom (WILPF) was founded in 1915 in The Hague, by women from Europe and North America to protest against the First World War. They aimed to achieve disarmament, permanent peace and a culture of non-violence and equality among men and women of all nations. The organisation continues its work today. The City Archives has minute books of the Birmingham and Edgbaston branch for the years 1939 to 1959. The women were much involved in learning about the political and economic situations in other countries, and speakers from Africa and India are mentioned. They supported various causes, for example, the protests over the colour bar in Birmingham Transport Department in the 1950s. The International Congress of the League was held in Birmingham in July 1956. **[662410-662413: ZZ 71A]**

The Birmingham branch of the British United Aid to China Fund has deposited records in Birmingham City Archives, including a minute book, and papers about related organisations, 1939-1950. **[MS 550]**

In 1940 a report to the Fire Service about air raid casualties noted that three Indian people had died from suffocation in an air raid shelter at Holloway Head. **[MS 1303/313]**

### **MS 295 Certificate of Nationality**

Certificate of Nationality and Identity, issued to a British Indian Seaman, 1945. With photograph and finger print. Valid for 5 years.

### **MS 2579: Mahmood Hashmi collection**

The collection consists primarily of printed books and magazines of Urdu literature and poetry. There are a few items relating to the production of 'Saltley News'.

### **MS 1383/2/50**

Photographs of Victory parades, marches etc. in Birmingham. Includes at least three photographs of troops of Black and Asian soldiers. Late 1940s. Part of Home Guard archives.

Birmingham elected its first Indian councillor in 1946. Dr. Dhani R. Prem (d. 1980) was a Labour Councillor for Great Barr, and served on the Public Health and Mental Hospital Committees during the three years he was a member of Birmingham City Council. Hethen went on to work for Smethwick Council. He campaigned strongly against racism and intolerance; his book *The Parliamentary Leper* (1965), describes the struggle in Smethwick during the 1960s. **[BCC Committee minutes, municipal diaries etc.]**

In June 1946 the General Purposes Committee of Birmingham City Council reported on the programme for the visit of over 350 Indian soldiers visiting in connection with the Victory Parade in London. Birmingham provided accomodation and entertainment for the soldiers and there was a march through the city headed by the 8<sup>th</sup> Punjab Pipe Band. **[BCC Committee minutes]**

The Clarion Singers were founded after the Spanish Civil War as a workers' choir, with links to the peace movement and the Anglo-Soviet society. Paul Robeson was their honorary president. A photograph and programme record his visit to Birmingham in 1949, when he sang in a concert at the Town Hall. **[MS 1705]**

Mr Henry Gunter came to Birmingham from Jamaica in 1949, and was active within his Trade Union (the A.U.E.W.), where he was the first Black member to be elected as Branch Secretary and the first Black member of the Birmingham Trades Council. He campaigned strongly against the colour bar and wrote pamphlets and newspaper articles on the difficulties faced by Black workers and residents. He was

also secretary of the Afro-Caribbean Organisation, which was started in the 1940s. He has deposited various papers in the City Archives. **[MS 2165]**

In September 1949, there is an entry in the minute book of the leaders' meetings of Trinity Methodist Church, Winson Green, that 'the Jamaican Club held on Wednesday evenings was a great success having an average attendance of 12–14.' **[MC32/3]** In another volume from that church is a letter from the West Indies (Midlands) Cricket Club, dated 1953, with a request to book the church hall for a social occasion. **[MC 32/4]** The Reverend Stallard ran a 'Cosmopolitan Club' at Trinity Road, and worked with people like Amy Ashwood Garvey, then living in Birmingham, to fight the 'colour bar' and help the Black community.

The minutes of Birmingham City Council's various committees and sub-committees describe the efforts of local government to respond to the needs of the increasing Black population of Birmingham. The committee minutes in which most information is likely to be found are those like Education, Housing, Public Health, Transport, Welfare, which affect all citizens, but the General Purposes Committee dealt with many areas which we might now call policy issues. The Special Purposes Sub-Committee of the General Purposes Committee reported on a meeting held on 2 October 1950, where it was decided to ask the Education Committee to open a centre for one night each week to hold social and educational activities for Black people. The Clifton Institute in Balsall Heath opened in February 1951 and had an intake of about 100 students in its first year.

A report in the same Sub-Committee minutes, of 31 October 1952, titled 'Problems of Coloured People in the United Kingdom' gives some detail on how different Black communities were organising themselves and on some of the organisations which worked with different communities. **[BCC]**

The minutes of the General Purposes Committee for 26 April 1954 give considerable information about the establishment of a 'Liaison Officer for Coloured People' to answer enquiries, and deal with problems experienced by Black people in the city. The interleaved report 4 describes how the Co-ordinating Committee for Overseas Nationals was set up in March 1950, as a voluntary body under the chairmanship of the Venerable S. Harvie Clark, Archdeacon of Birmingham. Members of the various Committees of the City Council were invited to join in 1952 and there were two conferences – in 1953 and 1954 – to discuss requests from the Afro-Caribbean Association for the establishment of a self-supporting social centre, and the formation of a 'non-party, non-sectarian Inter-Racial Welfare Council for the promotion of racial tolerance and co-operation.' **[BCC Committee minutes]**

The minutes of the Parks Committee for July 1942 deal with the provision of a burial ground for 'Mohammedans', which was established at Lodge Hill Cemetery in Selly Oak in 1942. The report mentions that at that time the only burial grounds for Muslims were in London or Cardiff. In 1956, the Pakistan Welfare Association applied for an extension to the burial area, and the Muslim community was estimated to be about 1500 persons. **[BCC Committee minutes]**

Minutes of the Education Committee give much information about measures put in place for special provision of education to children whose first language was not English. There is, for example, a discussion in the Primary Education Sub-Committee minutes of 1959, of a research project to be conducted by Birmingham

University on how well such children were learning English and adapting to school life. **[BCC]**

**S7/2 Log book of Alston Road Boys County Secondary School, Bordesley Green**

Lectures from Imperial Institute members on India, Pakistan, New Zealand, etc. (pages 1,6). Autumn term 1952 - three university students reported for school practice, one a schoolmaster from Ceylon, Mr Werasinha. (page 30).

In 1955 an Indian engineer called Raj Kumar called at the B.S.A. works in Birmingham to have a larger engine fitted to his 1947 BSA motorcycle. He was half way round on his world tour, having set out from his home in Glasgow in 1951, and had driven through Asia, China, Japan, Europe and North and East Africa. In Malaysia he was joined by his cousin Miss Gurupdesh. The B.S.A. public relations department wrote an article about him. **[MS 321/F/Box 12]**

In the records of Tilton Road County Primary School, Small Heath are some class and sports team photographs (1958-1963) which include the first children from the West Indies to attend the school. **[S 196/4/1-3]**

Bournville received many visitors from overseas. In 1960, for example, Cadbury's welcomed Dr. Kwame Nkrumah from Ghana; the Nepalese ambassador and family; and Chief Fobang from the Cameroons, and photographs of these occasions survive. Members of the Cadbury family also travelled extensively overseas and photographs exist of their visits to India, Malaya, Trinidad etc. **[MS 466]**

Reports and correspondence (1960-1962) of the Birmingham branch of the 'Co-ordinating Committee for Work amongst Coloured People', can be found in the Social Sciences Department of the Central Library **[AF 301.451]**, as can records of the 'Movement for Colonial Freedom' (1926-1971). **[AF 325.342]**

The Sparkbrook Association was formed in 1960 to promote the well-being of peoples in Sparkbrook by inviting various voluntary bodies to co-operate to improve health, housing, facilities for children, and give social advice. Dr Mollie Barrow was a major organiser of this association and her papers and photographs relating to its development, as well as reports, newscuttings on housing conditions, etc. are available in the City Archives. The diverse population of Sparkbrook in the 1960s and 1970s means that there is information about the Black communities in that area of the city. **[MS 1914]**

In November 1961 the speaker at the Sparkhill branch of the Co-operative Women's Guild was from Uganda. He was a student at Westhill College and a

representative from the Movement for Colonial Freedom, and gave his talk on 'Women's clubs in Uganda.' [662900: IIR 74]

The Centenary Album of Birmingham Children's Hospital has photographs of visiting parties in July 1962. One of these was a group from the Nigerian Federation of Business and Professional Women. [HC/BCH/1/13/39]

The records of Charles Parker (1919-1980) show many links with Black history. Parker was a BBC Radio producer, based in Birmingham for over twenty years. He was involved in Christian anti-racist activity in the late 1950s, and worked with singers from the emerging folk revival movement to produce innovative multi-cultural and multi-media events. He made recordings for the B.B.C. of the Stewart family group of gospel singers from Trinidad, who had settled in Birmingham, and who performed in some of these projects. As the 1960s developed, his artistic ideas were used in increasingly political programmes and folk-based performances. He founded the Birmingham and Midland Folk Centre in 1963. Parker produced a multi-media, multi-cultural version of a nativity play in 1961, called 'Dog in a Manger', which addressed issues of racism and intolerance. Among the papers for that project are some programmes for events organised by the Asian Music Circle in 1961, and a programme for the Tagore centenary celebration at Digbeth Civic Hall on 6 May 1961, organised by several Indian associations. [MS 4000/2/83] The Folk Centre organised a concert with Ravi Shankar performing in Digbeth Civic Hall.

Charles Parker's papers include a filmscript of 'The Colony', a documentary film about the West Indian community in Handsworth, made for the BBC in 1964 by Philip Donnellan, for which Charles Parker provided the soundtrack.

Members of the Folk Centre took part in a multi-media performance work called 'Of One Blood' in 1966. This looked at issues of apartheid, racism and human rights, concentrating on South Africa, Vietnam and Greece. Traditional Indian dance was included, and music from India, the West Indies and America. The papers for this project also include some correspondence and writing by James Berry, the poet and writer who came over to England from Jamaica in 1948; and some papers about the the B.B.C.'s 'Immigrant Programmes Advisory Committee'. The Folk Centre members also performed in Birmingham Town Hall on 30 June, 1967 as part of the 'Folk Singers for Freedom in Vietnam' campaign to end the war in Vietnam. [MS 4000/2/120]

Parker produced several programmes for BBC radio using recordings made by Dilip Hiro. In 1968, there were two programmes called 'Asian Teenager', on the experience of Indian and Pakistani children growing up in Britain. In 1970, there was a programme called 'Under an Apple Tree' where people talked about their experiences of marriage between Black and White people. Dilip Hiro also went to Calcutta to record students on the British legacy to the education system in India, which was broadcast in 1972 as 'Snowballs in Calcutta', and to record people for 'A Place Way Out', about European and American settlers in India.

***Charles Parker also visited China in 1972, as part of a delegation of the Society for Anglo-Chinese Understanding (S.A.C.U.). The Charles Parker Archive includes tapes, notes, drafts, printed material, and photographs about***

*this. On his return, he wrote and published a paper: A Critical Analysis of some aspects of Cultural Life and Working Methods in the Arts, in the Peoples' Republic of China. Based on experience and conversations during the 3 week S. A. C. U. Educationalists' tour, 3 - 25 April, 1972. [MS 4000/1/8/18] There are also printed newsletters and magazines about China, such as the Peking Review. [MS 4000/3/11] Charles Parker provided the photographs for David Selborne's book An Eye to China (1975) and there is a copy in the Charles Parker library, which also has many works on politics and Chinese books on theatre, music etc.*

Parker left the BBC in 1972 but continued with freelance radio, television and theatre work. In 1977 he produced a programme for the Open University, 'Caught up in Two Minds', with Black parents talking about their children's education. Many of the interviews he conducted were with Birmingham residents. **[MS 4000/2/155]** A recent project to digitise and catalogue the tape recordings in the Charles Parker Archive relating to folk music, which can be listened to in the City Archives, has found recordings of performances at the Grey Cock Folk Club in 1971 by the Stewart family of Handsworth **[MS 4000/5/3/5/4/57, 80, 81]**, and in 1973 and 1974 by Kali Das Gupta from Bombay. **[MS 4000/5/3/5/4/103, 132, 138]** Lectures given by A.L.Lloyd in Birmingham were illustrated by sounds and songs from Africa, India, Japan as well as Europe and America. **[MS 4000/5/3/2]**

Charles Parker also worked with Banner Theatre Company, founded in 1974, to produce multi-media documentary theatre based on taped interviews, with music, song and visuals. All of Banner's shows attack racism, particularly in the workplace. They have addressed this in areas such as the motor car industry, women's struggles, housing, the steel industry, public services, the health service, the miners' strike, migration, the fire service, etc. For several years in the late 1970s and 1980s, Banner also ran a community theatre project for young people in Handsworth. Their papers and many tape recordings have been deposited in the City Archives. **[MS 4000/2/154 and MS 1611]**

Picture of Black boxer on the cover of programme for 'King Kong', a south African jazz musical, which accompanied a letter, 1961, from Rev. Jarrett-Kerr, of Cardiff to Charles Parker. **[MS 4000/1/7/10/J]**

The records of West Midlands Arts have also been deposited. These include papers and photographs from the 1960s-1980s, including files of the Ethnic Minority Arts Committee, papers on Black Theatre Development (1979 – 1988), papers on the Black Film Co-operative (1982 – 1986) and information about Black artists in film, dance, theatre, music etc. **[MS 1620]**

The papers of the Indian Workers' Association (GB) were deposited in the City Archives in 1998. The Birmingham branch was organised in 1959 and was a very active group with a militant stand on racism and on the immigration laws of the 1960s/70s. The records include correspondence, newscuttings, reports and other papers from c. 1961 onward. **[MS 2141]**

Avtar Jouhl, General Secretary of the Indian Workers' Association (GB), also deposited a large collection of his own papers which complement those of the Indian Workers' Association, and, in addition, contain much on Trade Union organisation and struggles, and the development of Trade Union education in Birmingham. There is also a transcript of recorded interviews on Mr Jouhl's life and political activity. **[MS 2142]**

#### **S 224/6 Yardley Wood County Secondary School**

Register of ethnic minority pupils, 1966-1969. Register gives ethnicity of pupil, country of origin, year of arrival in Britain, nationality of father, any dietary requirements.

Records of the International Socialists in Birmingham and the papers of an official of the Birmingham Trades Council contain much about anti - racist activity, particularly in trade union based groups, and in education, and about the fight to unionise and unite workers. There are files on the motor and engineering trades (e.g. B.L.), on the metal industries (e.g. Birmid Qualcast); the 1971 Immigration Bill; the Burnsall Strike, etc. **[MS 1591]**

Records of Birmingham Anti-Apartheid Organisation, especially of campaigning material, 1966-1994, have been deposited in the City Archives. **[MS 2209]**

Birmingham Community Relations Council started in 1967 as the Birmingham Liaison Committee for Commonwealth Immigrants. It was closed down in 1992, but annual reports 1971-1989 have been given to the City Archives. **[MS 1952]**

In the minutes of the managers' meetings of Moseley Church of England Primary School for 1968, can be found details of the responses made by the school to accusations brought by Anderton Park Residents Association that the school's admission policy discriminated against children from an ethnic background. This case was reported in the national newspapers. **[S 273/1/2/2]**

Funding applications from Black community groups appears in the records of the Cadbury Trusts, and usually include some history of the group, their proposed project and ideas for the future. The list of groups provides a valuable record of social action projects in late 20<sup>th</sup>-century Birmingham , (c. 1970 onward) from organisations like the the Afro-Caribbean Self Help Organisation, the Asian Resource Centre, Black Churches, the Black Dance Development Trust, the C.A.V.E., the East African Muslim Welfare Association, Ebony Arts, the Harambee Housing Association, the Sikh Youth Service, the West Indian Federation Association etc. **[MS 1579]**

When the Asian community was expelled from Uganda in 1972, many people sought refuge in Britain and there is some correspondence and printed material about welcoming the new refugees in the records of the Midland Office of the National Council of Social Service. **[MS 39/37]**

The records of All Faiths for One Race (A.F.F.O.R.) were deposited in the City Archives, in 1999. This multi-faith organisation was set up originally to oppose the proposed tour of England by the white South African cricket team in 1972. A.F.F.O.R., based in Lozells, developed to undertake research, publishing, campaigning and educational work. It set up B.I.T. (Birmingham Interpreting and Translating) to provide resources for people whose first language was not English, and it ran the Wates library, which provided publications and resources for loan for multicultural and anti-racist teaching. A.F.F.O.R. published numerous pamphlets on education and social issues. It had ceased to exist by 1999. **[MS 2220 (Acc. 1999/62)]**

The Diocesan records of the Church of England in Birmingham include a section on inter-faith work. This has papers about the work of A.F.F.O.R., the Birmingham Uganda Asian Evacuees Resettlement Committee, files of Community Relations Council papers, 1976–1980, file on Birmingham Inter–Faith Council, 1976–1980 etc. **[BDR/ B12]**

Letters and miscellaneous articles, newscuttings and papers from correspondents and researchers on the subject of Black history in Birmingham have been deposited in the City Archives to assist future researchers of this subject:

Marika Sherwood of the Institute of Commonwealth Studies, has given notes and a taped interview about Paul Robeson's contacts in and visit to Birmingham in 1949. **[MS 2153]**

Professor Ian Grosvenor of Birmingham University has deposited papers, video and sound recordings relating to various education and teacher training projects; racism; the Trade Union resource Centre and Trade Union Studies Network etc. **[MS 2118]** These include three cassette tapes of recorded interviews with three men from the Punjabi community about provision of education for children of migrants to Birmingham from the 1960s onwards, the Overseas Teachers' Circle, racism and education etc. have been deposited, with transcripts. **[MS 2118 addnl. (Acc. 1998/40)]**

**MS 2118 additional (Acc. 2006/150):**

Anti-racist education initiatives - predominantly Sandwell/Birmingham. Examinations for multi-cultural Britain. 1980s school and exam board files.

**Box 1:**

- 1 file 'Race & education news cuttings' (late 1980s)
- 1 file 'Race & education Misc.' (early 1990s)
- 2 files 'Black History GCSE' (late 1980s)

**Box 2:**

1 file 'Cuttings re Honeyford' (1985)  
1 file 'Race and racial harassment training materials' (1980s)  
Loose material re Black Pasts Birmingham Futures (2000s)

**Box 3:**

Loose material re Black Pasts Birmingham Futures (2000s)  
1 file 'BASA' (Black & Asian Studies Association) (2000s)  
Loose material re Black History Foundation (2000s)

**Box 4:**

1 file of miscellaneous news cuttings and publications (1980s - 1990s)  
1 video 'Our experience' (n.d. c.1990)  
1 folder 'Archiving Education Seminar (2004)  
Loose material re Hidden Histories, making Connections etc. (2000s)

The minutes of the West Midlands County Council, Policy and Resources, Race Relations and Equal Opportunities Sub-Committees, 1982-1985, are also held in the City Archives. **[WMCC]**

**MS 2478/B/3/13 (2001/198) Derek Bishton collection**

**Black Dance Development Trust publications, c.1980 - 1990**

Issues 1-4 of Black Dance Development Trust News 1988-1989, together with proofs of issue 3; programme for Black Dance Development Trust Awards 1989, held at the Commonwealth Institute, London in January 1990. 2 copies exist of each publication.

The first issue of the bulletin states that it was intended to be published four times a year, and was to function as a publication for black dancers and musicians by black dancers and musicians. It aimed to promote all aspects of black arts, but would specialise in music and dance. Issues contained news and information about events and performances, workshops and projects, summer schools and discussion forums in the music and dance arenas. The first issue included the written constitution of the Trust, with the names of the trustees and management group. Issues 3 and 4 include the mission statement of the Trust.

The programme for the Black Dance Development Trust Awards includes a brief history of the organisation, and lists of the names of founder members, former and current trustees, administrators, trust directors, current personnel and the winners of previous trust awards.

Photographs for issue 1 of Black Dance Development Trust News were taken by Vanley Burke; photographs for the other issues were taken by Nigel Madhoo Publications designed and typeset by Handprint.

The People of Birmingham Exhibition, held in the Central Library in 1991, donated the following interview tapes to the City Archives: oral history interviews with Chinese women in Cantonese with English summaries; and interviews in English with Roger Li, accountant, and Billy Ko, mental health worker. **[MS1715]**

Some records about Vaisakhi etc. have been deposited by the Council of Sikh Gurdwaras. 1998-2000. **[MS 2303]**

### **MILLENIBRUM**

Oral histories, video shorts and records of events gathered as part of the Millenibrum project. 1999-2000.

### **MS 2855 (2008/119 and 2010/067 and 131) Shades of Black Community Family Project**

Commonwealth World War One and World War Two Veterans Research Project work compiled by Shades of Black Community Family Project in Stechford and Handsworth 2007 – 2008 2 CDs

CD entitled 'We Will Remember Them,' featuring three songs of war performed by Black Voices, 2007, 1 CD

CD entitled 'War Slideshow,' including images collected by Shades of Black Community Family Project, 2007 - 2008, 1 CD. Open; although surrogate playing copies need to be made before the CDs can be served.

Additional research material and published reports from the Shades of Black Veterans Research Project, 2008-2009

## Photographic collections in Birmingham City Archives which document Black communities in and near Birmingham.

### **S 196/4/1 Tilton Road County Primary School, Small Heath**

Class photographs, 1955-1963, including pupils from the West Indies.

### **S 196/4/2 Tilton Road County Primary School, Small Heath**

Photographs, 1957-1963 of sports teams & trophies include some of Black children: 1960, 1962, 1963.

### **S 196/4/3 Tilton Road County Primary School, Small Heath**

Photographs of children playing etc., including two photographs of the first West Indian children at the school.

NOTE: These records are closed for Data Protection reasons.

Paul Hill, photographer.

Photographs of foundry workers (many of whom are Black or Asian) in the Black Country. 1960s/70s. **[MS 2294]**

Vanley Burke, photographer.

A very large collection of photographs and ephemera, particularly of people in Handsworth. c.1970 - 2000. **[MS 2192]**

Ten : 8

The archive of *Ten:8* magazine. The collection includes photographs from the 'Handsworth self-portrait' series; photographs by Vanley Burke; photographs by Nick Hedges illustrating religion in the West Midlands; press cuttings; magazines; posters and other ephemera, c. 1970 – 2000. **[MS 2478]**

George Hallett, photographer.

Photographs and work prints taken by Hallett in 1971-2 in Handsworth, to illustrate an article for the *Times Educational Supplement* entitled 'Handsworth: Caribbean Black Country.' The article dealt with many of the issues highlighted in the Runnymede Trust's critical report *Race in the Inner City*, published in 1971.

**[MS 2449]**

Sukhvinder Singh Ubhi, photographer.

Photographs of the Vaisakhi festival in Birmingham, 1999, and of Sikh musicians, 2000. **[MS 2265]**

Photographs from the Sikh Council of Sikh festivals and events. C.1999. **[MS 2303]**

Ghazala Saddique, photographer.

Photographs of the Lokmela festival in Birmingham. 1999/2000. **[MS 2314]**

Errol Francis, photographer.

Photographs taken as part of the All Saints Mental Health Project, c.2000. The project involved patients, some of whom are Black, documenting their experiences and feelings towards All Saints Psychiatric Hospital. **[MS 2344]**

Sue Green, photographer.

Photographs of Birmingham International Carnival. 1999/2000. **[MS 2350]**

Sangeeta Redgrave, photographer.

Photographs of the Diwali festival in Birmingham. 2000. **[MS 2356]**

Max Kandola, photographer.

Photographs from 'Fashion', including many of Black hairstyles, jewellery etc. 2000. **[MS 2362]**

Nicci Gott, photographer

***Photographs of the Arcadian centre and Chinese New Year 2000. [MS 2363]***

Pogus Caesar, photographer.

Photographs and ephemera concerning his work on the 'Windrush' project, and of Black artists in Birmingham. c.1980 - 2000. **[MS 2364]**

Robert Taylor, photographer.

Portraits of Black Achievement

Photographs to accompany the book of the same name. Portraits of Black individuals pre-eminent in their fields. 2001. **[MS 2448]**

Ravi Deepres, photographer.

Photographs taken for 'Capitalising on Culture', produced in 2003 as part of the bid for Birmingham to be European Capital of Culture in 2008, and photographs taken for 'Cricket and Cultural Identity', 2002. **[MS 2346]**

Tim Smith, photographer.

Photographs of Britain's South Asian communities, including those living in Birmingham, c. 2003. **[MS 2479]**

Cursory research has produced the names of several organisations from the 1940s and 1950s for which we have no records and little information. If anyone can help with details about them, or on the whereabouts of any surviving records, we should be delighted to hear from you.

For example, we know the following existed:

Birmingham International Centre (started 1942); Birmingham African Workers' Association (started in 1950 by a student from Nigeria); The West African Association; The Afro-Caribbean Association, started in the 1940s by Dr. C.J.Piliso from South Africa, who was involved with the Pan-African Conference in Manchester; The Happy Link Club (started in 1956); the West Indian Federation; the Anglo-West Indian Drama and Dance Group; C.C.A.R.D. [the Co-ordinating Campaign against Racial Discrimination]; the Handsworth Good Neighbours' Club; the Asian Music Group; Birmingham Indian Association, etc.

**Birmingham Archives & Collections would be very pleased to receive records which would help to document the development of Black communities in Birmingham and contribute to a more accurate historical record of the city in future years. Please contact us if you can help.**