

**Church of King Charles the Martyr, Falmouth, Cornwall
(Diocese of Truro)**

Monument of Thomas Corker d. 1700

Heritage Impact Report

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Introduction

This report was commissioned by Faye Edwardes (Diocesan Building Office) on behalf of the PCC of the church of King Charles the Martyr (KCM) in Falmouth. I visited Falmouth from the 1st-4th February 2025, where I visited Kresen Kernow Archives, attended a service at KCM, and met with Liz Martin (churchwarden), and Faye Edwardes. I researched and inspected the Thomas Corker memorial, conducted a full survey of the church building, in particular noting the presence of other memorials, and the situation of the Corker memorial. I met separately with Pip Horton (PCC Secretary) and Rebecca Evans (Ministry Development & Inclusion Officer) to discuss the current intention to move the memorial within the church that will be developed as an exhibition space. I was commissioned to consider the Corker memorial and the heritage impact of its relocation (rather than any further plans).

This report outlines the motivation for change and a summary of actions taken so far regarding the memorial to the seventeenth-century trader of enslaved African people, Thomas Corker. It then considers KCM in its environment, taking into account the social history of the church and significant features of its interior. It goes on to address the historical context of Thomas Corker, the significance of the Corker memorial, and the significance of its current location. Finally, it gives recommendations for KCM on the proposals to relocate the memorial within KCM and its heritage impact. It suggests that the Corker memorial may be better situated in a display case, rather than being re-erected. The appendix outlines a brief historical context of other memorials within the church. This report draws on key examples of contested heritage in spaces of worship, including the cases of St Peter's Dorchester, St Mary Redcliffe, and Jesus College Cambridge.¹ This report also takes into account the Condition Assessment Report of the Corker memorial produced by McNeilage Conservation.

This report emphasises the need for wide consultation and communication with key stakeholders, and the importance of centring the voices and views of communities who are directly impacted by the legacies of enslavement and systemic racism today. Additionally, this report recognises the 'Calls to Action' in the final Report of the Archbishops' Commission for Racial Justice, which seeks to 'pay close attention to the ongoing harm done by these monuments to people in the present and not allow that harm to be downplayed in relation to the "harm" done to buildings'.² Subsequently, whilst this report covers the 'heritage impact' of the Corker memorial, it stresses the contested history and present harm of the Corker memorial.

About the Author

Dr Alice Kinghorn's specialist area of research is the Church of England's involvement in African chattel enslavement. Dr Kinghorn has worked with the Diocese of Bristol on contested heritage projects and has contributed to the Church of England's forthcoming updated

¹ The judgements for all three cases are available online: Rustat memorial (Jesus College) [2022] ECC Ely 2 <https://www.jesus.cam.ac.uk/sites/default/files/inline-files/Full%20Judgment%20of%20Deputy%20Chancellor%20Hodge%20QC.pdf> [Accessed 09 April 2025]; Colston window (St Mary Redcliffe, Bristol) [2023] ECC Bri 1 <https://lawandreligionuk.com/wp-content/uploads/2023/06/In-Re-St-Mary-Redcliffe-2023-ECC-Bri-1.pdf> [Accessed 09 April 2025]; Gordon memorial (Dorchester, St Peter, Holy Trinity and All Saints) [2022] ECC Sal 4 <https://lawandreligionuk.com/wp-content/uploads/2022/08/In-the-Matter-of-Dorchester-St-Peter-Holy-Trinity-and-All-Saints-2022-ECC-Sal-4.pdf> [Accessed 09 April 2025]

² Final Biannual Report of the ACRJ (December 2024) p.35

contested heritage guidance through identifying working examples in assessing contested heritage in English churches.

Section 1 Motivation for Change and Summary of Actions so Far

A translation of the Latin inscription on Thomas Corker's memorial has been positioned adjacent to the memorial for many years.³ However, following the murder of George Floyd and the subsequent global Black Lives Matter protests of 2020, heritage organisations and institutions as well as the Church of England sought to reinterpret their heritage.⁴ At this time, calls came from local community groups in Falmouth that the Corker memorial needed to be addressed. Following a consultation meeting held in late 2021, it was decided that 'as an immediate first action, an alternative commentary on the memorial should be provided'. This would 'enable visitors to understand more fully the background and Corker's involvement in the transatlantic slave trade, which is not apparent from the existing notice.'⁵ Thus, it was decided that contextual interpretation text was necessary next to the memorial.

However, the requested interpretative text was not produced. This led to the initiation of a petition in Falmouth in 2022 advocating for the removal of the Corker memorial. Over 500 people signed the petition, urging the church to take down the memorial due to its commemoration of a trader and trafficker of enslaved African people. Following a public consultation and a subsequent meeting with key stakeholders, it was ultimately decided that the Corker memorial would remain within KCM and would not be removed or destroyed.⁶

Since then, the PCC has been in discussions with Black Voices Cornwall, Diocesan Representatives, the Cathedral and Church Buildings Department, and the Church Buildings Council to determine the course of action that sensitively confronts the Corker memorial. However, progress has been slow. Possibly as a result of frustration over these delays, an engraved plaque was unlawfully affixed to the wall beside the Corker memorial in October 2024 reading:

Thomas Corker was England's Chief Agent for the Royal African Company on York Island. He oversaw and profited from the kidnap, enslavement, and sale of slaves. The Royal African Company shipped more enslaved men, women, and children to the Americas than any other trading company in the world.⁷

A spokesperson for the diocese and KCM released a response sent with the approval of Black Voices Cornwall and Clinton Sealy (one of the original campaigners). The brass section of the added plaque has since been removed, but the plaque resulted in the creation of a TripAdvisor page (KCM itself does not have a page). The page is entitled 'Falmouth Slave Trader Memorial', currently has 9 reviews, and is number 26 of 71 'things to do in Falmouth'.

³ No evidence was found for when this was first produced, but from word-of-mouth it is believed to have been since at least the 1970s.

⁴ The tearing down of Edward Colston's statue in Bristol encouraged this re-evaluation of Colston as a figure of philanthropy in the city of Bristol.

⁵ PCC Contested Heritage Consultation meeting 2021.

⁶ Since the start of the KCM visitor book in 2018, 2 comments related to the Corker memorial (both made in 2023). One suggested leaving the statue in situ because it is part of history, and one praised KCM's approach to the memorial.

⁷ This resulted in a number of media reports, including The Church Times (Hattie Williams, Anti-slavery plaque installed in Falmouth church jumps gun on faculty process, 28 October 2024); ITV (Charlotte Gay, 'Plaque highlighting man's role in slave trade placed beneath controversial memorial in Falmouth', 29 October 2024).

Comments praise the ‘transparency’ of telling the history of KCM whilst emphasising the dangers of the fact that the plaque had been removed.⁸ The Corker memorial has thus become *more* contested due to the inaction both in 2020-22 and since 2023, which has impacted those affected by the legacies of African chattel enslavement.

The PCC have since proposed that the monument be relocated within the church and situated in an acknowledgement and explanation area. Current suggestions involve removing the Corker memorial, removing memorials on the west wall (including the Banfield and Yorke monuments) and re-erecting the Corker memorial on the west wall. The area at the back of the church has been proposed as a separate area to contextualise the Corker memorial.⁹

Section 2: The Church in its Environment

2.1 Setting of the Church

The Church of King Charles the Martyr (KCM) is situated in a prominent position in Falmouth at the turn of Church Street and Arwenack Street in the town centre. It has an extensive history that is linked to the foundation of Falmouth itself in the seventeenth century. Arwenack Street links the original settlement of the town of Falmouth to Arwenack House, once owned by the Killigrew family, known as the original benefactors of Falmouth. KCM is an especially visible site on Falmouth’s main shopping street. Nearby churches include Penwerris: St Michael & All Angels, Laburnum Drive: The Holy Spirit, Budock: St Budock, Falmouth All Saints.

KCM is situated in an area with heritage assets, with multiple buildings on Arwenack Street and Church Street having Grade II listed status. The summer sees high footfall for church visitors, particularly due to visitors from cruise ships, and a summer concert series (which runs weekly). KCM is the Civic Church of Falmouth.

2.2 Social History

The origins of KCM can be traced back to the English Civil War, where Queen Henrietta Maria, wife of Charles I, fled into exile via Pendennis Castle, located around a mile from KCM.¹⁰ At the end of the war, the future Charles II also fled and sought refuge at the castle before escaping, expressing an intention before he left to establish "a chapel for public worship ... and when the wars ceased, to send an able and conscientious chaplain to preach God’s word therein." Following the Restoration of the Monarchy, the Royalist Sir Peter Killigrew of Arwenack Manor (see appendix on Killigrew) sought to carry out this wish, as he had ambitions of his own to establish a town and church. He sent an emissary to London in 1660 to seek a royal charter for the new town of Falmouth. As part of this proposal, he offered land for a church, parsonage, and churchyard, conditional on royal support. The charter was granted, and on the 29th of August 1662, Sir Peter Killigrew laid the foundations of the church. The first sermon

⁸ See ‘Falmouth Slave Trader Memorial,’ TripAdvisor < https://www.tripadvisor.co.uk/Attraction_Review-g186235-d28986896-Reviews-Falmouth_Slave_Trader_Memorial-Falmouth_Cornwall_England.html > [Accessed 27 March 2025]

⁹ KCM are also seeking further works, including the installation of a toilet and other amenities.

¹⁰ Information taken from King Charles the Martyr ‘The Parish Church of Falmouth’ guide. It also draws on Susan E. Gay, *Old Falmouth* (London: Headley Brothers, 1903 [2nd edn])

was delivered by John Belford, Rector of Gerrans in the Roseland, on 21st of February 1664. The church was formally consecrated on the 22nd of August 1665.¹¹

The church holds over 50 memorials, where the Corker memorial is the oldest (see Appendix for details on other memorials and monuments).¹² Significant memorials also include that to Joseph Emidy (erected in 2005), and William Sleeman. See Section 3.2 on the significance of the proximity of the Emidy memorial to the Corker memorial.

2.3 The Church Building in General

The church has undergone many alterations since its consecration. In 1898, following the most significant recent renovation in 1896, a local newspaper stated that ‘there are probably very few churches’ in England which have ‘undergone such a variety of alterations as Falmouth Parish Church of King Charles the Martyr.’¹³ A summary of the changes is found in Susan Gay’s *Old Falmouth* (1903).¹⁴ The building is thought to have originally been around 66 square feet in 1664, and soon after a chancel and the lowest part of the tower were built (1684). Three galleries were added in 1686 (west gallery, at the cost of Sir Peter Killigrew), 1699 (north aisle gallery), and in 1702 (south aisle gallery). In 1702, the first organ (built by John Russell of London) was installed at the west end.

Further improvements took place in 1706 funded by Robert Corker (brother of Thomas Corker), where the church and chancel were paved.¹⁵ In 1738, the tower was raised. The chancel was demolished in 1813, and the church lengthened by a third (around twenty-five feet), and the north and south galleries were extended (pews were sold to pay the expense). A vestry was added in 1861. KCM’s most recent reconstruction was in 1896, where the three pitched roofs and galleries were removed, and the walls raised to allow three new ceilings with ornamental plasterwork to be installed (taking around a year to complete). A new organ chamber was built in 1915, the area previously occupied by the organ became the Warrior Chapel. In 1936 the baptistry was formed, although the font itself dates from 1759. The Church Institute was added to the vestry in 1925 by C. Russell Corfield.¹⁶

2.4 The Church Building in Detail

King Charles the Martyr is a Grade II* listed building and is not on the Heritage at Risk Register. However, the steps, wall, railings, and lamppost, northwest of the church, are Grade II listed.¹⁷

¹¹ Information taken from King Charles the Martyr ‘The Parish Church of Falmouth’ guide.

¹² The church also holds a roll of honour to Operation Chariot/St Nazaire Raid, a British raid on St Nazaire during World War II. On 26th March 1942, ships left Falmouth to attack the Normandie Dock, crucial for German warships like the Tirpitz. HMS Campbeltown, disguised as a German vessel, rammed the dock gates with hidden explosives, rendering the dock unusable until 1947. Despite heavy British casualties, the raid was a success, preventing German fleet repairs. A memorial to the operation stands on Falmouth’s Prince of Wales Pier, unveiled by the Duke and Duchess of Cornwall on 11th July 2008.

¹³ Lake’s Falmouth Packet and Cornwall Advertiser - Saturday 12 March 1898

¹⁴ Susan E. Gay, *Old Falmouth* (London: Headley Brothers, 1903 [2nd edn])

¹⁵ Gay, *Old Falmouth*, p. 191

¹⁶ Gay, *Old Falmouth*.

¹⁷ Steps Wall and Railings North West Of Church Of King Charles The Martyr, List Entry Number:127008, date listed (24 April 1996)

Exterior Features

The following information is drawn from the official list entry for KCM (list entry 1270080).

KCM is built from Killas rubble with granite dressings, and the church has a Delabole slate roof with coped gables. Its design includes:

- A nave and chancel, flanked by north and south aisles.
- A small, rectangular west tower.
- North and south porches, a north vestry transept, and a south organ transept.
- The 1925 church institute attached to the north-east corner (see listing for more information).
- The north wall has four large, original four-light windows and the south wall has three similar windows.
- The east end has three large Venetian windows.
- The west entrance has a round-arched doorway with an 18th-century pair of panelled doors. The north entrance mirrors this design.

Contents of the Church

Interior Features

Between 2011 and 2013, the National Association of Decorative & Fine Arts Societies conducted a detailed audit of KCM's furnishings and fabric (during the incumbency of Reverend Stephen Tudgley).

The church contains 56 memorials, plaques, and floor slabs. Significant features include the wrought iron chancel screen, added in 1896, spanning the full width of the church, separating the sanctuary and the north and south chapels from the nave and aisles.¹⁸ The base of the screen is made of granite, with its central section repurposed from St Paul's Church in Penzance. The additional sections to the north and south were made from granite sourced from the same quarry. The marble and oak font and credence table with the Killigrew Arms dates to 1759.

Architectural Features

The church interior is defined by six bays of ionic granite and marble columns, supporting an ionic entablature and three plaster barrel vaults adorned with carved ribs. Additional features include:

- A central Venetian window.
- A west gallery with oak panelling, added in 1896.
- Original floor timbers within the tower.

Fittings and Furnishings of Note

¹⁸ Kresen Kernow, D/R/621-4 Faculty plans, alterations to chancel Falmouth (King Charles the Martyr) Parish Church

- Pulpit – sixteenth and seventeenth century English and German carvings, acquired by the Revd William Coope (see appendix)
- Clergy stalls – with similar carvings to the pulpit.
- Royal coat of arms – A rare Queen Anne piece symbolising the union of Scotland and England.
- Credence table (1759) – features the Killigrew arms.
- Hexagonal marble and oak font (1759)
- Portrait of Charles I – Attributed to Sir Peter Lely and presented by the Royalist Society in 1913.

Late 19th- and early 20th-century additions:

- Pews with square-moulded ends.
- Low marble walls with wrought-iron screens, separating the sanctuary from the side chapels.
- A Gothic-style altar and an incomplete memorial triptych above the Lady Chapel altar.
- A brass memorial lectern (dedicated to churchwarden J.H. Hunt)

Stained Glass Windows

- Sanctuary window (1910) – Designed by Taylor and Clifden, donated by Mrs. S.H. Hatch in memory of Justin and Emma Smith (her parents)
- Lady Chapel window – A late 19th-century installation incorporating fragments of 18th-century Italian glass.
- Warrior Chapel window – A war memorial given by the Red Cross Society.
- Vestry window – Displays the coat of arms of the Revd William Coope (see appendix).

Monuments and Memorials

Full transcriptions and context of each monument and memorial are set out in the Appendix. Of particular artistic prominence (beyond the Corker memorial) is the John Russel (d. 1734) monument, the Richard Lockyer (d. 1789) and Captain James Bull monuments, and the monument of Revd. Lewis Mathias (d. 1837).

KCM has a large number of memorials with colonial connections (likely due to its harbour and maritime connections). This includes Captain James Bull (Packet Commander, d. 1821), Richard Lockyer (purser on East India Company ships, d. 1789), John Theodore Marshall, (served in the royal navy in the Caribbean, d. 1808), John Carne (agent of Falmouth, d. 1839), L.S.J.H. Butler (Rifle Corps, Boer War, d. 1902), Arthur Trevelen Libbey (Boer War, d. 1901), Brigadier General William Fenwick (command in the Madras Presidency, d.1870), Isaac Moorsom, (Packet, d. 1812), and William Ingram (President of the British Colonial Society of Artists, d. 1813).¹⁹ Whilst all the memorials above have colonial connections, the most significant include the memorial to William Henry Sleeman (d.1856, adjacent-but-one to the Corker memorial), the memorial to Joseph Banfield (d.1823), and John Navarre Macomb (d.1810). Further details on these memorials are presented in the appendix.

¹⁹ A selection of memorials with the closest colonial connections. See full appendix for further details.

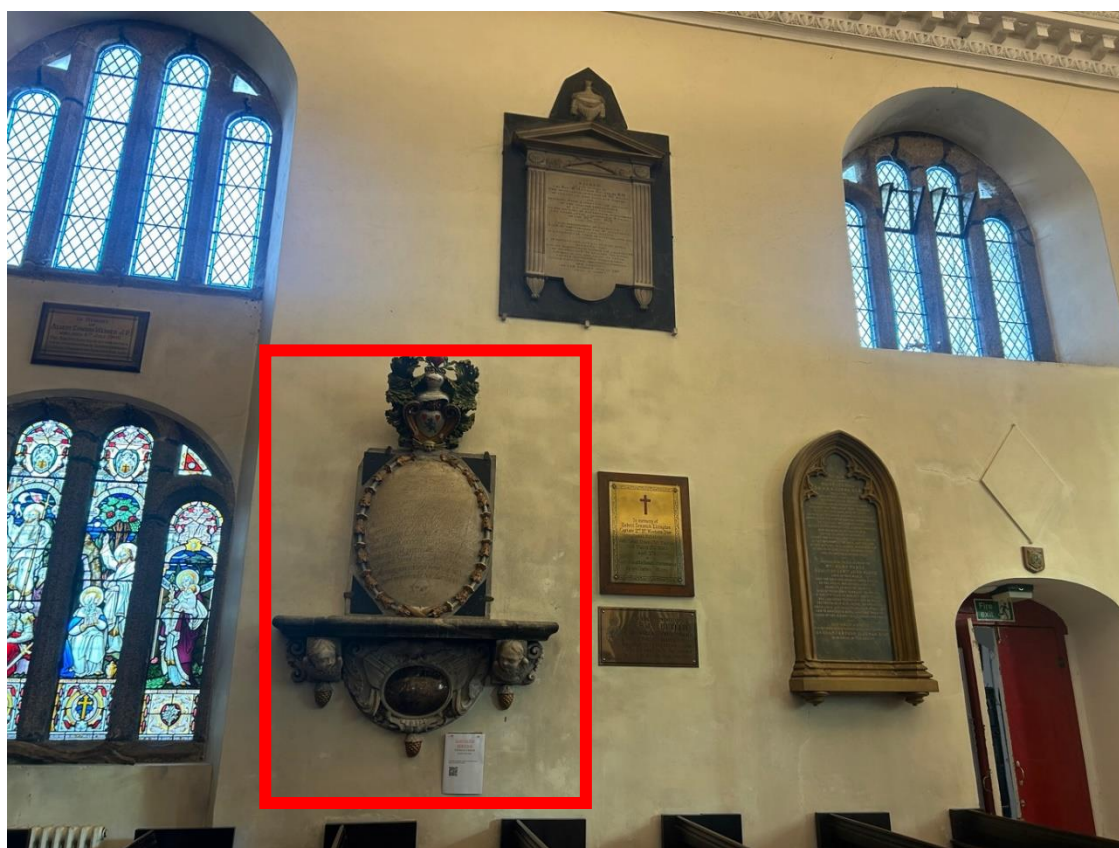
2.5 Significance for Mission

KCM stands in a prominent town centre position, and not only serves a regular attending congregation, but also a significant number of tourists, holiday makers, and visitors (particularly from cruise ships) in the summer months. As the Civic Church for Falmouth, KCM welcomes dignitaries for the annual civic service and other major services such as ‘Sea Sunday’.²⁰ Its position in the town centre, a short walk away from the Maritime Museum and the pier makes it a site of significant historical interest, particularly as part of Falmouth’s maritime history. KCM seek to worship God, spread the Gospel, be a church community, serve Falmouth, and undertake the Five Marks of Mission (evangelism, discipleship, pastoral care, creation care, and social justice).²¹

Section 3: Thomas Corker and the Corker Memorial in Context

The Corker memorial monument is on the north wall, between the main entrance to the church and the entrance to the church offices. The section of wall has other monuments, including that to Richard Hawken Hitchins (above), Robert Fenwick Elrington and L.S.J.H. Butler (adjacent) and William Henry Sleeman and Mary Furse (adjacent-but-one).

Figure 1: The Corker Memorial in Situ on the North Wall



²⁰ Sea Sunday celebrates and pays tribute to Falmouth’s maritime connections.

²¹ February 2023, consideration of KCM’s mission.

3.1 Thomas Corker

The details of Thomas Corker's life, employment by the Royal African Company (RAC), and marriage have been analysed by numerous historians. The most detailed is Nigel Tattersfield's *The Forgotten Trade*.²² Corker's life has also been documented by Imodale Caulker-Burnett in *The Caulkers of Sierra Leone*, and in Kate Thomas's research into Falmouth and African chattel enslavement.²³

Thomas Corker was baptised on the 4th February 1669 in KCM, the son of Thomas Corker and Jane Corker (née Newman).²⁴ He had three siblings Robert (b. 1667), Jane (b.1672) and Anne (b.1674), all of whom were also baptised in KCM (his parents were married there in 1667).²⁵ Following the death of their father in 1680, their maternal uncle John Newman took an interest in supporting their careers and livelihoods. In 1684, at the age of fourteen, Thomas Corker was assigned as an apprentice to the RAC under the arrangement of his uncle and arrived in Sierra Leone. His initial station was on the mainland along the Sherbro River, where he met with the Sherbro King, Ya Cumba, who ruled the area between the Sierra Leone peninsula and the Sherbro estuary.²⁶

Corker's position as an influential trader gave him the opportunity for a strong, strategic marriage match. As a result, Ya Cumba presented his daughter Yema, known as Senora Doll in marriage to Corker. Stella Dadzie in *A Kick in the Belly*, examines Corker's marriage to Yema within the broader context of European-African relationships. She notes that Yema, 'known to European slavers as the "Duchess of Sherbro"' strategically leveraged her marriage to Corker to secure her own interests.²⁷ Yema and her descendants went on to establish a small standing army of free African people and maintained control over a stretch of land along the Sherbro River.²⁸ Dadzie also emphasises that whilst these relationships with European men were often precarious, African women who entered into them gained financial security. Corker and Yema had at least two sons together.

Corker held significant positions in the RAC, and in 1692 was appointed chief agent, stationed at York Island. In 1698, he was promoted to Governor of the RAC in The Gambia and posted to James Island. Historian Tattersfield suggests that by the late 1690s, Corker had engaged in fraudulent practices, keeping the best of the RAC goods for himself, and then exchanging them

²² Corker (including the memorial) is also discussed in detail in and E. Louise's *Elizabeth Cleveland Hardcastle, 1741-1808: A Lady of Color in the South Carolina Low Country* (Phoenix Publishers, 2001). Elizabeth Cleveland was born on the Banana Islands in Sierra Leone, Africa in 1741. Her parents were William Cleveland and Kate Corker. She was the great-granddaughter of Thomas Corker, Jr. and Senora Doll, Duchess of Sherbro. She was educated in England. She moved to South Carolina in 1764. She married William Hardcastle in 1771.

²³ Imodale Caulker-Burnett, *The Caulkers of Sierra Leone: The Story of a Ruling Family and Their Times* (Xlibris, 2010) See also Kate Thomas 'Collective Amnesia: Falmouth and the Transatlantic Slave Trade' (2022)

²⁴ Kresen Kernow, *The Register of Baptisms, Marriages, & Burials of the Parish of Falmouth in the County of Cornwall, 1663-1812* (Exter: The Devon and Cornwall Record Society, 2014) p.128. Corker was spelt 'Calkar' here.

²⁵ Kresen Kernow, *The Register of Baptisms, Marriages, & Burials of the Parish of Falmouth in the County of Cornwall, 1663-1812* (Exter: The Devon and Cornwall Record Society, 2014)

²⁶ Nigel Tattersfield, *The Forgotten Trade: Comprising the Log of Daniel and Henry of 1700 and Accounts of the Slave Trade from the minor ports of England 1698-1725* (London: Jonathan Cape, 1991, online edtn)

²⁷ Stella Dadzie in *A Kick in the Belly: Slavery, Women and Resistance* (London: Verso, 2020) p.34

²⁸ Hugh Thomas, *The Slave Trade* (New York: Simon & Schuster, 1997) pp. 340-2.

for enslaved people.²⁹ He established extensive trading networks, not only relying on local groups of caboceers to supply enslaved people but also creating ‘feeder lines’ to expand his operations further inland. Additionally, Corker is believed to have conducted illicit private trade with his brother Robert Corker, who had become a dominant figure in the overseas export trade from Falmouth, Penryn, and Truro. Between October 1694 and January 1698, bills of exchange worth at least £550 were remitted by Thomas to Robert to facilitate illicit trading, likely only a fraction of a much larger scheme.³⁰ Further malpractice involved shipping enslaved individuals from The Gambia to the West Indies on Thomas Corker’s own account, with the goods used for barter likely sourced by Robert in Falmouth. These activities ‘culminated in the ill-fated voyage of the *Dragon* from Topsham in 1699’.³¹ During this period, the RAC maintained a prohibition on private trading ventures by its employees.

While Corker was a successful agent, for example, contemporary accounts, including those of Thomas Phillips, commander of the slave ship *Hannibal* in 1693, describe Thomas Corker as having strong relations and experience with local customs, he was also subject to criticism at the time. Tattersfield highlights an instance in which enslaved people trafficked by Corker aboard the RAC ship *Edward and William* arrived in Jamaica in such poor condition that RAC officials were ‘appalled.’³² This incident contributed to the company’s growing mistrust of him. Eventually, Corker was dismissed from his post, allegedly due to “living a very negligent and extravagant life.” In April 1700, he was formally charged with embezzling RAC property and engaging in unauthorised trade. He was ordered to hand over his position to his second-in-command and return to England.³³

Corker, seriously ill, returned to Falmouth in 1700 and died on September 10th of that year. His departure from Africa disrupted several of his ongoing financial ventures. Although Director-General Brue estimated that Corker had earned 50,000l (£5,000 sterling) during his time on the West-African coast, much of his wealth was tied up in ships and cargo. The RAC, believing Corker’s estate to be worth considerably more, estimated at £20,000, was prepared to take action against him upon his arrival in England. When the *William Frigate*, captained by Joseph Soames, arrived in Falmouth on 22nd July 1700, the Company was already poised to pursue its claims against him, however Corker died before they could pursue this (instead following his debts after his death).³⁴

²⁹ Tattersfield, *The Forgotten Trade* (online edtn.)

³⁰ Ibid.

³¹ Tattersfield reports that upon the *Dragons* arrival in the Gambia, Corker ‘[failed] to provide constructive advice’ and ‘[disappeared for weeks on end]’. Corker ‘supplied Butcher’ with two enslaved people for two months. During this time, 57 enslaved people, ‘10 kentels of ivory and 14 kentels of beeswax were loaded onboard.’ There was a severe lack of provisions for the people enslaved onboard the *Dragon*, and subsequently there was an uprising. Two members of crew and seven enslaved people died (where five drowned). Corker had again, ensured that most of the enslaved people on the *Dragon* were carried ‘on freight’ for him.

³² Ibid.

³³ Ibid.

³⁴ Ibid.

3.2 Significance of the Corker Memorial (including its wording)

Figure 2: The Corker Memorial



According to the monument condition assessment report produced by McNeilage Conservation, the monument is made from marble and limestone, and is ‘clearly a fragment,’ ‘missing a considerable part of its upper section.’ It also states that ‘there is no doubt that the monument originally had columns supporting some kind of entablature, of which the only survivor is the escutcheon now awkwardly fixed above the inscription panel’. The memorial has been crudely overpainted ‘with some kind of modern paints’. This, according to the report, has ‘further eroded its dignity and authenticity’.

The memorial to Thomas Corker was likely raised by his brother shortly after his death.³⁵ Corker’s memorial inscription is particularly extravagant. In Early Modern England, church

³⁵ Robert Corker gave money ‘for improvements’ in 1706.

monuments typically featured inscriptions that provided only the most fundamental biographical details about the deceased, limited to their name and the date of their death.³⁶ In some instances, additional information, such as details of marriages and children, was included. However, it was rare for epitaphs to extend beyond these basics and offer detailed biographical accounts of an individual's life, character, or actions.³⁷ For example, Sarah Jensen analysed 1,234 monuments, and only 113 contain an epitaph that provides more than the basic details (and gives some insight into the characteristics/behaviours of the deceased).³⁸ Jensen emphasises the prominence of such epitaphs within church spaces, noting their visually dominant positioning to ensure that they 'commanded the attention of the living to gaze upon them and remember and reflect.'³⁹

In this context, the Corker memorial in KCM has long been recognised as one of the most elaborate memorials within the church due by both its age, size, prominent positioning, and design. A guide to KCM (published in the late 1990s or early 2000s) acknowledges its significance, stating:

'Walking back up the aisle you pass a variety of memorials of which the most noticeable is the Corker memorial, the oldest in the church'.

The memorial receives further discussion later in the same guide:

'Of the many memorials in the Church, the one to Thomas Corker, dating from 1700, is the oldest. It is an elaborate construction of knight's armour, cherubs, an eagle etc. The long inscription in Latin describing Corker's feats in Gambia is translated beneath. The family lived at the bottom of the high street.'

The Corker memorial's design suggests that it was not only intended to honour Corker, but also to function as a display of status. In 1740 Samuel Johnson in his *Essays on Epitaphs*, argued that epitaphs were constructed both to honour the dead, and to 'incite others to the imitation of their excellencies'.⁴⁰ This can be applied directly to the Latin translation of Corker's memorial:

Sacred to the memory of Master Thomas Corker Who died on the 10th of September in the year of our Lord 1700 in the 31st year of his life.
The young man who lies here was a glory to the English and the Africans. Setting forth from here, performing deeds of war,
when defending the Moor from the well known fortifications of Gambia,
he claimed supreme authority not for himself but for his fatherland.
Returning hither, he brought back ivory and gold and precious timber.
Dying, alas, untimely not for himself but for his Country, he perished carried too soon away by an unfair death.
The Africans and the English sadly suffer the loss together.
Marble tablets now honour him: he deserved greater things,

³⁶ Sarah Jensen, *Representations of the Dead: Cultures of Memorialisation in Early Modern England, 1660-1770*. PhD thesis, University of York, (2019) p. 124.

³⁷ *Ibid.*

³⁸ *Ibid.*

³⁹ *Ibid.*

⁴⁰ Samuel Johnson, 'Essay on Epitaphs,' *Gentleman's Magazine* (1740), 498, in Jensen, *Representations of the Dead*, p.125.

and that he should stand forever in this place, himself a man of gold.
Remember that thou too must die.

In this epitaph, there is no mention nor evidence of any philanthropy from Corker to KCM, or to Falmouth more generally.⁴¹ Instead, in comparison to other epitaphs of the age, the Corker memorial is completely based around, and highly emphasises, his role in African chattel enslavement. Indeed, Araba Taylor noted that it is both ‘morally and scripturally’ problematic that (speaking of the Gordon and Rustat memorial) [their] memorials celebrate their participation in the transatlantic trade in enslaved African people.⁴² This is seen too in Corker’s memorial.

Corker’s memorial was erected in the period following the Restoration, when church monuments underwent significant transformation in their function and meaning. Rather than requesting prayers for the souls of the deceased, as had been customary, epitaphs (like Corker’s) were increasingly designed to commemorate the dead as moral exemplars.⁴³ These monuments became sites of public memory, encouraging the living not only to remember the deceased, but also to reflect upon their achievements and aspire to similar virtues.⁴⁴ Peter Sherlock has observed that early modern contemporaries were consciously aware of the social and ideological impact epitaphs had on the living. He argued that the inscriptions themselves held ‘primary interpretive authority’, shaping how both contemporary and future audiences understood the deceased’s legacy. In this sense, the Corker memorial is an explicit exercise in narrative construction, presenting Corker’s career in a way that aligns with the priorities of his remembrance.⁴⁵

The idealised portrayal of Corker in his memorial has not gone unchallenged. Nigel Tattersfield, writing in 1991, describes the epitaph as a ‘sanctimonious’ and misleading piece of eulogy:

The parish church of Falmouth contains a particularly fulsome (and misleading) commemorative tablet to the memory of Thomas Corker. As a piece of sanctimonious eulogy it is hard to see it as other than composed, possibly on Robert’s orders, by one of his tame clergymen in later years, with tongue stuck firmly in cheek.⁴⁶

Whilst Corker’s position as an RAC agent and trader in enslaved African people has been researched and presented by historians, this knowledge more widely is less well known, particularly in Falmouth. This is illustrated by descriptions of Corker in travel documents and guides. For example, in a footnote in the 1886 edition of the *Journal of the Royal Institution of Cornwall*, it is stated that ‘A mural monument with a Latin inscription was erected in Falmouth Church to Thomas Corker, a naval officer, who died in 1700.’⁴⁷ In a 2005 guide to Cornwall and the Isles of Scilly:

⁴¹ Jensen’s study examined 113 ‘descriptive epitaphs’, 28% present charity as a characteristic of the dead.

⁴² Araba Taylor, ‘The Case of the Rustat Memorial – Does Duffield Pose All the Right Questions?’ *Ecclesiastical Law Journal* 25, no. 1 (2023): 38–51, p. 50. Taylor states ‘explicitly in the case of Gordon, by implication in the case of Rustat’.

⁴³ Jensen, *Representations of the Dead*, p. 28

⁴⁴ Jensen, *Representations of the Dead*, p. 28

⁴⁵ Peter Sherlock, *Monuments in Memory in Early Modern England* (Aldershot: Ashgate, 2008) p. 231.

⁴⁶ Tattersfield, *The Forgotten Trade* (online edtn.)

⁴⁷ *Journal of the Royal Institution of Cornwall*: Volume IX, Part I October 1886 (Truro: Lake and Lake, 1886) p. 200.

The church is notable for the number of memorials to soldiers, sailors, civil servants and entrepreneurs of the burgeoning Empire. Falmouth's importance as a point of embarkation during the C17-C19 is evident from these sombre accounts of young lives lost at sea, many of them packet captains. A marble and alabaster memorial to *Thomas Corker*, dated 1700, is a testament to Falmouth's importance as a trade centre – the inscription states how he died trading with Africa for gold, ivory and precious timber.⁴⁸

Thus, reducing Corker's role to 'trading with Africa for gold, ivory and precious timber' fails to acknowledge Corker's role in African chattel enslavement and suggests a wider knowledge of Corker's position as a trader in enslaved African people was not in popular knowledge.

3.3 Significance of the Corker Memorial's Location and its Proximity to Joseph Emidy Memorial

The Corker memorial is positioned relatively centrally on the north wall, between the main entrance to the church and the entrance to the church offices. Its size and protruding escutcheon make it prominent in lines of vision towards the altar when first entering KCM through the main entrance.

The Corker memorial's proximity to the memorial of Joseph Emidy is important. The memorial to Joseph Antonio Emidy was installed in 2005. Emidy was born around 1775 in Guinea, West Africa, though little is known about his early life.⁴⁹ It is believed that he was enslaved and trafficked to Brazil between 1780 and 1790. While details of his journey from Brazil to Lisbon remain unclear, records indicate that he became a skilled violinist and played as a second violinist in the orchestra of the Lisbon Opera House. In 1795, Emidy was forcibly taken by the Sir Edward Pellew of the British Navy and held aboard HMS *Indefatigable* for nearly five years as the ship's violinist. In 1799, he was discharged as a free man in Falmouth by Pellew.⁵⁰ He later married Jane Hutchinson at KCM in 1802, and the couple had eight children, and they settled in Falmouth. Emidy worked as a music teacher, instructing students in various instruments and frequently organising concerts that were well-attended by the 'nobility, gentry, and public in general.'⁵¹ He later moved to Truro, where he remained until his death in 1835. He is buried in Kenwyn Churchyard.⁵² The location of the Corker memorial is problematic when considering its proximity to the Emidy memorial, which, as Figure 3 demonstrates, dominates the line of vision towards the smaller Emidy memorial, both being significantly larger, and in a more elevated position.

⁴⁸ David Clegg, *Cornwall & The Isles of Scilly: The Complete Guide* (Leicester: Matador, 2005), p. 201

⁴⁹ This information is available on an information sheet in KCM.

⁵⁰ More can be read in the BBC Article 'Joseph Emidy: From slave fiddler to classical violinist' <https://www.bbc.co.uk/news/uk-england-cornwall-33211440>

⁵¹ Emidy's concerts are frequently mentioned in contemporary newspaper reports. For example, in the Royal Cornwall Gazette on 16 December 1826, a report of the postponement of 'Mr Emidy's Concert' was reported, where 'the Nobility, Gentry, and Public in general' were informed of the postponement due to the death of 'John Vivian' esq.' p.1. His 'numerous patrons' are referred to in the Royal Cornwall Gazette on 11 November 1815 (p.2)

⁵² On Joseph Emidy's life, see Richard McGrady, *The World of Joseph Emidy, slave, violinist and composer* (Exeter: Exeter University Press, 1991).

Figure 3: The Corker Memorial in Relation to the Emidy Memorial



Figure 4: The Joseph Emidy Memorial (2005)



This section has illustrated that Thomas Corker was a chief agent employed by the Royal African Company, who was responsible for trafficking enslaved African people across the Atlantic to the Americas. Additionally, it has shown that this memorial is particularly unusual in its adoration of Corker and the elevation of his role in the trade in West Africa. This reinforces and contextualises the need for change within KCM.

Section 4: Current Proposal - Relocating the Memorial in an Educational Setting

The PCC are seeking to relocate the memorial within the church building. It has been proposed that the Corker memorial is removed and relocated to the west wall where its contested status can be acknowledged and explained. The Monument Condition Report outlines the programme of works proposed which includes:

- Recording the monument as found with digital images and working drawings, to assist with re-erection work.
- Erect load-bearing scaffolding to allow easy access to the monument (and erect scaffolding at the new location).
- Dismantle the monument, and clean surfaces and the monument (light clean advised).
- Remove old fittings and fixtures.
- Prepare the new location with scaffold, and erect memorial in new position.
- Removal of all monuments on the west wall of the church, and move these to a secure location.

In 2023, the PCC completed a detailed analysis related to the ‘options matrix’ of the Church of England’s Contested Heritage Guidance. Their analysis of the option to internally relocate the memorial is outlined and quoted below:

Internal Relocation (analysis created by the PCC):

- “Strengths - Moving the memorial within the church allows for repentance and transformation while affirming the church’s values and theological principles. It also reflects the church’s mission and demonstrates a willingness to engage with history.
- Weaknesses - However, relocating the memorial may distance it from its burial site and leave some offensive elements intact, while also being costly. Some may feel the move is not a strong enough statement.
- Opportunities - This change presents an opportunity to creatively use the church space for historical education and reconciliation.
- Threats - risks include potential vandalism, protests, and accusations of erasing history, alongside the possibility of an expensive and time-consuming legal process.”

4.1 Exploring Other Options

KCM have, over the course of this process, considered other options. The table below draws on KCM’s analysis and makes some additional suggestions and ideas of analysis.

Option	Pros	Cons
Do nothing, leaving the memorial in place.	No damage to the grade II* listed building.	The memorial remains inappropriate in a space of worship. Undermines KCM’s mission, priorities, and values. Additionally, it would miss opportunities to engage with important issues of theology and social justice.
‘Retain and Explain’: leave the memorial in place with added explanatory material.	No damage to the grade II* listed building, and the memorial would be contextualised.	The large Corker memorial remains in a space of worship. The added controversies surrounding the inaction throughout the process and the installation of the 2024 plaque without permission further complicates this.
Relocate the memorial to a less prominent position in the church, situating it on a wall within a ‘reflective area’.	The memorial is moved away from a position of worship.	An enclosed space for reflection around the memorial could allude to another worshipping space with the Corker memorial present, which could be seen as inappropriate.
Relocate the memorial to a less prominent position in the church, removing the west wall monuments and re-erecting the Corker memorial in an ‘exhibition space’.	The memorial is moved away from a position of worship, in an educational context, rather than a distraction from worship.	Churches are not the most appropriate space to teach people about chattel enslavement. ⁵³ The cost of removing and re-erecting the memorial is high, and removing and storing other memorials is not practical or appropriate.
Relocate the memorial to a less prominent position in the church within a contextualised ‘exhibition’ space, in a free-standing display case.	The memorial is moved away from a position of worship. A display case shifts the purpose of the memorial explicitly to an educational context. A display case ensures flexibility for the future (should KCM wish to rearrange the area).	Churches are not the most appropriate space to teach people about chattel enslavement. ⁵⁴

⁵³ Taylor, “The Case of the Rustat Memorial,” p. 50

⁵⁴ Taylor, “The Case of the Rustat Memorial,” p. 50

Remove and relocate the memorial through a loan to a museum.	Moves the memorial to an appropriate space of educational context, removing it from a worship context.	This option is not viable as both The National Maritime Museum and Kresen Kernow archives are unable to house the memorial.
Addition of ‘corrective’ artwork or memorial.	Reshapes the narrative within the space, with an opportunity for reconciliation.	The Corker memorial remains in an inappropriate space of worship.

Relocation to a Museum

Whilst some might suggest that the most appropriate space for the Corker memorial is a museum, practically this is not a viable option. Whilst in the case of St Peter’s, Dorchester, the John Gordon memorial was relocated on loan to the neighbouring Dorset Museum & Art Gallery (2023), each case should be taken in its own context.⁵⁵ The National Maritime Museum in Falmouth have stated that they cannot house the Corker memorial due to its size, their incapacity to conserve the item, and that it does not align with their displays and exhibitions. Additionally, Kresen Kernow Archive are unable to take the Corker memorial due to its size and their collection space.

Addition of ‘Corrective’ Artwork or Memorial

Corrective artworks and memorials in spaces of worship have immense value (for example, the John Isaac memorial installed in October 2024 in Bristol Cathedral by Gloria Daniel’s initiative, Transatlantic Trafficked Enslaved African Corrective Historical (TTEACH) Plaques). However, the Corker memorial requires a direct intervention that is separate to the addition of a new memorial or statue.⁵⁶ The sole intervention of a corrective memorial or artwork would leave the Corker memorial in a position of prominence.

Retain and Explain

Government guidance and Historic England ‘believe the best way to approach statues and sites which have become contested is not to remove them but to provide thoughtful, long-lasting and powerful reinterpretation, which keeps the structure’s physical context while adding new layers of meaning.’⁵⁷ Yet, as in both the judgements for St Peter’s, Dorchester, and St Mary Redcliffe, Bristol, it was noted that the option to retain the memorial in situ with an explanatory text ‘would not adequately address the needs of petitions to proclaim afresh the Gospel in this generation’.⁵⁸ Retain and explain is not seen as the most appropriate option for the Corker memorial for a number of reasons. Firstly, its current prominence in its line-of-worship and its

⁵⁵ Teresa Sutton, “Contested Heritage and the Consistory Courts.” *Ecclesiastical Law Journal* 25, no. 2 (2023): 171–91, pp.175-6

⁵⁶ See Alice Kinghorn, ‘Memories and lives: a new corrective memorial in Bristol Cathedral,’ *Arts & Christianity*, 2025, available at [<https://artandchristianity.org/case-studies/corrective-memorial>] Accessed 27/03/2025

⁵⁷ Historic England, ‘Reinterpreting Contested Heritage’ (2023) <<https://historicengland.org.uk/advice/planning/contested-heritage/reinterpreting-heritage/>> [accessed 27 March 2025]

⁵⁸ Dorchester, St Peter, Holy Trinity and All Saints [2022 Ecc Sal 4], 65.

proximity to Joseph Emidy's memorial (see Figure 3). As Corker's involvement in African chattel enslavement was not popular knowledge in 2005 (see Clegg's *Cornwall & The Isles of Scilly: The Complete Guide* and KCM's 1990s visitor guide), the proximity to Corker's memorial may not have been considered during its installation. Now that Corker's involvement in the transatlantic trade in enslaved African people is publicly acknowledged and recognised, the proximity to the Emidy memorial is problematic. Chancellor Justin Gau in the decision for St Mary Redcliffe Colston window case stated that 'this is an attempt to correct a false narrative of the life of Edward Colston'.⁵⁹ In a similar way, the relocation of the Corker memorial will acknowledge the involvement of Corker in the transatlantic trade of enslaved African people, that whilst indicated in the memorial inscription, has been overlooked in public knowledge.

Secondly, the wording of the memorial makes 'retain and explain' unfitting. Whilst in Latin, the English translation of the Corker memorial states that Corker was a 'glory to the English and the Africans,' where at the fortification of Gambia 'he claimed supreme authority not for himself but for his fatherland.' Corker's involvement in the trade is directly highlighted by stating he returned with 'ivory, gold, and precious timber'. It notes that 'The Africans and the English sadly suffer the loss together,' and describes him as a 'man of gold'. This narration appears in Susan Gay's *Old Falmouth*, where a footnote denotes that 'The tablet states that Thomas Corker was engaged in an expedition against the Moors in Gambia, where he proclaimed the supremacy of the British flag, and that this distinguished bravery – bought by his life – had made his name known in England and Africa. He died in Falmouth.' Gay describes him as Robert Corker's brother 'apparently the naval officer whose monument, dated 1700, is the oldest on the walls of the parish church, and bears his coat of arms.'⁶⁰ The description of Corker as a 'glory to the English and the Africans' and that the 'Africans and the English sadly suffer the loss together' recognises Corker's family, business, and kin relationships in Sierra Leone, but is offensive to the African people that Corker was responsible for enslaving and trafficking, and to those impacted by the legacies of chattel enslavement today.

Indeed, in the St Peter's, Dorchester decision, Chancellor Ruth Arlow outlined that 'many monuments commemorate people who were slave owners or otherwise engaged in the slave trade, but the fact is not explicit on the face of the monument. The memorial to Tobias Rustat in the Ely decision is one such example.'⁶¹ Chancellor Arlow outlines that John Gordon's response to a slave rebellion is a rare documentation. Whilst Corker's memorial is in Latin (thus making the inscription less overt) its translation is nonetheless clear in explicitly stating Corker's involvement in the transatlantic trade of enslaved African people.

Thirdly, 'retain and explain' requires the memorial to remain 'in situ' and does not recognise the historically altered architectural and heritage context of KCM's building and church fabric. KCM is not an example of a preserved seventeenth century church, which is reflected in its listing status. Its numerous extensions and edits demonstrate that the Corker memorial is likely not in its original place 'in situ'. The monument assessment report also illustrates that the memorial is incomplete, damaged, and has been painted over with twentieth century paint. The heritage significance of the memorial is therefore less significant within the church space as a whole (despite being the oldest wall memorial in the church).

⁵⁹ [2023] ECC Bri 1, 55.

⁶⁰ Gay, *Old Falmouth*,

⁶¹ [2022 Ecc Sal 4], 35

4.2 Considerations Necessary for Internal Removal and Recommended Steps

These considerations suggest the most appropriate option is to relocate the memorial within KCM. The monument is structurally sound, making relocation possible. The strengths of this option lie in the shift from the memorial in an ‘elevated and prominent position’ to a new contextualised setting. As KCM experience heavy tourist footfall in the summer, this setting is more appropriate. As Renie Chow Choy explains in an exploration of responses to monuments and statues with contested heritage, this is not to turn the memorial into ‘tests of patriotism’ and to reduce discussions surrounding cultural heritage into something to be ‘proud’ or ‘ashamed of’, but instead to utilise the civic potential of the church to talk about shared pasts in ‘ways that surpass nationalism’.⁶² Historic churches are ‘*shared*’ heritage spaces’, where their significance can only be ‘deepened, enriched, and extended by dialogue,’ and communities should be permitted to change the ‘meaning of historic collections.’⁶³ Indeed, KCM recognise that they seek to ‘help visitors explore the rich history portrayed around the walls [...]’ but also to see the building ‘as a resource not just for worship, but for hospitality and mission.’⁶⁴ Moving and contextualising the Corker memorial will allow the church to fulfil this mission.⁶⁴ Additionally, by keeping the Corker memorial within the church, KCM are not seeking to hide the history of Corker, but rather to present the history in a way that should be acknowledged.

4.21 Attempts to Find the Burial Place of Thomas Corker

An attempt has been made to find the burial place of Thomas Corker, but no record has been found, and as KCM has been extended multiple times and the memorial likely moved, it is difficult to know its original location. It is worth noting too that three brass panels dedicated to the Killigrews (see appendix) were originally on the coffins of Petrus and Frances Killigrew were originally buried under the sanctuary and the brasses were removed when the coffins were moved during later alterations and extensions.⁶⁵ KCM therefore has precedent not only for moving memorials but also moving coffins. The burial location of Corker thus becomes more difficult to trace and loses significance in relation to the location of the memorial. It therefore seems unlikely that relocating the memorial within the building will significantly impact the memorial’s proximity to Corker’s burial place.

4.22 Precedent for Monument Relocation

The PCC noted that the ‘churchyard shows precedent for moving burial markers while remaining respectful of places of burial’. Indeed, the multiple restoration over the last 300 years makes it likely that the relocation of memorials has been commonplace. In addition to this, historical faculty documents held in Kresen Kernow demonstrate that memorials have more recently been moved in KCM. In 1939, a new baptistry was formed to Canon B. L. Hope. For this to occur, 4 memorials were removed.

Notice was given in The Western morning News:

⁶² Renie Chow Choy, ‘Inclusive Heritage: Implications for the Church of England’ (2023) Religions Vol. 14, No. 360

⁶³ Ibid.

⁶⁴ ‘About Us’ KCM, <https://kcmfalmouth.co.uk/about-us/> [Accessed 27th March 2025]

⁶⁵ Kresen Kernow, AD1953/1/3 The National Association of Decorative & Fine Arts Societies, Record of Church Furnishings King Charles the Martyr, Falmouth, Cornwall, Diocese of Truro, (memorials, p.34)

It is proposed to Erect a new BAPTISTERY in the above Church as a Memorial to the late Canon B.L. Hope. Notice is hereby given that in pursuance of this work certain TABLETS will be REMOVED unless objection to their removal be made to the Rector before Friday, June 16th 1939, and sustained.⁶⁶

Tablets referred to:

Elizabeth Livingston, of Airs, N.B. died June 1809

Joseph Hocken, of Falmouth, died April, 1798

Elizabeth Moor, of Falmouth, died February 1841.

William Symons, Captn. R.M.S. Amazon, died January 1852.

The faculty was granted on February 28th 1939. The new location of these memorials is not known. Thus, there is twentieth century evidence of KCM relocating memorials.

4.23 Defining the Exhibition Space – Educational

There are two key considerations for relocation that must be established regarding the new space the PCC is seeking to create. The first is the purpose of the space. The idea to create an enclosed ‘reflective’ area around the memorial could be seen as insensitive for worshippers and visitors. Instead, the memorial can provide a missional opportunity by being contextualised in an educational setting, exploring the central role of Falmouth in role of African chattel enslavement. This would remove, the Corker memorial from view of worship. Whilst KCM is covered in memorials, the Corker memorial’s large and imposing design dominates. As Araba Taylor stated, ‘fellow-Christians such as Rustat and Gordon’ (or in this case, Corker) ‘should certainly not be forgotten, but what they need to be remembered for is their iniquities. They are as much members of God’s family as John Newton and William Wilberforce, but they should not be memorialised in the same way.’⁶⁷ Taylor did question the appropriateness of a place to teach people about slavery, as a church is not a museum, and their purpose is ‘not to enable the congregation to understand the moral complexities of the slave trade and its participants.’⁶⁸ KCM is, in the first instance a place of worship. Indeed, this takes priority (hence the argument in favour of relocation rather than retain-and-explain) but its other role as central community and tourist centre cannot be ignored. The relocation of the Corker memorial thus seeks to assure both of these uses: by removing the Corker memorial from a position of elevation in the line of worship, into a new, contextualised setting that properly remembers Corker for his iniquities.

4.24 Defining the Exhibition Space – Practicalities of a Display Case vs Re-erection

The second consideration that must be established, is to question the necessity to re-erect the monument, and to question the need to relocate all memorials on the west wall. The PCC’s current suggestion involves putting the west wall memorials into storage, in order for the new educational space to be created and for the Corker memorial to be re-erected. It is not clear where or if this storage space exists, and, if it is appropriate to conceal these monuments. Additionally, the suggestion to remove and relocate west wall memorials into storage is costly, as outlined by the monument condition report.

⁶⁶ Kresen Kernow, D/R/17/9, Formation of new memorial Baptistery to Canon B. L. Hope and removal of certain mural.

⁶⁷ Taylor, “The Case of the Rustat Memorial,” p. 47

⁶⁸ Taylor, “The Case of the Rustat Memorial,” p. 50

Instead, this report recommends the Corker memorial may be better situated in a display case (or another freestanding form of display). Whilst display cases can also be costly (albeit less expensive than removal and re-erection costs), there are a number of advantages for doing this. Firstly, the Corker memorial's context is strongly and firmly changed from a context of worship to a context of education by detaching its elevation on the wall. Secondly, this option offers longevity and flexibility for KCM. If in the future, the space is redesigned or repurposed, the Corker memorial is easily moved (rather than again, being permanently fixed onto the wall). Thirdly, it removes the need to remove the memorials from the west wall as part of the process (and the need to re-erect the Corker memorial), minimising damage to the building. The Cathedral and Church Buildings Division supports the use of display cases in certain circumstances, including for accessibility, to improve the 'visibility of historic objects for the benefit of visitors and congregations'.⁶⁹ Additionally, there is precedent for this in a contested heritage context. St Mary Redcliffe, Bristol, removed stained-glass window panels dedicated to Edward Colston, conserved the original panels, made them viewable by appointment, with views to put them on public display.⁷⁰

This report agrees that the area at the back of the church (west wall) is most suitable for the exhibition space. Firstly, KCM are seeking other works to this area, including the installation of a toilet and an accessible entrance. Secondly, the area currently has a miscellaneous purpose of storage, noticeboards, and jumble-sale storage (Figures 5 and 6).

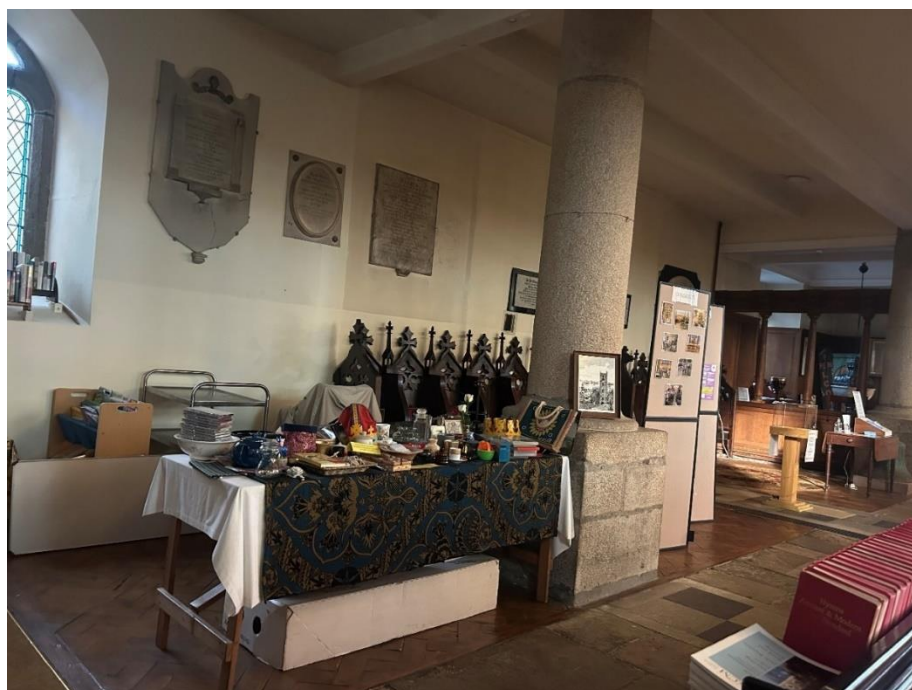
Figure 5: The Proposed Space for the Educational/Exhibition Area



⁶⁹ See 'Display Cases in Church Buildings', available at Advice and guidance for church buildings [https://www.churchofengland.org/resources/churchcare/advice-and-guidance-church-buildings/display-cases] Accessed 27/03/2025.

⁷⁰ Hattie Williams, 'New stained-glass panels unveiled in Bristol church on anniversary of Bus Boycott' *Church Times*, 30 August 2023 [Accessed 09/04/2025] See also 'Stained Glass Window Competition Winner Announced' St Mary Redcliffe, https://www.stmaryredcliffe.co.uk/stained-glass-competition-winner-announced [Accessed 09/04/2025]

Figure 6: Proposed Exhibition Space



4.25 Recommendations for Next Steps

This report recommends that continued consultation takes place on the decision to internally relocate the Corker Memorial. Whilst consultation has already taken place (in the winter of 2022), the new plans for the memorial’s relocation should also be consulted on. It is worth noting that the PCC have sought permission with the closest ‘heirs-at-law’. During a 2021 consultation meeting, Samuel Caulker (Descendent of Thomas Corker -representing Corker/Caulker family) confirmed the message given in a letter from Imodale Caulker-Burnett, that the family ‘had no wish to express a corporate opinion about what action (if any) should be undertaken’ then the heirs-at-law can reasonably be assumed to have been consulted.⁷¹ The Caulker family ‘would be content with whatever the PCC decided.’⁷²

When producing the educational accompaniment to the Corker memorial, KCM could consider undertaking a process of co-curation to produce explanatory texts. Co-curation involves enabling communities to research and represent their culture and histories ‘on their own terms through yielding authority and facilitating their investigation of the community’s own

⁷¹ Under section 66(5) of the Ecclesiastical Jurisdiction and Care of Churches Measure 2018 a monument is owned by the person who erected it and, after they have died, the heirs ‘of the person or persons in whose memory the monument was erected’. Nevertheless, a consistory court may grant a faculty with respect to the monument even if the owner withholds consent or cannot be found to give consent following reasonable efforts.

⁷² Consultation Meeting re: Contested Heritage KCM, 23rd October 2021

heritage'.⁷³ This involves providing training in research and interpretation in order to carry out a fully inclusive practice.⁷⁴

Consideration should also be given as to whether the space the Corker memorial would leave should be a) left empty b) replaced with a small explanatory plaque (as in the case of John Gordon, St Peter's Dorchester), or c) addition of a new memorial or artwork.

4.4 Recommendations Summary

- Seek costings and practical viability of a display case large enough to house the Corker memorial, and if the suggested area is suitable for the purpose.
- Once plans on the monument's relocation have been confirmed, formal consultation should take place with a number of stakeholders (existing and new relationships). This includes (but not limited to) Black Voices Cornwall, Falmouth & Penryn Churches Together (FPCT) Falmouth Town Council, Historic England, Historic Buildings and Places, expert historians on Thomas Corker, local museums, and Falmouth Civic Society. The views collected should be submitted with the faculty application.
- Continued consultation with the Diocese, PCC, the DAC, and the Church Buildings Council on the establishment of a new educational space.
- Public notices to be displayed outlining the plan for the new space. If possible, the PCC should gather the responses of the 2022 public consultation.⁷⁵
- KCM to consider a process of co-curation to plan, research, and produce interpretations for the exhibition area.
- KCM to consider the area that will be vacant following the memorial relocation.

Conclusion

This report has outlined the historic, artistic, architectural and social context of the Thomas Corker memorial within the Church of King Charles the Martyr, the town of Falmouth, and its connection with African chattel enslavement. It has presented the impact of the proposed relocation of the memorial within the church. It has drawn on the examples offered by other churches using the Contested Heritage Guidance, in order to make recommendations regarding the Corker memorial. It makes the suggestion that the memorial could be relocated to the rear of the church in an exhibition and educational space, using a freestanding display case to offer longevity to the decision (and to eliminate the need to remove multiple monuments). This report, in conjunction with the Monument Condition Assessment, illustrates that the Corker memorial is 'truncated', and has likely been moved within the church before, and thus any negative heritage impact on KCM is less significant.

It emphasises that the Corker memorial is a representation and elevation of an individual heavily involved in African chattel enslavement. Due to the delayed process in addressing the

⁷³ On co-curation, see N'Diaye, Diana Baird. 2024. "Won't you help to sing these songs of freedom?": Sharing authority, co-curation, and supporting community-driven heritage work. *Journal of American Folklore*, Vol. 137, No. 543 23-31 and Niki Nikonanou and Thouli Misirloglou, "'Together We Curate': Cultural Participation and Collective Curation," *Museum & Society*, Vol. 21, No.1 (2023), pp. 31-44.

⁷⁴ St Paul's Cathedral recently carried out two co-curated projects using their collection of monuments. See <https://www.stpauls.co.uk/east-india-company-st-pauls> and See <https://www.stpauls.co.uk/war-and-resistance-in-caribbean-monuments-st-pauls>

⁷⁵ The importance of this is outlined in the St Peter's Dorchester judgement.

Corker memorial, it has now also become a symbol of frustration with the Church of England's response to racism and the legacies of African chattel enslavement.

Bibliography

Primary Sources

Kresen Kernow Archives

Kresen Kernow Archives hold a number of relevant documents to assess the heritage of the Corker memorial and of KCM itself as a building.

D/R/4/15 – Provision of War memorial chapel in south aisle, erection of stained glass window

D/R/17/9 – Formation of new memorial Baptistry to Canon B. L. Hope and removal of certain mural

D/R/16/11 – Erection of stained glass memorial window to Jn. Chellew (died 1936) with correspondence

D/R/4/16 – Erection of mural tablet to Hen. Brougham Guppy (died 1926) with correspondence and...

D/R/14/8 Erection of Oak memorial tablet to Frederick J Bowles, Lay Reader, with correspondence

D/R/11/14 – Removal of three bells and recasting into an octave for ringing with a carillon, with ...

ARD/170/31- Falmouth King Charles the Martyr

P63/6/7 Inventory, church plate and furniture

P63/1/1 Register of baptisms, marriages and burials, King Charles the Martyr Parish Church, Falmouth

D/R/621-4 Faculty plans, alterations to chancel Falmouth (King Charles the Martyr) Parish Church

P63/2/2 Faculty, new heating system, King Charles the Martyr Parish Church, Falmouth

ARD/170/31

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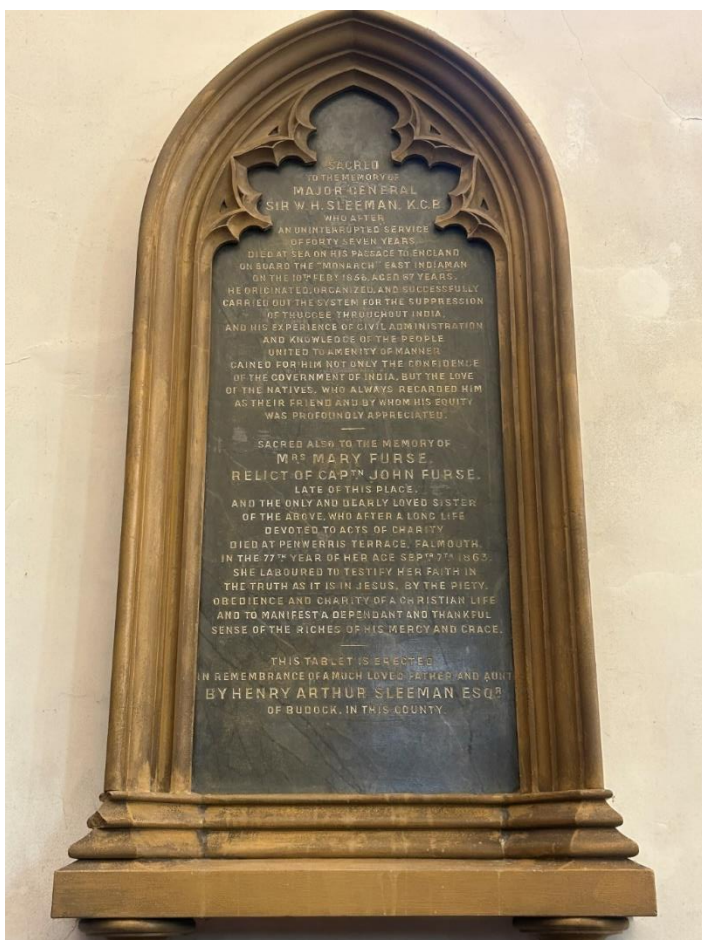
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Appendix

This appendix provides an inscription and additional information about all individuals who currently have a memorial or monument (including floor slabs) dedicated to them in KCM. Some of the memorial inscriptions have been used from the National Association of Decorative & Fine Art Societies. Research has been undertaken using local and national archives (particularly for wills and probates) and the British Newspaper Archive (for obituaries).

William Henry Sleeman

Figure 7 William Henry Sleeman Memorial



William Henry Sleeman (1788-1856) and Mary Furse

Memorial Inscription:

Sacred to the Memory of Sir W.H. Sleeman. K.C.B. Who After An Uninterrupted Service of Forty Seven Years, Died at Sea on his Passage to England, On Board the 'Monarch' East Indiaman, on the 10th Feb 1856, aged 67 years, he originated, organised, and successfully carried out the system for the suppression of Thuggee throughout India, and his experience of civil administration, and knowledge of the people, united to amenity of manner, gained for him

not only the confidence of the government of India, but the love of the Natives, who always regarded him as their friend and by whom his equity was profoundly appreciated.

Sacred also to the memory of Mrs Mary Furse, relict of Captain John Furse, late of this Place, and the only and dearly loved sister of the above, who after a long life devoted to acts of charity, died at Penwerris Terrace, Falmouth, in the 77th year of her age September 7th 1863. She laboured to testify her faith, in the truth as it is in Jesus, by the Piety, Obedience, and Charity of a Christian Life, and to Manifest a Dependant and Thankful Sense of Riches of his Mercy and his Grace. This tablet is erected in Remembrance of a much loved father and aunt by Henry Aruthr Sleeman Esq. of Budock, in this County.

Additional Information

William Henry Sleeman (1788–1856) was born in Stratton, Cornwall. He joined the Bengal Army in 1809 and served in the Nepal War between 1814 and 1816. By 1820, he was appointed junior assistant to the Governor-General's agent in Saugor and Nerbudda and, in 1822, was placed in charge of Narsinghpur District. He later held administrative roles in Jubbulpore (1825) and Sagar (1831). Sleeman became fluent in Hindi-Urdu and is also credited with making the first recorded discovery of dinosaur fossils in India in 1828. He died in 1856 and was buried at sea near Ceylon. The village of Sleemanabad in Madhya Pradesh was named after him.

Sleeman is best known for his role in suppressing the so-called 'Thuggee' criminal networks in India. In 1835, he captured an individual known as 'Feringhea,' who provided detailed testimony on Thug practices and the circumstances surrounding Thug killings.⁷⁶ This led to Sleeman spearheading a campaign against the group, culminating in his appointment as General Superintendent of Operations for the Suppression of Thuggee. By February 1839, he was also made Commissioner for the Suppression of Thuggee and Dacoity.⁷⁷ Under his leadership, 1,400 individuals accused of being 'thugs' were either executed or sentenced to life transportation. Sleeman documented his work in three publications: *Ramaseeana*, a dictionary decoding the secret language of the Thugs; *Report of the Depredations Committed by the Thug Gangs of Upper and Central India*; and *The Thugs or Phansigars of India*.⁷⁸

Recent historical analysis of the 'Thugs' evaluate Sleeman's contested legacy. Historians have argued that the thuggee was an orientalist construction formed with the intention of legitimising increased British judicial power in India.⁷⁹ For example, Tom Lloyd argued that 'once thugs had been discerned as exceptional criminals, it followed that their prosecution necessitated the creation of a novel sphere of authority [...] officials dealt with crimes that, it was claimed, only *they* could police.'⁸⁰ Indeed, Bhattacharya argued that the concept of the thug 'emerged from the fissures between indigenous and colonial surveillance networks,' and was used to justify expansion beyond urban centres by the East India Company.⁸¹ Significantly, the Thuggee Act

⁷⁶ Kim Wagner, 'The Deconstructed Stranglers: A Reassessment of Thuggee' *Modern Asian Studies*, Vol. 38, No. 4 (2004), pp.931-963 (p.932).

⁷⁷ Tom Lloyd, 'Thuggee, marginality, and the state effect in colonial India,' *The Indian Economic and Social History Review*, Vol. 45, No. 2 (2008) pp.201-47 (p.217)

⁷⁸ Sagnik Bhattacharya, 'Monsters in the dark: the discovery of *Thuggee* and demographic knowledge in colonial India,' *Palgrave Communications*, (2020), Vol. 6, No. 78, p. 2.

⁷⁹ For a discussion on the historiography until 2008, see Alexander Lyon Macfie, 'Thuggee: an orientalist construction?' *Rethinking History*, Vol. 12, No.3 (2008)

⁸⁰ Lloyd, 'Thuggee, marginality, and the state effect in colonial India,' p.233.

⁸¹ Bhattacharya, 'Monsters in the dark'..

of 1836 set legal precedent because it allowed individuals to be convicted based solely on affiliation to a criminal group, with no evidence of having committed a crime. Indeed, the British Empire had 'found the perfect rationale for ruling'. Additionally, Sleeman believed that the measurements of skulls could help identify criminal ethnic groups.⁸² Kim Wagner has outlined how Sleeman 'drew up extensive lists of "Thugs" all over India and traced their genealogy back to places like Sindouse'.⁸³ Thus, Sleeman's memorial represents his contribution to legal and racial frameworks that reinforced British imperial control over India.

Joseph Banfield (1737-1823)

Memorial Inscription:

Sacred to the Memory of Joseph Banfield Esq, Who Died on the 5th Day of January 1823, Aged 86 Years, After a Life of Great and Extensive Usefulnesses, Sincerely Regretted by the Poor, to Whom He was a Liberal Benefactor, and by all who had the means of Appreciating his benevolence and integrity.

Joseph Banfield was a shipping agent for Camden, Calvert & King, 'major London ship-owners and merchants engaged in government provisioning contracts and the West India trade, trading from 1780-1824'.⁸⁴ According to Ken Cozens (University of Greenwich) 'Camden, Calvert & King were responsible for seventy-seven recorded slave ship voyages, mostly between 1781 and 1808, carrying in excess of 22,000 enslaved Africans'.⁸⁵ He started the first bank in Falmouth. His cousin was Captain John Banfield, who led many slave-trading voyages. The most detailed work on Banfield is by Cozens. As a shipping agent, broker, and banker in Falmouth, Banfield would have been 'literate, highly numerate, commercially aware, and had a wide range of interpersonal skills', and, Cozens explains, Banfield would have exchanged packet mail from the West Indies in taverns like the Jamaica Coffee House.

Banfield served as Mayor in 1788, by 1821 he was a major shareholder in the Falmouth Packet *Lady Mary Pelham*. His banking business was succeeded by the Carne family. His death (originally reported in West Briton) was later reported in the Morning Herald (London), 'Died, on the night of Sunday last, at Falmouth, in the 87th year of his age, from a paralytic stroke, most sincerely and deservedly lamented by all his acquaintance, Joseph Banfield, Esq. banker and merchant, who for 50 years was a member of the Corporation of that town, and for the last 21 years Deputy-Recorder.'⁸⁶

John Navarre Macomb (1774–1810, aged 36)

Memorial Inscription:

"In Memory of I.N. Macomb Esq., of New York, who was mortally wounded on board H.M. Packet Princess Charlotte Capt. Kerr Whilst Gallantly Assisting in her Defence in Action with a French Privateer off Scilly on the 9th Day of November 1810, and died the same day in

⁸² See Kim A. Wagner, Confessions of a Skull: Phrenology and Colonial Knowledge in Early Nineteenth-Century India, *History Workshop Journal*, Vol. 69, No. 1, (2010), pp. 27–51

⁸³ Wagner, Confessions of a Skull, p.33. It is worth noting that Sleeman did not initiate the phrenological analysis, although he did support it.

⁸⁴ On Banfield, see Masters Thesis by Kenneth James Cozens, 'Politics, Patronage, and Profit: A Case Study of Three 18th Century London Merchants,' (2005) University of Greenwich.

⁸⁵ Ken Cozens, Greenwich Maritime Institute, University of Greenwich, Eighteenth Century Merchant Circles in Wapping: Joseph Banfield Falmouth Coastal Agent, Conference Paper.

⁸⁶ Morning Herald (London), Tuesday 14th January 1823, p. 3.

Falmouth Harbour, aged 36 years, this tablet is placed here by a few friends to commemorate his bravery and their regret."

Additional Information:

- Born in 1774, the son of Alexander Macomb and Mary Navarre.
- Alexander Macomb was an American fur trader (with the Iroquois and other Native American tribes), merchant, and land speculator. He purchased four million acres from the state of New York after the American Revolutionary War. He was a loyalist. According to David Dill Jr, he enslaved at least twelve enslaved African American people in 1790 (making him the third largest enslaver in the city of New York).⁸⁷
- John Navarre Macomb was a merchant in New York City. We can assume that he was living in Alexander Macomb's household when he enslaved African people.
- Married Christina Livingston (granddaughter of Philip Livingston, Founding Father of the United States) in 1797.
- Killed in an attack by a French privateer while traveling on *Princess Charlotte* and buried at KCM.

Other Memorials

John Russell (d. 1734, aged 65)

Memorial Inscription:

"Near this place lye the Remains of John Russell, Gent of this Town, Who Departed this life upon the 19th May 1734. In the 65th year of his age. He liv'd the present Hour, was thankful for the Past, And neither Wifh'd nor fear'd, the Coming of the Last."

Additional Information:

- Left his estate to his brothers Wirhart Russell and William Russell, and his sisters Anna Russell (Spinster) and Blauth, wife of George Roberts, Merchant.⁸⁸

Captain James Bull (d. 1821, aged 80) & Mary Bull (d. 1797, aged 62)

Memorial Inscription:

"Sacred to the memory of Captain James Bull who departed this life on the 22nd Day of September 1821, aged 80 years. Also to the memory of Mary Bull, his wife, who died on the 30th Day of September 1797 aged 62 years. This monument is erected by his eldest son and his most affectionate but greatly afflicted daughter."

Additional Information:

⁸⁷ Dill, David Jr. "Portrait of an Opportunist: The Life of Alexander Macomb." Watertown Daily Times. 9th ;16th ; 23rd September 1990.

⁸⁸ TNA, Kew, PROB 11/666/141

- Captain James Bull was a Packet Commander and served on the *Grantham*, traveling between the West Indies, America, and Falmouth.^{89 90}
- Played a role in developing the *New Hotel* (now *Royal Hotel*) in Falmouth for Packet Commanders.⁹¹

Richard Lockyer (d. 1789, aged 44)

Memorial Inscription:

"Sacred to the memory of Richard Lockyer Esquire of Bombay and Lisbon who died the fifth day of June 1789, in the forty-fourth year of his age. This monument (being near the place where his remains are deposited) was erected by his beloved wife Agnes Frances Lockyer as a pledge of her most sincere devotion."

Additional Information:

- Served as purser on multiple East India Company ships, including *Royal Henry* ('Coast and China'), *Shrewsbury* (Bombay), and *Ceres* ('Coast and China').⁹²

Sophia Yorke (d. 1766, aged 28)

Memorial Inscription:

"Near this spot Reposes aged 28, Sophia, the wife of John Yorke Esq of Richmond Yorkshire, and daughter of S John Clynne Bar of Harwerden Flintshire, a tedious illness (under which she had linger'd many months) put a period to her life, on board the Hambden Packet Boat, as she was returning home from Lisbon, whither she went, but Alas without success. By advice of Physicians for the recovery of her health. 1766."

Additional Information:

- Married John Yorke II (1735–1813), who later married Elizabeth Campbell.
- John Yorke II hosted a salon for Young Whigs in Richmond.
- John Yorke II had no children, and he and his second wife both died in 1813.⁹³

Caroline Emma Arbuthnot d.1801

Memorial Inscription:

Near this Place are deposited the Remains of Caroline Emma Arbuthnott, Daughter of Charles and Marcia Mary Anne Arbuthnott, who departed this Life the 8th of October 1801, In her passage from Lisbon to Falmouth, Aged Five Months and Nine Days

Additional Information

- Daughter of Charles and Marcia Mary Anne Arbuthnot.

⁸⁹ Caledonian Mercury, Wednesday 19th January 1785

⁹⁰ Susan E. Gay, *Old Falmouth* (London: Headley Brothers, 1903 [2nd edn]) p. 116

⁹¹ Gay, *Old Falmouth*, p. 104

⁹² Horatio Charles Hardy, *A register of ships, employed in the service of the Honorable the United East India Company, from the year 1760 to 1810: with an appendix, containing a variety of particulars, and useful information interesting to those concerned with East India commerce* (Black, Parry, and Kingsbury, 1811) pp. 67, 49, 61

⁹³ John Trevor Brighton, 'The Enamel Glass-Painters of York: 1585-1795 (in three volumes)' Thesis Submitted to the University of York (1978), p.449

- Marcia Arbuthnot (1774–1806) was born Marcia Mary Anne Clapcott Lisle, the daughter of William Clapcott Lisle of Upwey, Dorset, and Hester Cholmondeley. Her father was a customs officer known for combating smugglers.
- Marcia married Charles Arbuthnot on 28 February 1799 at Cholmondeley House, Piccadilly. Charles Arbuthnot was a British diplomat and Tory politician and was an ambassador to the Ottoman Empire (1804–1807).⁹⁴

Lisa Pearl Whear, d.1983

Memorial Inscription:

To the Glory of God and Sacred to the Memory of Lisa Pearl Whear, Who Died at 5 Months Old on 23rd Feb 1983, The Gift of Her Parents Dainty & (sic) Peter Whear

Bertram Liddell Hope (1880-1938)

Memorial Inscription:

In Memory of Bertram Liddell Hope M.A Rector of Falmouth 1924-1936 Canon of Truro.

Additional Information:

- Likely born in 1880, Swansea.
- Rector of Falmouth (1924–1936).

Sarah Mulfra Williams (d. 1805, aged 29)

Memorial Inscription:

Sarah Mulfra the Daughter of Joseph Hocken of this Town Esq. and Wife of Captain Farnham Williams of the Royal Cornwall Regiment, died 22nd September 1805, Aged 29, In grateful regard to her many Excellencies, this Marble is dedicated to her Memory by her affectionate Husband.

Additional Information

- Daughter of Joseph Hocken and wife of Captain Farnham Williams.⁹⁵
- Joseph Hocken was mayor of Falmouth. Susan Gay writes that ‘Joseph Hocken (born 1720), who was twice Mayor of Falmouth, and the Hills early in the last century lived in the house now called Rosvean, on the Woodlane Terrace, which was specially built for Mr. Hocken's numerous daughters. The tablet in the Parish Church records the early deaths of these seven daughters, all of whom died within seven years. Mr. Joseph Hocken married Eleanor, daughter of Hugh Mulfra, Mayor of Falmouth in 1778, and their daughter Sarah Mulfra Hocken (born 1774), married Captain Farnham Williams, of the Royal Cornwall regiment. Both mother and daughter were said to have been very beautiful.’⁹⁶

⁹⁴ Charles Arbuthnot (1767-1850) of Woodford, Northants. History of Parliament Online <<https://www.historyofparliamentonline.org/volume/1820-1832/member/arbuthnot-charles-1767-1850>> [accessed 27 March 2025]

⁹⁵ Bristol Times and Mirror - Saturday 01 October 1803

⁹⁶ Gay, *Old Falmouth*, p.81.

Christopher Saverland (1757-1821, aged 64)

Memorial Inscription:

"Inscribed to the Memory of Christopher Saverland, Esq. Agent for His Majesty's Packets at the Port of Falmouth, who Departed This Life on the 15th Day of February 1821, by the Commanders in the Packet Service in Testimony of their Esteem and High Sense of his Public Character.

Additional Information:

- Served as Packet Agent at Falmouth and played a role in restoring the service in 1811.⁹⁷

Jane Francis Nesbitt (1809-1812)

Memorial Inscription:

Sacred to the Memory of Jane Francis Nesbitt, Daughter of Alexander & Jane Gregory Nesbitt who Departed this life on the 15th Day of May 1812 Aged 3 Years and 4 Months

- Jane Frances Nesbitt was baptised on 27th February 1809 at All Saints, Southampton.⁹⁸
- Her parents were Alexander Nesbitt Esquire and Jane Gregory Blake, who married at St George, Hanover Square, London on 1st June 1805.⁹⁹
- Alexander Nesbitt Esquire died on the 3d Mary 1849, aged 70 at Geneva from the 'formation of water on the brain'.¹⁰⁰
- In *Bell's Weekly Messenger*, it was recorded: Death of another General Officer – We have received intelligence of the death of Liet. General Alexander Nesbitt, on the 4th instant, at Les Grottes, Geneva. He entered the army in 1794, became a lieutenant in 1796, captain 1799, major 1805, lieutenant colonel 1809, colonel 1819, major general 1830, and lieutenant general 1841.¹⁰¹

John Theodore Marshall (d. 1808, aged 19)

Memorial Inscription:

"Of H.M. Ship Meleager and younger son of the late Rev. John Marshall, Rector of Orsett, in

⁹⁷ Royal Cornwall Gazette 24th February 1821, 'Death of Christopher Saverland, Esq. On Thursday morning, the 22d inst. were interred in the burial ground at Falmouth, the remains of Christopher Saverland, Esq. late Agent for His Majesty's Packets; a service in which he held that just influence and respect which arose from the zealous attention he paid to its interests, and the firmness with which he discharged the trust. In private life he was social and affectionate, in his public capacity clear, steady and consistent, never disappointing those whom he wished to serve, nor deceiving those whom he could not approve. To the ablest talents for business, he joined the strictest honour and integrity, maintaining an unblemished character throughout his service in this confidential situation. It was owing to the forcible and judicious representations of this gentleman that the Packets were restored in 1811, to Falmouth, as the fittest place for their establishment. A long and painful illness, which he bore with true Christian fortitude and pious resignation, terminated a useful life in his 64th year, leaving an afflicted widow and an only daughter to lament their loss.

⁹⁸ *England & Wales, Christening Index, 1530-1980* (database on-line)

⁹⁹ City of Westminster Archives Centre, London, STG/PR/7/10 Westminster Church of England Parish Registers.

¹⁰⁰ The National Archives; Kew, WO 42/35, Officers' Birth Certificates, Wills and Personal Papers 1755-1908

¹⁰¹ *Bell's Weekly Messenger*, Saturday 12th May 1849

Essex. This excellent young man died of Yellow Fever on board the Meleager, off the Island of Cuba, March 12th 1808, aged 19 years and 9 months. Of great promise in his profession, exemplary in every duty, lamented and beloved by all. 'He being made perfect in a short time fulfilled a long time.' The unspotted life in old age. This stone is placed to his memory by his afflicted mother Louisa Augusta Marshall, the 19th Day of October 1808: Sorrowing, but hoping to meet him in the Kingdom of Heaven. Amen."

Additional Information:

- Baptised on June 22, 1788, in Clewer, Berkshire, born to John Marshall, and Louisa Augusta.¹⁰²
- Served in the Royal Navy on HMS Meleager, a 36-gun fifth-rate Perseverance-class frigate of the Royal Navy (later shipwrecked on 30th July 1808 off Jamaica).
- This is a different to Rev John Marshall was Master of the Free Grammar School, Exeter. No connection can be found between him and Rev Edward Marshall (clergyman and enslaver in Jamaica).¹⁰³

Cheney Elizabeth Slade (1797–1812)

Memorial Inscription:

Near this place are deposited the remains of Cheney Eliza Slade, daughter of Captain Slade, HMS Experiment, who departed this life on the 21st of January 1812, aged 14 years.

Additional Information:

- Cheney Slade was baptised on 21st August 1797 in Portsmouth to James Slade and Cheney Slade.¹⁰⁴
- Her father, Captain James Slade (1768–1846), was born in Childhay, Dorset, and joined the Royal Navy in 1781. He served aboard several ships, including *Amphion*, *Victory*, *London*, and *Romney*. Promoted to Acting Lieutenant in 1792 and confirmed in 1793, Slade participated in multiple naval engagements, protecting trade routes and capturing enemy vessels.
- In 1799, he commanded an attack on Schiermonnikoog, capturing several ships and artillery. By 1810, he was promoted to Post-Captain and commanded *HMS Experiment* (1810–1814), which remained within British waters. Later, he commanded the *Duchess of Bedford* and worked with the Sea Fencibles in Ireland. He married Cheney Roe in 1796, and they had seven children, one of whom drowned while serving as a naval officer.

Richard Hall (1675–1694)

Memorial Inscription:

1694- Here lyeth the body of Richard Son of Mr Joseph H--/H—Soul was --- up/Scrap—ly con—rn'd/d---

Full inscription: His Soul was early up seraphically concern'd To grasp all learning that could be taught or learned.

¹⁰² *England, Select Births and Christenings, 1538-1975* (database on-line)

¹⁰³ 'Rev Edward Marshall,' *Legacies of British Slavery*, <https://www.ucl.ac.uk/lbs/person/view/2146654849> [accessed 27 March 2025]

¹⁰⁴ Hampshire Archives and Local Studies; Winchester, 21m65/F8/212/3, Anglican Bishops' Transcripts

Additional information:

- Baptised on 25th May 1675, Richard was the son of Joseph and Tamsin Hall.¹⁰⁵
- *Richard Hall, son of Mr. Joseph Hall, died during an epileptic fit on 5th May 1694, aged 19.*

John Clies Hitchcock (1771–1778)**Memorial Inscription:**

John Clies, the son of Philip & Elizabeth Hitchcock, departed this life the 30th November, aged 7 years ten months 1778.

Additional Information:

- His father, Philip Hitchcock, was a mercer in Falmouth in 1776.
- He was mentioned in Margaret Clies' will, receiving seven guineas to 'buy a suit of mourning' when he was 5 years old.¹⁰⁶

Nellie Loney, d. 1919, 26th October**Memorial Inscription:**

To the Glory of God and in loving memory of Nellie Loney who from Childhood sang the praises of God in the Choir of this mission room, and who was called to higher service on October 26th 1919, "He Hath put a new song in my Mouth" Erected by the Congregation.

Additional Information:

- Nellie Loney's memorial was 'transferred from the mission room in the moor in 1935'.

Eliza Wilson (d.1905)**Memorial Inscription:**

To the Glory of God, and in loving memory of Eliza Wilson, who by devoted service and many deeds of kindness endeared herself to the congregation of this Mission Room, by whom this memorial is erected in grateful remembrance, 1905.

Additional Information:

- Eliza Wilson's memorial was transferred from the Mission Room on the Moor in 1935.
- Wilson lived at St. Cuthbert's, Cliff Road.¹⁰⁷

¹⁰⁵ *England, Select Births and Christenings, 1538-1975* (database on-line)

¹⁰⁶ TNA, Prob 11/1023/290

¹⁰⁷ Lake's Falmouth Packet and Cornwall Advertiser, Friday 30th June 1905

- A report in the *Cornish Echo and Falmouth & Penryn Times* detailed the unveiling of a memorial tablet at All Saints' Mission Room. The tablet was made of white marble with black and gold lettering.¹⁰⁸
- Two stained glass windows were also placed in the parish church on Holy Island in her memory by her husband, Alexander Wilson.¹⁰⁹

Denis Hoarder, d. 1994

Memorial inscription:

In Memory of Denis Hoarder Churchwarden 1980-1984 and 1991-1994.

Additional Information:

- Churchwarden 1980-1984, 1991-1994.

John Carne (1761-1839)

Memorial Inscription:

In Memory of John Carne Esq of this town, who as a parent, neighbour, and friend/ by integrity of Principle, Benignity of Disposition, Sterling Piety, and Unfailing Charity, Won the Esteem and Veneration of Men and Approved himself as a faithful servant of God/ Death Came upon him suddenly while engaged in his accustomed devotions on Friday May XVII A.D> MDCCCXXXIX and in the LXXVIII Year of his age (Died may 17th 1839 aged 78)

This Tablet is erected agreeably to the will of his sister, the late Mrs Moor, as a token of his worth and her affection.

Additional Information

- John Carne was an agent of Falmouth (1761-1839).¹¹⁰
- Mayor of Falmouth (1795).¹¹¹
- Traded in a partnership of the Falmouth Bank (started in 1827 by William Lake, John Carne, William Carne, and Edward Clifton Carne).¹¹²

James Cunningham (1749-1791)

Memorial Inscription: Burns Federation, 1922

To The Glory Of God/And/In Memory Of/The Rt. Hon. James Cunningham/Fourteenth Earl Of Glencairn/ The Friend And Benefactor Of/Robert Burns/He Died On 30th January 1791 In His Forty-Second Year While/Returning From Lisbon To Scotland And Was Buried In This Church +/The Bridegroom May Forget The Bride/ Was Made The Wedded Wife Yestreen/The Monarch May Forget The Crown/ That On

¹⁰⁸ *Cornish Echo and Falmouth & Penryn Times*, Friday 30th June 1905

¹⁰⁹ *Royal Cornwall Gazette*, Thursday 2nd November 1905

¹¹⁰ 'Advertising' *The Hobart Town Courier and Van Diemen's Land Gazette* 5 July 1839

¹¹¹ TNA, 'Folios 24-25. Letter from John Carne, Mayor of Falmouth' HO 42/34/14

¹¹² John Durring, 'The Organization and Practice of Banking in Cornwall, 1771-1922: Motivations and Objectives of Cornish Bankers', thesis submitted to the University of Exeter, 2015. Carne's will is available at TNA, PROB 11/1917/97.

His Head An Hour Has Been/The Mother May Forget The Child/ That Smiles Sae Sweetly On Her Knee/But I'll Remember Thee, Glencair,/ And A' That Thou Hast Done For Me"/Burns/This Tablet Is Placed Here By The Burns Federation 1922/

Additional Information:

- James Cunningham, 14th Earl of Glencairn (1 June 1749 – 30 January 1791) was a Scottish nobleman, soldier and patron of Robert Burns.¹¹³
- Served as a Captain in the Western Fencibles Regiment and was a Scottish representative peer from 1780–1784.

Henry Williams (1763-1840)

Memorial Inscription:

Sacred To The Memory Of/ Henry Williams Esquire,/Late Major And Lieu Colonel,/ Commanding The Pendennis Artillery.L.M./ During A Period Of 40 Years:/& For Many Years Inspector Of Post Office Packets/At This Port:/ & One Of The Oldest Brothers Of The Society Of/Free Masons, (Sic)In The County Of Cornwall:/ Born 8th Of March 1763./Died 29th Of January 1840./ This Tablet is Erected by his Children in testimony of their affection to one of the Kindest and Best of Parents.

Additional Information:

- Born on 8th March 1763 and died on 29th January 1840.¹¹⁴
- He had two sons: Captain S. Williams and George Bell Williams (b.1806), who was a Royal Navy commander stationed in Jamaica during the 1831–32 rebellion.¹¹⁵
- George Bell Williams was stationed in Jamaica during the 1831-32 rebellion: ‘Mr Williams was for several weeks employed on shore with a detachment of seaman and marines for the purpose of co-operating with the military and militia, and of affording the protection to the town of Montego Bay. While he was so engaged several ineffectual attempts were made by the insurgents to pass the outposts, set fire to the town, and destroy the magazines.’¹¹⁶

Albert Edward Webber (1844-1906)

Memorial Inscription: *In Memory/Of/Albert Edward Webber. J.P.,/Who Died 4th July 1906./This Tablet Is Erected By His Friends As A/Token Of Appreciation Of Services Rendered/As People's Warden Of This Church For Many Years./*

Additional Information:

¹¹³ T. F. Henderson, and Douglas Brown. "Cunningham, James, thirteenth earl of Glencairn (1749–1791), literary patron." *Oxford Dictionary of National Biography* (2004)

¹¹⁴ PROB 11/1930/116

¹¹⁵ 1861 Census, RG9, Piece: 1394, Folio: 90, p. 13

¹¹⁶ William R. O’Byrne, *A Naval Biographical Dictionary: Comprising the life and services of every living officer in Her Majesty’s Navy, from the rank of admiral of the fleet to that lieutenant, inclusive* (London, J. Murray, 1849) p. 1295

- Albert Edward Webber was a Flour (Corn) Merchant. He was born in 1844 to Thomas and Mary Webber. Thomas Webber was an ‘Excise Officer’.¹¹⁷ In the 1881 census, Albert Edward Webber was a Baker and Confectioner.¹¹⁸
- In the 1901 census he lived with his wife Fanny Webber, his three daughters Beatrice Webber (b. 1875, Shop assistant), Clara Maud Webber (b. 1876) and Dalia Tresillian Webber (b. 1885), and his two sons, Thomas Arthur Webber (b. 1877), and Albert Edward Webber (b. 1873). They lived with a servant, Beatrice Tabb (b. 1883).

Rev. Richard Hawkins Hitchens (1764–1827)

Memorial Inscription:

Sacred/To The Memory Of/The Revd. R^o.Hawkin Hitchins B.D./Who Officiated Upwards Of 33 Years/ As Curate Of This Populous Parish./ And/Retiring, With A Constitution Impaired/By Zealous Performance/Of His Arduous Labors, (Sic)/To His Rectory Of Baverstock,/In Wiltshire,/Died There, After A Residence Of 3 Years,/On The 22nd Feby 1827/ Aged 63 Years./ The Parishioners Of Falmouth/ Have, By The Contribution Of All Classes,/Dedicated This Marble./In Testimony Of Their Gratitude,/ Love And/Veneration./In Private Life As Well As In His Public/Ministrations,/Genuine Christianity Marked His Character./He Shunned Not To Declare The Whole/Counsel Of God:And, Adding To Faith,/Virtue, Knowledge, Temperance, Patience, Godliness, Brotherly Kindness,/And Charity,/ He Yet Gloried Only In The Cross Of Christ./

Additional Information:

- Curate of KCM for 33 years.
- He was born in September 1764 in Bideford, Devon, to Rev. Malachy Hitchins and Johanna Hawkins.¹¹⁹

Robert Fenwick Elrington d. 1885 aged 29, 23rd March

Memorial Inscription:

In Memory Of/ Robert Fenwick Elrington/ Captain 2nd Bde, Western Divn./ Royal Artillery/ Late Royal Miners Art. Militia/ Died March 23rd 1885/ Aged 29/ Erected In Affectionate Remembrance/ By His Brother Officers

Additional Information:

- Robert Fenwick Elrington was the only son of Rev. R.B.F Elrington, vicar of Lower Birxham. He was in the 2nd Brigade Western Division Royal Artillery.
- He died at the Craven Arms Hotel, Coventry.¹²⁰

L.S.J.H. Butler (d. 1902)

Memorial Inscription:

¹¹⁷ Somerset Heritage Service; Taunton, D\P\st.d/2/1/9

¹¹⁸ 1881 Census: RG11, Piece: 2316, Folio: 53, Page: 35

¹¹⁹ *England, Births and Christenings, 1538-1975.*

¹²⁰ Exeter and Plymouth Gazette Daily Telegrams, Monday 30th March 1885

To the Memory of L S.J.H Butler, Cornwall & Devon Miners, R.G.A. Militia, who died at Standerton, S. Africa, June 6th 1902, On Active Service, Erected by His Brother Officers

Additional Information:

- Butler was in the Rifle Corps, serving with the Cornwall & Devon Miners in South Africa.¹²¹ He died on 6th June 1902 at South Africa.
- The erection of this memorial was reported in the *Packet*.¹²²

Philip Melvill (1762 – 1811)

Memorial Inscription:

In memory of Philip Melvill, Esq. late Lieut Governor of Pendennis Castle, who died on the 29th of Octr, 1811, aged 49 years.

Additional Information:

- Philip Melvill was a Scottish philanthropist. He was born in Dunbar, East Lothian, Scotland, and served as a lieutenant in the 73rd regiment in India during the war against Hyder Ali.¹²³
- In 1780, he was wounded and captured, spending four years in poor conditions as a prisoner.¹²⁴ After his release, he was promoted to captain but remained in ill health, recovering with his brother in Bengal until 1786.
- On his return to England in 1797, he was appointed the commander of an ‘invalid company’ in Guernsey, where he married Elizabeth Dobrée and established a school for the children of his soldiers. Later, he became the Lieutenant-Governor of Pendennis Castle, serving until his death in 1811.

Arthur Treleven Libbey (1878-1901)

Memorial Inscription:

¹²¹ Volunteer Service Gazette and Military Dispatch, Friday 15th March 1901

¹²² Lake's Falmouth Packet and Cornwall Advertiser, Saturday 13th June 1903 ‘in Memoriam – The Parish Church was the scene of a sad and touching memorial service on Thursday afternoon, when a tablet to the memory of the late Lieut. S.J.H. Butler, who men with his death in connection with the recent South African War, was dedicated. Officers who were present were Colonel F. J. Hext (in command), Colonel T.M.A. Horsford (late in command), Major H. Young Jamieson, Captain Nowell-Usticke, Captain W.G. Bedford, Captain Halford Thompson, Captain Cavenagh Mainwairing, Captain and Adjutant T.R. Phillips, Liet Halford, Lient, Landau, Lient Bromley, Second Lieut Tuohy, Second Lient Adams. The dedicatory prayers were read by the Rector (Canon Christopherson). Composed of polished brass, with black lettering, the tablet bears the following inscription: “To the memory of Lieut. S.J.H. Butler, Cornwall and Devon Miners’ R.G.A. Militia, who died at Standerton, S. Africa. June 6th 1902, on active service. Erected by his brother officers.” On the left hand side is the crest of the Company. The memorial is placed on the northern wall of the Church, and is a well-executed piece of work. The deceased gentleman was well known in Falmouth, where he was associated with the training of the Cornwall and Devon Miners’ Artillery Militia. He was a general favourite and keen sportsman.

¹²³ Gay, *Old Falmouth*, p. 29

¹²⁴ Details of Melvill’s injuries sustained in India are in *The life of Philip Melvill Esq, Lieutenant Governor of Pendennis Castle, 1762-1811*, Cadbury Research Library, Birmingham, CL/G/MSS/Beachcroft/004/008

In loving memory of Arthur Treleven Libby, Lieutenant, 2nd Duke of Cornwall's Light Infantry, who died of fever at Johannesburg on November 6th, 1901, after serving with his regiment for two years during the Boer War, aged 23.

Additional Information:

- Arthur Treleven Libbey (b. 1878) was the younger son of Captain Libby, R.N., of Cambridge Place, Falmouth. He was educated at Kelly College, Tavistock, and he later attended Sandhurst and entered the 2nd Duke of Cornwall's Light Infantry in February 1898, being promoted to lieutenant in October 1899.
- He was deployed to South Africa at the start of the Boer War, first stationed in Cape Town before advancing with his battalion through Johannesburg and Pretoria. He participated in multiple battles, including the occupation of Bloemfontein.¹²⁵
- After recovering from enteric fever in early 1901, he returned to duty but later contracted malaria in the Komati Valley in October 1901. He was sent to Johannesburg, where he died and was buried. A Cornish granite cross was erected over his grave.¹²⁶

Brigadier General William Fenwick (d. 7 May 1870, aged 51)

Memorial Inscription:

In memory of Brigadier Gen. W. Fenwick, C.B., late Colonel of the 10th Foot, who, after serving in this regiment for thirty-one years, held for four years a brigade command in the Madras Presidency and died suddenly at Boushawal May 7th, 1870, at the age of 51 whilst proceeding to Bangalore to take command of the Mysore Division. This tablet has been placed in the parish church of his native town by the officers of his regiment by whom he was most deeply and deservedly regretted.

Additional Information:

- Brigadier General William Fenwick was the second son of Lieutenant-Colonel Fenwick, C.B.
- He was en route to take command of the Mysore Division when he died at Boushawal on 7th May 1870. His death was reported in the South London Observer on 21 May 1870.¹²⁷

Thomas Moor (d. 11 November 1780, aged 76)

Memorial Inscription:

In memory of Mr. Thomas Moor, who departed this life the 11th Novr, 1780, aged 76.

Additional Information:

- Thomas Moor was a merchant. In his will he left his wife, Alice Moor, his cellars (suggesting he stored stock).

¹²⁵ Mildred G. Dooner, *The "Last Post" being a roll of all officers (Naval, Military or Colonial) who gave their lives for Their Queen, King and Country, in the South African War, 1899-1902* (J.B. Hayward & Son, 1980)

¹²⁶ Mildred G. Dooner, *The "Last Post" being a roll of all officers (Naval, Military or Colonial) who gave their lives for Their Queen, King and Country, in the South African War, 1899-1902* (J.B. Hayward & Son, 1980)

¹²⁷ South London Observer, Saturday 21st May 1870

- A Thomas Moor (Broker) worked with Joseph Banfield 1779-1780, listed in the *Sherborne Mercury* who sold the ship the San Joseph in December 1780, and the La Gentile in July 1779.¹²⁸ In July 1779, Thomas Moor Broker is Thomas Moor Jun., and thus we can assume that both sales were carried out by Thomas Moor's eldest son (named in his will).

Joseph Antonio Emidy (d. 1835)

Memorial Inscription:

Joseph Antonio Emidy, composer and virtuoso violinist born in West Africa. He arrived at Falmouth in 1799, lived and worked in Cornwall, and became leader of the Truro Philharmonic Orchestra. His pioneering spirit made him Britain's first composer of the African Diaspora. 'His talent soared and genius marked his flight.'

Additional Information:

- See p. 13 for detailed information on Joseph Emidy.

Reverend Lewis Mathias d. 1837

Memorial Inscription:

Sacred To The Memory Of The Reverend Lewis Matthias, Who Was Thirteen Years Curate Of This Parish. A Christian Of Unaffected Piety And Unblameable Life, He Was Distinguished For Discretion & Firmness: Meekness Patience And Charity. Learned In Theology, He Also Excelled In The Knowledge Of Ecclesiastical Law And Christian Antiquity; But Above All, "Was Mighty In The Scriptures." / As A Minister Of Christ's Holy Church, He Was In Doctrine Uncorrupt, In Labours Abundant, Faithful In Delivering The Sacred Message Of The Gospel, And Favoured Of God, To Behold The Fruits Of His Ministry. He Departed This Life, After An Illness Of Seven Days. On Sunday, December 24h 1837; In The 48th Year Of His Age. His Parishioners, In Testimony Of Their High Estimation Of His Character, Have Caused This Tablet To Be Erected To His Memory. "Whose Faith Follow, Considering The End Of His Conversation." Heb. Xiii. 7.1

Additional Information:

- He is mentioned in *Old Falmouth* as having introduced reforms in church pew practices and helped establish National Schools.¹²⁹
- The unveiling of this memorial was reported in the *Royal Cornwall Gazette*, and noted that the expense had been raised by parishioners out of 'their deep respect for the memory of one who had long laboured amongst them'.¹³⁰

William Goud Guppy (1854-1877)

Memorial Inscription:

In loving memory of William Good Guppy, surgeon, who died of fever at Erzeroum in

¹²⁸ *Sherborne Mercury*, Monday 4th December 1780; *Sherborne Mercury*, Monday 26th July 1779

¹²⁹ Mathias is mentioned in Gay's *Old Falmouth* Appendix p. 225

¹³⁰ The memorial installation was reported in the *Royal Cornwall Gazette*, 29th March 1839

Armenia, Novr 17th, 1877, aged 22. Labouring fearlessly amid the sick and wounded Turks in the Russo-Turkish War, in hospital and under fire on the Deve-Boyun Heights, Novr 4 and in the assault on the Azizi Fort Novr 9, he ceased not from his work of mercy till he lay down to die. 'Blessed are the merciful.'

Additional Information:

- William Goud Guppy and Henry Brougham Guppy (below) were twins, sons of Thomas Stokes Guppy (a GP), and Charlotte Ann Brougham (1826-1894). They were born on 23d December 1854 in Falmouth.
- William Goud Guppy was a surgeon, who died working in a hospital during the Russo Turkish War.¹³¹

Henry Brougham Guppy (1854-1926)

Memorial Inscription:

In loving memory of Henry Brougham Guppy, F.R.S., F.L.S., F.R.S.E., M.B., twin brother of the above, who died at Fort de France, Martinique, on his return voyage from Tahiti, 23rd April 1926.

Additional Information:

- Twin brother of the above, and son of Thomas Stokes Guppy (senior), Henry enrolled in the Royal Navy 30 Sep 1876, where he served as a ship's Surgeon on a number of vessels until he retired in 1885. In 1881, he lived at home with his parents and siblings. His occupation M.B. And M.C. University Edinburgh Surgeon R.N. Active List.
- Henry married first in 1887 to Mary Annie Jordan, daughter of John and Elizabeth of Derbyshire. This marriage was registered in Edmonton. Mary died on 21 May 1896 at St Guy's Hospital in Surrey. Henry, then married Letitia Courtney Warde, daughter of Ambrose John Warde on 26 April 1900 in Folkestone, Kent. Henry Guppy's obituary states that he died in April 1926 'whilst on a voyage to the Amazon'.
- His remains were returned to England, and he was buried at Seaton. His estate passed to his sister, Mary Denny (widow) in 1927. The erection of Henry Guppy's memorial was recorded in the Cornish Guardian. It stated that 'the latest addition to the numerous memorials in the Parish Church of Falmouth is a granite tablet in memory of Henry Brougham Guppy, FRS, FLS, FRSE, who died at Fort de France, Martinique on his return voyage from Tahiti on April 23, 1926 aged 71.'¹³² Details of the erection of this memorial are held In Kresen Kernow.¹³³

Thomas Stokes Guppy d. 1884

Memorial Inscription:

¹³¹ 1861 Census, RG9, Piece: 1565, Folio: 110, p. 3

¹³² Cornish Guardian, Thursday 28th July 1927

¹³³ Kresen Kernow, D/R/4/16, Erection of mural tablet to Hen. Brougham Guppy (died 1926)

In Loving Memory Of Thomas Stokes Guppy, Sub-Lieutenant R.N. Aged 22 Years Who With 49 Others Was Drowned In The Wreck Of H.M./Gunboat "Wasp", Off Tory Island N.W.Coast Of Ireland Sepr 22nd 1884 Buried At Glencolumbkille Co.Donegal "He Bringeth Them Unto The Haven Where They! Would Be."/ Ps. Cvii. 30./ (Psalm 107, V.30)

Additional Information:

- Youngest son of Thomas Stokes Guppy, and brothers of the above.
- Drowned in H.M. Gun Boat Wasp, off Tory Island, Co. Donegal.¹³⁴

Frederick Bowles d. 1933

Memorial Inscription:

In Memory Of Frederick James Bowles, Lay Reader Of This Parish Justice Of The Peace, Freeman Of The Borough, Of Falmouth Mayor 1899 1900 1909 1910 1911, Died 1933, Full Of Years And Of Honour

Additional Information:

- Lay reader of this parish, justice of the peace, freeman of the borough, of Falmouth, Mayor, 1899, 1900, 1909, 1910 1911 Died 1933 Full of Years and Honour.
- His death and the unveiling of the memorial tablet (in 1936) were both reported in the *Cornishman*.¹³⁵ Bowles first worked in the offices of the Swansea Harbour Trust, and went to Falmouth in 1882 to work as secretary of the committee of management of the Public Loan Commissioners.
- Following this, he was secretary of the Public Loan Commissioners and of the mortgages in possession of Falmouth Docks. He became Mayor in 1899, and was Mayor in 1900, 1909, 1910 and 1911. He was secretary for Falmouth Chamber Commerce from 1889 to 1917, and had been chairman.
- His philanthropy was reported in the *Cornishman*, where he was a founder and secretary of the Church Institute.¹³⁶ Details of the erection of this memorial are held in Kresen Kernow.¹³⁷

Isaac Moorsom d. 1812

Memorial Inscription:

Sacred to the memory of captain Isaac Moorsom Late in his Majesty's Packet Service at Falmouth who unfortunately lost his life his life on his passage from the island of St Thomas in West Indies, whilst bravely defending the princess Amelia packet under his command, against an enemy of much superior force on the XV day of September MDCCCXII in the Forty Fourth Year of his Age. Deeply Beloved in Life, Deeply lamented in death, his afflicted widow caused this stone to be erected to the memory of him she loved in the hope of meeting him again in the regions of bliss, through an interest in a gracious redeemer.'

¹³⁴ Cornish Echo and Falmouth & Penryn Times - Saturday 27 September 1884, p.4

¹³⁵ Cornishman, Thursday 9th July 1936

¹³⁶ Cornishman, Thursday 10th August 1933

¹³⁷ Kresen Kernow, D/R/14/8 Erection of Oak memorial tablet to Frederick J Bowles

Additional Information:

- In 1811, *Princess Amelia Packet* arrived in Falmouth from Jamaica and later sailed from Barbados to St. Thomas before heading to England, where it encountered the American privateer *Rossie* during her return voyage.
- *Rossie*, with superior armament and a larger crew, engaged *Princess Amelia*, forcing surrender after sustaining significant casualties, including the death of Isaac Moorsom (captain) and her sailing master. American casualties were limited to seven wounded.
- In his will, Isaac Moorsom left his wife Sally Moorsom all his property, money, goods, linen, wearing apparel, and plates.¹³⁸

Brian Christopherson

Memorial Inscription:

In Memory Of Brian Christopherson M.A. Hon. Canon Of Truro And Rector Of This Parish 1882-1912. The Church Of All Saints Was Built In His Incumbency.

Additional Information:

- The Royal Arts society states that he died in 1912, but he died in 1916 at Shortlands, Kent, at the age of 79.¹³⁹
- He was rector of parish 1882-1912.

William Ingram d.1913

Memorial Inscription:

To The Memory Of/William Ayerst Ingram, Born April 27.1855. Died March 30.1913, Founder And For Twenty Six Years, President Of The Royal British Colonial/Society Of Artists. This Tablet Is/Erected By The Members In Grateful Recognition Of His Devoted Service. "I Will Walk Before The Lord In/The Land Of The Living."

Additional Information:

- William Ingram was the founder of, and served as President of the Royal British Colonial Society of Artists from 1888 and founded the Anglo-Australian Society while establishing a studio in Chelsea, London.
- He moved to Cornwall in 1882 where he developed connections with the Newlyn School artists and co-founded the Falmouth Art Gallery in 1894. He later served as Vice-President of the Royal Cornwall Polytechnic Society (1902–1904).
- His artwork, influenced by his extensive travels, was featured in exhibits such as A P. & O. Voyage (1893) and Waters of the Old and New Worlds (1902),

¹³⁸ Will of Isaac Moorsom, 1809, Mariner & Commander of the Princess Amelia Packet, of Falmouth: proved 1812 National Archives PROB 11/1539/485

¹³⁹ Lincolnshire Standard and Boston Guardian, Saturday 30th December 1916

Henry Hugh King d. 1918

Memorial Inscription:

In Memory Of Henry Hugh King Hon. Canon Of Truro, And Rector Of This Parish 1912-1918, "A Faithful Priest." I Sam. 11.35

Additional Information:

- (Rector of Parish 1912-1918)

William Jesser Coope d. 1838

Memorial Inscription:

Beneath The Altar Of This Church Are Deposited The Remains Of William Jesser Coope Esquire. A Deputy Commissary General In Her Majestys(Sic)Service: He Was Born On, The 30th Day Of January 1765 He Died On The 15th Day Of April 1838 In The Course Of His Public Duty, Extended Over A Period Of Forty Four Years, He Served With The Troops In Holland In 1791 And 1795: Was Attached To The Russian Forces Who Retired From The Helder To Jersey In 1799; Joined The Expedition To Ferrol Proceeded To Rhodes, Thence To Egypt In Which Country He Remained Until Its Final Evacuation By The British: Was In Charge Of His Department With General Sir David Baird's Division In The Expedition To Corunna: Was Present During The Whole Of Sir John Moore's Memorable Retreat: And Subsequently Performed At Various Intervals Garrison Duty At Malta, Gibraltar, The Channel Islands, And In England Very Generally Known By His Contemporaries Of All Ranks In The Army, Those Of Them Who Survive Him And Read This Memorial Will Bear Testimony To That. An Exact And Honorable Discharge Of Public Duty Was United In Him An Urbanity Of Disposition As Beneficial To The Regular Performance Of The Public Service As It Was Imperative Of The Respect And Esteem Of Those With Whom He Acted: On Other Tablets Than This Inadequate Memorial Is Inscribed The Remembrance Of His Private Worth. The Patron Of This Benefice He Survived The Accomplishment Of His Affectionate Desires, Only A Few Days: His Frequent Prayers Fulfilled, Returning From This Church On Good Friday He Was Thrown From His Carriage And Received Injuries Which Terminated His Life On Easter Sunday In The 73rd Year Of His Age.

Additional Information:

- Born 30th January 1765, died 15th April 1838.
- Built Gyllyngdune Estate in 1837 (Gyllengdune Gardens is now part of this original estate).¹⁴⁰
- William Jesser Coope's death was reported in the Falmouth Express and Colonial Journal in 1838, with a full page spread. He was thrown from his carriage while returning from church on Easter Sunday morning.

Amelia Coope, d. 1895

Memorial Inscription:

¹⁴⁰ Gyllyngdune Gardens & Our History, Falmouth Town Council <<https://www.falmouthtowncouncil.co.uk/princesspavilion/gyllyngdune-gardens>> [Accessed 27 March 2025]

*Brass plaque: In Memorium The Lady Principal from 1866 to 1869 R.I.P. A.C.
Wooden frame: Amelia, wife of the Rev W.J.Coope M.A. from 26
Members of the Guild, Born Aug.7. 1810 *Died May 28 1895,
A tribute of affectionate regard.*

- Married to Reverend William John Coope (below).

William John Coope, d. 1870

Memorial Inscription:

*To The Memory Of William John Coope M.A.
Of Brasenose College Oxford, and For Thirty Two Years Rector Of This Parish, Who Died
On The Festival Of The Circumcision A.D. Mdxxxlxx (1870)
In The, LXIST (61st) Year Of His Age, and Was Buried At Frenchay, in the County Of
Gloucester. (He Died In 1870 At The Age Of 61). A True Friend Of The Poor, He Was Ever
Ready To Help Them In Their Need, A Zealous Lover Of, The Church, The Thought And Work
Of His Was To Inspire With The Same Love The Hearts Of Those Among Whom He
Laboured, To Render The Worship Of God More Solemn, And The House Of God More
Beautiful. "Remember Me, O My God, For Good".*

Additional Information:

- Son of the above William Jesser Coope (d.1838)
- Inherited Gyllyngdune, installing the monolithic arch, shell grotto, and shell seats looking out over the Quarry Garden to Falmouth Bay.

Killigrew Family

The following outlines the details from the National Association of Decorative and Fine Arts report:

Three brasses fixed to a rectangular wooden board.

Petrus Killigrew: The left hand brass is square with squared off corners and four brass screws. The incised black-painted lettering, in Latin, is flourished italic script in caps and I/c

Frances Killigrew: The centre brass is rectangular but it is damaged and the right hand side is missing. It is fixed with four brass screws. The lettering is in incised, black-painted roman caps.

Peter Killigrew: The right hand brass is oval with eight brass screws. The lettering is incised, black-painted and in modified and flourished copperplate caps and 1/c Brass, wood 18th c

The brasses were originally on the coffins. Petrus, the second Sir Peter Killigrew, and Frances were buried under the Sanctuary and the brasses were removed when the coffins were moved during later alterations and extensions. It was the first Sir Peter, a staunch Royalist, who founded the church. The family, of Arwenack Manor, was influential in the development of Falmouth.

Petrus Killigrew Mit: Et/Bar: Ffilius (Sic)Petri Killigrew/Mit: Ob' Apud Ludlow In/Com Salop 8°: Jañ 1704/Anno Atatis Suae 71/ Trans: Peter Killigrew, Soldier And Baronet, Son Of Peter Killigrew, Soldier, Died At Ludlow In The County Of Somerset On 8t January 1704 In The Year Of His Age 71.

- *Frances Lady Killigrew Daughter/Roger Twysden Of East Peckham/And Widow Of Sire Peter Killigrew/ At London The 6th Of April 1711 In (Sic)/Of Her Age..../*
- *Peter Killigrew/OF/Arwenack/Departed This Life The 21 Off (Sic) November 1680/Aged Thirteen Weeks:He Was Son/Off S" Peter Killigre" And Off Frances His Wife Daughter/Off Sir Roger Twysden Off/East Peckham In Kent And/Grandson Off Si Peter/Killigrew Founder Off This/Church And Towne ~/*

Additional Information:

- The Killigrew family have been researched extensively in histories of Falmouth. Details particularly surrounding Frances Killigrew can be found in R. N. Worth, *The Family of Killigrew*, p.269