



# **COLLECTIVE AMNESIA**

**FALMOUTH AND  
THE TRANSATLANTIC  
SLAVE TRADE**

**BY KATE THOMAS**

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THE TRANSATLANTIC  
SLAVE TRADE**

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This booklet has been published for the campaign:

**Remove the Slave Trader Memorial from King  
Charles Church in Falmouth, UK.**

Please sign and share the petition: [tinyurl.com/36vrhu53](https://tinyurl.com/36vrhu53)

A copy of this petition can be found at the end of this publication.

The author owes great thanks to many people. To the patience of Tim Wilkins, Clinton Sealy, and Rob Burns, who've listened for 2 years, read and re-read drafts, proofread and edited the text. To Irene Vidal Cal for the design and layout, and to the encouragement at Rubicund. Also, to the myriad of people who checked out the details before it went to print.

The research, collation and publication of *Collective Amnesia: Falmouth and the Transatlantic Slave Trade* is the sole responsibility of Kate Thomas at 10 Bowles Hse, Falmouth, TR11 3EU.

Printed by The Printing Chambers, 17 Higher Market St, Penryn, TR10 8ED, in October 2022.



# THE MEMORIAL

## COLLECTIVE AMNESIA

FOREWORD BY CLINTON SEALY

How did we get here?

The dumping into Bristol harbour of the statue of the slave trader, Edward Colston, brought to mind the similar monuments to slave traders in Falmouth, in particular the memorial to Thomas Corker in King Charles the Martyr Church (consecrated in 1664).

I was brought in as a local Truro City Councillor and thus prominent local Black voice to a consultation with the Church of England, also attended by Falmouth Town Council, the vicar, local researchers and activists including the author, and amazingly a representative of the extensive Caulker clan around the world, including the elders in Sierra Leone.

The Corker monument contains this eulogy in Latin, here it is translated into English:

*"Sacred to the memory of Master Thomas Corker who died on the 10th 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 this place, performing deeds of war, when defending the Moors from the well-known fortifications of the 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 unfair death. Africans and English sadly suffer the loss together. Marble tablets now honour him; he deserved greater things, and that he should stand for ever in this place, himself a man of gold. Remember that thou too must die."*



The eulogy omits to say that Thomas Corker was a notable slave trader sent by King Charles II Royal Africa Company to Sierra Leone. It omits that Thomas Corker brought back slaves to Falmouth.

Some of us argued for the removal of the monument to a less prominent position in the church because this monument is the beginning of a centuries-old denial of Falmouth's central role in the Transatlantic Slave Trade.

Since this consultation ended in autumn 2021, we have heard nothing. It seems to me that the Church had no intention of listening to other voices and simply wanted a tick-box exercise to justify the status quo.

Our disbelief at the presence of the monuments and the lack of moral compass of the church authorities, I still find shocking today.

What we need now is an honest history of Falmouth's role in the slave trade, including the creation and promotion of racism and white suprematism by the Church of England.

Clinton Sealy



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This memorial glorifies death and enslavement.

# INTRODUCTION

The aim of the research for this pamphlet was to find out why there are memorials to slave traders in Falmouth, and to understand the origins of skin colour racism, particularly impacting people of African descent, which is still with us today in 2022.

Generally, the focus of the British historical narrative about its involvement in the Transatlantic Slave Trade is Liverpool, Bristol and Glasgow. They all flourished when the Royal African Company gave up its monopoly of the slave trade and opened it up to the free market in 1697.

The focus here is before that period, the 50 years or so before 1700 when the trade operated on behalf of the monarchy from London, the fledgling trade. The English history that takes place across the three continents of the Atlantic and where it first takes up roots.

The lucrative sugar production, aptly known as white gold, is the driver for this period of British history. The key elements for this were planters in the colonies producing sugar and the supply of labour to work on the labour-intensive plantations. Harsh work, with indentured labour drying up, slave labour from west Africa was used instead. Because slave labour was involuntary, planters, the state, resorted to harsh practices to stop rebellion. Practices were approved: in legislation; instructions for managing plantations; managing the transportation of slaves.

The pamphlet aims to illustrate the process by which this happened and focuses on:

- The monarchy.
- The first sugar plantation colony, Barbados.
- The Drax family who introduced industrialised intensive sugar plantation farming.
- The complicity of the Church of England.

The pamphlet then looks at some of the English legislation and colonial activities before Falmouth was formally established.

It then identifies some of Falmouth's known slave traders and the activities that played a role in the Transatlantic Slave Trade.

Finally, the pamphlet looks at some of the legacies of the Trade and the call for reparatory justice, by the Caribbean community. They want recognition from the British for the long-lasting damage that they caused to create their wealth.

# LEGALISED MASS - HUMAN TRAFFICKING

The Monarchy officially entered England into the Transatlantic Slave Trade in 1663. King Charles II issued the charter. Beset with wars with other European countries vying for trade, the English monarchy enacted a more aggressive approach. The Royal African Company (RAC) was established in 1672. The new charter instructed to set up forts (factories to process slaves), maintain troops, and exercise martial law in West Africa. All in pursuit of trade in gold and slaves. By 1697, 332,000 Africans had been shipped on behalf of the RAC. Three quarters arrived in the English colonies to work on plantations. The rest perished enroute. *An Act to Settle the Trade in Africa 1697* severed the legal connection justifying the Company's ownership of the slave trade. It opened up the trade to independent merchants. It retained Company ownership of the West African forts and settlements as Crown Estate.

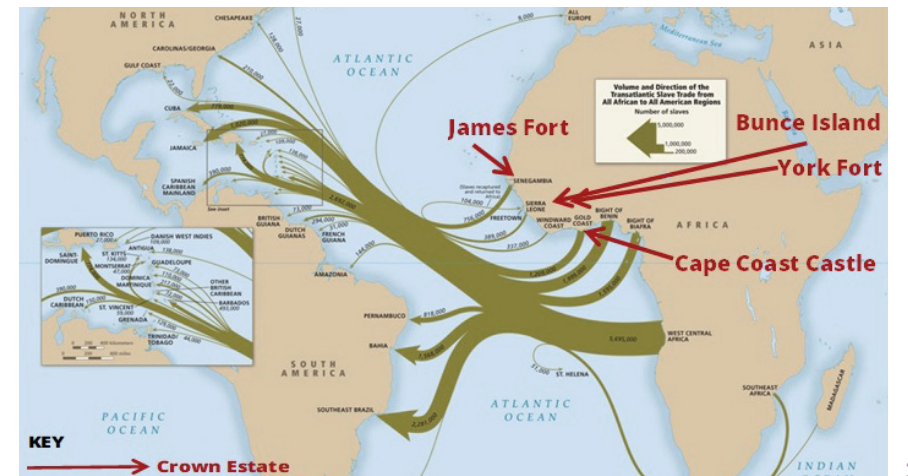


2. Charter granted by Charles II to the Company of Royal Adventures of England. 1663. British Library.

Investors at the RAC included:

- Edward Colston of Bristol. Protestors threw a statue of him into Bristol harbour in 2020.
- The diarist, Samuel Pepys. Had Africans in his household, including a cook he called Doll.
- John Locke the philosopher influenced the French & American revolutions – "all mankind are equal" now viewed a hypocrite.
- Sir Robert Vyner, banker, had a black boy who died of consumption. Vyner had the boy 'dried' in an oven, and placed in a box to be displayed to visitors.
- Robert Geffrey from Landrake, Cornwall. There is a statue of him at the Museum of the Home in Hackney. After a public consultation, the overall response was that the statue be removed. Landrake primary and pre-school is named after him, Sir Robert Geffrey's School. The school aims, "to teach Christian values and beliefs".

The Duke of York, also Duchy of Cornwall, later to become King James II of England and James VI of Scotland in 1685, led the Royal African Company. He liked to have his human chattels branded with his initials 'DY'. Others, branded with the company initials 'RAC'.



3. *The Atlas of the Transatlantic Slave Trade* by Eltis and Richardson. ©Yale University Press. [slavevoyages.org/voyages/maps](http://slavevoyages.org/voyages/maps)

Today there are an estimated 2000 languages spoken on the continent of Africa. Over thousands of years with as many empires, communities and kingdoms.

More diverse genetically than the rest of the world. Disdainfully lumped together as Black Africans by Europeans.

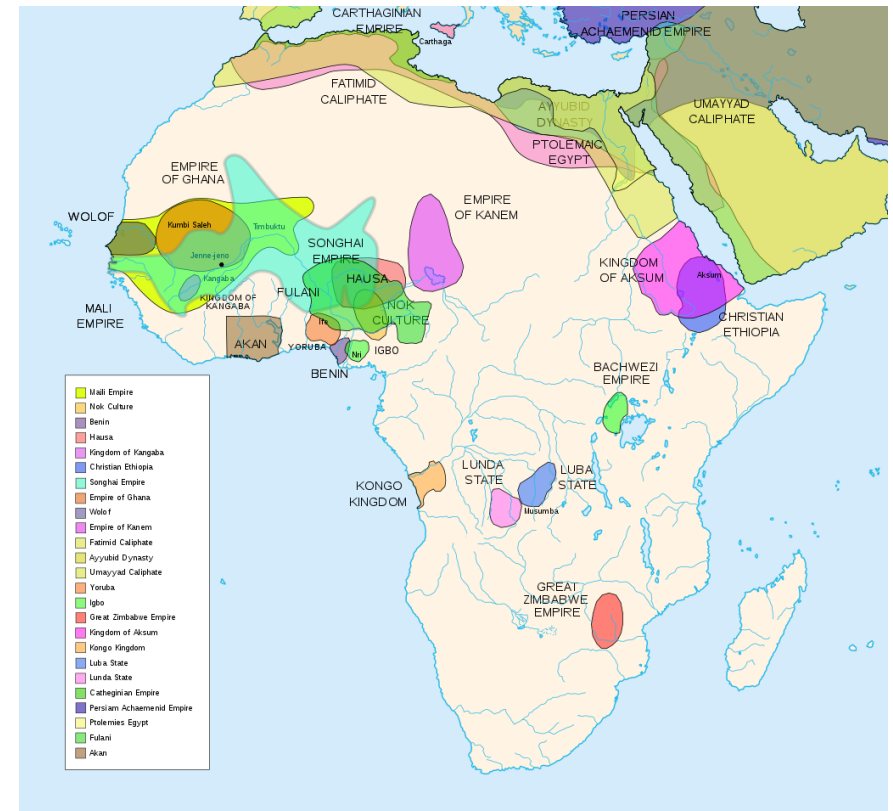
Over 3.1 million Africans enslaved by Britain as free labour to grow sugar, white gold, to make wealth for the ruling classes.

Imagine 3.1 million people standing in a line shoulder to shoulder.

The line would take you from Falmouth to London, then westwards on to Bristol, northwards to Liverpool, and then up to Glasgow.

It would take years for today's British monarch to walk past every one of them. To speak to each of them by name, the name they received in their community, not the name given them by the plantation owner.

Then to apologise.



Africa History Atlas showing some pre-colonial cultures of Africa (roughly 500 BCE - 1500 CE). The Kagboro Kingdom, where Thomas Corker was posted, was south of the Mali Empire and west of Akan. Before the 'Scramble for Africa' when Europeans invaded all the continent 1884-1914.

4. Map by Jeff Israel. Wikipedia. Available under Creative Commons.



# CHRISTIAN SUPREMACY — WHITE SUPREMACY

The Slave Codes, *An Act for Better Ordering and Governing of Negroes*, in the English plantation colonies were introduced first in Barbados in 1661:

"Negroes are an heathenish brutish and an unsertaine dangerous kinde of people ... Being brutish slaves they deserve not for the basenesse of their condition to be tryed by the legall tryall of twelve Men of their appeares or neighborhood which truely neither can be rightly done as the Subjects of England..."

Slave Codes were passed in other English colonies: Jamaica & Maryland (1664); South Carolina (1696); Georgia and Antigua (1702); & Virginia (1705).

Twice a year the Codes were read out in full at Church services.

Fear of revolt led plantation owners to legislate their racialised Slave Codes. Over time they applied to free black Christians and slaves alike. Christian supremacy, evolved into White Supremacy.

As well as the Church of England, which owned the Codrington Hall slave plantation, Quakers too were slave plantation owners. Founder member, George Fox, visited Barbados where he advocated better treatment of slaves and a Christian education to teach them to obey their masters. Not the abolition of slavery.

*"Slavery was not born of racism; rather, racism was the consequence of slavery."*

Eric Williams, *Capitalism & Slavery*, 1944.



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The Drax family were in Barbados from the beginning and still 'own' the 621-acre plantation Drax Park today.

James Drax arrived in 1627. He planted sugar using Dutch refining techniques and was one of the first to use enslaved African labour.

Over 200 years, an estimated 30,000 enslaved African men, women and children died on the Drax plantations.

The Drax family claimed compensation under the Slavery Compensation Act.

Images of the enslaved with permanent scars because of the planter treatment, hideously tortured and murdered are ubiquitous.

Henry Drax's written instructions, by contrast to these images, are so unremittingly meticulous that the sense of an oppressive, controlling, and inhuman system keeps building for the reader. It is unremittingly clear how slaves were simply seen as cogs in a machine, at every part of the sugar production process, and in every part of plantation life.

Henry Drax, James' son, wrote *Instructions for the Management of Drax-Hall, and the Irish-hope Plantations*.

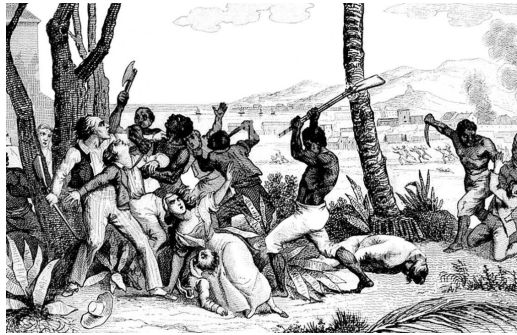
Chillingly in his off-hand way, he identifies the necessity of replacing as much as 20% of his plantation's workforce on account of death.

Instructions include:

*"If at any Time you take Notice of a Fault you design to punish let it be immediately executed, especially upon Negroes, many of them husing to kill themselves to avoid Correction."*



## RESISTANCE AND REBELLIONS IN THE CARIBBEAN



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6. Haitian Slave Rebellion, 1791.
7. Toussaint Louverture, revolutionary leader of the Haitian Rebellion. 1802.

**1675:** A rebellion in Barbados was brutally suppressed and severe reprisals were taken against slaves. 11 were beheaded, 6 burned alive, 25 executed and a further 70 severely flogged and/or deported.

**1692:** A planned rebellion was discovered in Barbados and those considered responsible suffered a similar fate to those blamed for the 1675 uprising.

**1735-36:** A planned uprising in Antigua was uncovered and 86 slaves were subsequently executed, most being burned to death.

**1760-61:** Revolts in Jamaica in 1742 and 1745 were successfully put down, but Tacky's Rebellion in 1760 was only suppressed after months of fighting in which 60 whites and 400 rebels were killed. A further 100 slaves were executed after the fighting was over.

**1774:** Revolts and plots were common in Tobago from 1763 onward, but a major uprising took place in 1774. Captured slaves were burned alive or had their arms cut off. A larger rebellion planned in 1801 was discovered and the perpetrators violently dealt with.

**1791:** A rebellion in Dominica in 1791 was followed by an uprising in 1795. The campaign to wipe out bands of rebel slaves continued for years afterwards and by August 1814 the authorities had claimed to have killed or captured 578 rebel slaves.

**1791:** The successful insurrection of St Domingue eventually saw the establishment of the Republic of Haiti in 1804 and the emancipation of some half a million slaves.

**1795:** The British fought for several years to put down revolts and keep control of St Lucia, Guadeloupe, Jamaica and Trinidad.

**1795:** A major uprising took place in Grenada in 1795 and it took the British until the end of 1797 to finally restore order even with the arrival of an extra 5,000 troops.

**1816:** Bussa's rebellion in Barbados saw £175,000 worth of property destroyed before it was put down. Hundreds of slaves died in the fighting or were subsequently executed.

**1823:** Thousands of slaves were involved in the rebellion in Guyana (known as Demerara at that time) and 250 slaves were killed in the revolt.

**1831:** An insurrection in Jamaica, inspired by Samuel Sharpe and sometimes referred to as the Baptist War, saw 15 whites killed and more than a million pounds worth of damage to property. More than 500 slaves were killed in the conflict or executed after it was subdued.

## COLLECTIVE AMNESIA: FALMOUTH

*"Falmouth itself was like a colony,  
an empty shoreline without a past."*

Described by Phillip Marsden in the *Levelling Sea*.



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9. Map of Falmouth Haven 1595. It formed part of an atlas that belonged to William Cecil Lord Burghley, Elizabeth I's Secretary of State. Note that in the image, Pendennis Castle is depicted top centre. Arwenack Manor, which belonged to the Killigrew family, is in the centre. To the left of that is a fleet of 8 ships at anchor near the shore. Follow the shoreline down the image to the fleet of 5 ships at the mouth of the river. This is the location of Smithicke and Pennycomequick. Penryn is depicted bottom right.

The Killigrew family made their wealth from piracy, privateering, land rents and shipping duties.

© British Library

When England was a republic, the Parliamentarians in 1652 decreed that the Customs House was moved from Penryn to Smithicke and that a regular market took place. Setting up the infrastructure for trade in the Atlantic. Collecting tax duties on imports from the English colonies and victualing, providing necessary provisions for English shipping in the Atlantic that berthed in Falmouth Haven. At that time Smithicke was a few fishing cottages on the shore at the mouth of the river that separated it from Pennycomequick.

The feudal landowner, the Killigrew family, held an expanse of undeveloped land alongside the castle. Pendennis Castle held troops to protect the Carrick Roads against other European powers, who were also building their empires across the Atlantic.

The previous year 1651, Parliamentarians warred with Royalists to take back control of Barbados. Barbados at the time was establishing itself as Europe's leader in the lucrative sugar market, that increasingly used enslaved African labour to produce it.

That same year King Ya Cumba of the Kagboro Kingdom in what is now Sierra Leone, signed trade agreements with the English, initially for trade in ivory and precious wood and then later for trade in slaves. Later Thomas Corker would become chief agent for the RAC at York Fort on an island at the mouth of the Sherbro River in the Kagboro Kingdom.

In 1651 the first of many Navigation Acts was introduced. These were Acts of Parliament to promote English shipping for English trade in their colonies, a form of trade protectionism during the age of mercantilism. The Act's objective was to make the trade and wealth of the colonies, the exclusive benefit of the English ruling class i.e. the new burgeoning merchant capitalists.

Usually Protestant allies, the Dutch were angered by this trade protectionism, and this led to the first Anglo-Dutch War (1652-1654) that took place at sea.

Although the English won most of the battles, the Dutch retaliated with piracy and privateering of English merchant ships particularly in the English Channel. Falmouth Haven was ideal for berthing merchant ships, distanced as it was from the Channel, a safe haven.

The English then went on to capture Jamaica from the Spanish in 1655.

The monarchy returned to England in 1660, a year later Falmouth (formerly Smithicke and Pennycomequick) and Flushing were given their Royal Charters. That same year 1661, Barbados passed one of the first colonial laws, the racialised slave codes.

In the late 1660s the engineer John Vermuyden carried out water engineering works for the Killigrew family and went on to lease one of the new water mills. In 1661 Vermuyden had prospected for gold in the Gambia. He had voyaged on a frigate captained by Robert Holmes. They were employed by the Royal Adventurers into Africa, forerunner of the RAC. Holmes captured an island in the Gambia River from the Dutch and named it James Fort after the brother of King Charles II. It was ideally suited for trade in slaves. Later Thomas Corker became the Governor of James Island. Vermuyden reported his findings to the Royal Society. In the 1720s the RAC agent Peter Hill and sons Peter and William of Falmouth were contracted to manage Gold Coast expeditions of Cornish miners prospecting for gold. The expeditions were based at James Fort and Cape Coast Castle. Peter Hill junior was engaged in ship's stores and the shipping business. As well as having been an agent for the RAC, he was also agent to the Dutch East India Company. On his death in 1743 he left £30,000 'in ready money'.

In 1663 King Charles II entered England into the Transatlantic Slave Trade, formalising and actively promoting the flow of African slave labour into English colonies in the Caribbean. King Charles the Martyr Church was consecrated in 1664 and that same year Falmouth Town Council was established. The council was made up exclusively of merchants and local landowners.



Killigrew, on whose land Falmouth town and port had been built was slowly ousted by the merchants. They built warehouses for the Atlantic trade, and great houses for themselves. Joseph Banfield's warehouse was as large as 100 feet long and 3 storeys high, and some merchants had their own landing jetties.

There were only a handful of dwellings at the start of the century but by 1700 there were several hundred buildings on the shoreline development of Falmouth.

Falmouth would have been bustling. There was work: for local craftsmen servicing the ships with repairs and as sail makers in their long sail lofts; work in the markets and warehouses; as shipping agents prepared for the next voyages. Newly arrived sailors that might head off to the taverns like the Maritime Hotel on Customs House Quay or to the Seven Stars behind the market. Work victualing and servicing the maritime trade.

No stranger to visitors from the European and the Atlantic nations, Falmouth was cosmopolitan, an information hub. Knowing people's business would have been common knowledge. Visitors would have included enslaved Africans, Americans, Dutch and some went on to live in Falmouth. News travelled fast.

Living and working along the waterfront the locals saw merchant ships that had voyaged from as far as the colonies on the Atlantic and on the Indian Ocean. If unlucky, locals were pressganged into working on those merchant or Falmouth Packet ship voyages.



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*“Falmouth is well built, has abundance of shipping  
belonging to it, is full of rich merchants,  
and has a flourishing and increasing trade.”*

*A Tour Through the Whole Island of Great Britain  
by Daniel Defoe 1727*

10. Old engraving of Falmouth.



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In 1689 the Falmouth Packet Service was founded to provide secure communications for the merchants, the plantation slave owners, financial institutions, and the Crown agents throughout the Atlantic colonies. Falmouth was a central instrument of English and then British control of their colonies. At its height it consisted of nearly 40 ships.

The Packet ships carried business transactions to the slave-grown sugar plantation colonies like Barbados and Jamaica and to the largest American slave trading port, Charleston.

11. Falmouth Packet Service.



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Packets often carried huge sums of bullion. The communications transported by the Falmouth Packet Service were distributed from Bell's Court.

The Falmouth Packet Service was a key part of the infrastructure of the British Empire at a time when it was growing on the back of slave-grown sugar.

12. Bells Court, Falmouth.

Thomas Corker (1699-1700) was one of the first children to be born in the new town of Falmouth. He was apprenticed to the Royal Africa Company and was posted to the Kagboro Kingdom, now in Sierra Leone in 1684. He was a slave trader on behalf of the RAC. In 1692 as chief agent he was stationed at York Fort. He became Governor in 1698 at James Fort on the Gambia River.

At that point the English monarchy had stopped the RAC monopoly of the slave trade under the *Act to Settle the Trade in Africa 1697*. They had opened up the slave trade market to all English merchants. They explicitly banned RAC agents from trading in slaves on their own account.

Whilst moored off James Fort, there was a full-scale slave uprising on the ship the Dragon. The slaves killed two sailors. Two slaves were killed and 5 drowned when they jumped into the sea still shackled. Fifty slaves survived. They were shipped to Barbados. Contradictory reports say only 37 or 42 slaves survived. The majority were 'freighted' on behalf of Thomas Corker. His brother Robert Corker was co-owner of the venture and owned the greatest proportion. When news of this incident was reported, the RAC sacked Thomas Corker. He returned to Falmouth in about July 1700. He brought back slaves.

Whilst in the Kagboro Kingdom, he married Princess Yema, the king's daughter. They had children.

Just as the Joseph Antonio Emidy descendants came in search of their ancestor's history in Falmouth, so did Thomas Corker's. With honesty, Imodale Caulker-Burnett wrote about her family's history in *The Caulkers of Sierra Leone: The Story of a Ruling Family and Their Times*, and their involvement in the Transatlantic Slave Trade. The spelling of the family name from Corker to Caulker, changed over time.



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Robert Corker (1667-1731), brother to Thomas, was influential in civic matters - five times mayor and a Member of Parliament. He invested in at least 2 slave trading voyages. He lived in Arwenack Manor and the 'Great House'. He was receiver for Duchy of Cornwall. He built his social and financial position through commerce, marriage and politics. He died owing £23,000. Huge!

Robert Corker, other Falmouth merchants and landowners ran the town from the Town Hall, now known as the Old Town Hall.

13. Old Town Hall, Falmouth.



Stephen Jackson was employed by the RAC. He moved with Thomas Corker from York Fort to James Fort. Jackson in 1702 married Anne Corker, Thomas Corker's youngest sister. They lived in Falmouth.

Vessels sailed from Falmouth for Africa on slave trading missions:

- In 1697 the ship *Restore* cleared Falmouth for the RAC delivering 470 slaves to Barbados.
- For Robert Corker and Samuel Eyre, the *Thomas* left Falmouth in 1701 for Guinea.
- In 1701 the *Mary Galley* cleared Falmouth bound for Guinea for Edward Pearce of Falmouth.
- In 1703 the *Expedition Galley* cleared Falmouth for Guinea on behalf of Houlditch & Brook, Stephen Jackson and Edward Pearce.

Falmouth and Flushing grew with the English empire. They were embedded in it. Humphrey Pellew (1650-1721) and Lord Trefusis built Flushing. Pellew's fortune came from his 2000-acre tobacco plantation in what became Annapolis in Maryland after the American War of Independence. By 1708 one third of the landowners in Maryland owned slaves.

Joseph Banfield (1737-1823) was a shipping agent for Camden, Calvert & King, the largest slave traders in London. He started the first bank in Falmouth. Like Thomas Corker, his memorial is in the King Charles the Martyr Church in Falmouth. His cousin, Captain Joseph Banfield also of Falmouth led many slave-trading voyages.

The Dutch and American Consuls were based in Falmouth. Falmouth was home to shipping agents and connections with the Dutch East India Company, the South Sea Company as well as the Royal Africa Company. All these companies were involved in the slave trade.



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The Jamaican House of Assembly approved a new parish, named it after the Governor, Sir William Trelawny. The new capital was named after his birthplace Falmouth, Cornwall, England.

14. Marketplace, Falmouth, Jamaica, 1844. By Adolph Duperly, *Daguerian Excursions in Jamaica*. Slavery Images, Creative Commons.



The stories of the cruelties and atrocities of the slave trade would have been pervasive, as the produce of the slave plantations such as tobacco, molasses and rum came ashore at Falmouth.

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When memorials went up to slave traders like Thomas Corker and Joseph Banfield in the King Charles the Martyr Church, the people of Falmouth would have known what they did. If there had been pride in their trade, how they made their wealth, i.e. the trade in slaves, then that would have been included in the eulogies.

The denial of their actual profession is replicated in Falmouth's own narrative of its history and place in the world to this day. This exclusion of the actual origin of the wealth the slave trade brought to Falmouth has caused the all-pervasive collective amnesia.

As Daniel Defoe pointed out in 1713:

*“No African Trade,  
no Negroes, no Negroes, no sugar; no Sugar,  
no Islands, no Islands, no Continent, no Continent,  
no Trade;  
that is to say farewell to your American Trade,  
your West Indian Trade.”*

# SLAVE TRADE LEGACIES

When Will Britain Face Up to its Crimes Against Humanity?

Kris Manjapra, The Guardian, 29th March 2018:

'On 3 August 1835, somewhere in the City of London, two of Europe's most famous bankers came to an agreement with the chancellor of the exchequer. Two years earlier, the British government had passed the Slavery Abolition Act, which outlawed slavery in most parts of the empire. Now it was taking out one of the largest loans in history, to finance the slave compensation package required by the 1833 act. Nathan Mayer Rothschild and his brother-in-law Moses Montefiore agreed to loan the British government £15m, with the government adding an additional £5m later. The total sum represented 40% of the government's yearly income in those days, equivalent to some £300bn today.

'You might expect this so-called "slave compensation" to have gone to the freed slaves to redress the injustices they suffered. Instead, the money went exclusively to the owners of slaves, who were being compensated for the loss of what had, until then, been considered their property. Not a single shilling of reparation, nor a single word of apology, has ever been granted by the British state to the people it enslaved, or their descendants.'

*Original*

[B]

**CLAIM**

FOR THE COMPENSATION TO BE AWARDED FOR SLAVES.

Name  
OF ESTATE, OR DOM-  
CILE OF SLAVES. } **British Guiana.** { No. *15*  
District of Berbice.

*Plantations*  
*Amount* *683*  
*Property* *539*  
*of and 18th Dec 1834* *376*

**THE CLAIM** of *James Blair of Penninghame North Britain*  
in the Parish of  
*Cornet* made by *Campbell Tulloch* Attorney of *James Blair*  
to the **COMPENSATION** for *One thousand five hundred & ninety* **SLAVES**  
in the possession of the said *Campbell Tulloch* Attorney of *James Blair*  
on the 1st day of August, 1834, duly registered, [except as undermentioned,]  
and described in the Return made thereof, on the *29th* day of *December*  
1834. *Campbell Tulloch*  
Number of Slaves registered *1st January*, 1834... *1515*  
*List Runaways* *18*  
*1597*  
**Alterations from** *1st January* **1834**, to 1st  
**August, 1834.**  
**Increase by Birth.**

16. Compensation claim form, right. There were 47,000 recipients of compensation for 800,000 slaves. Record of the payment forms was stored. Researchers at University College London have made this available to the public. Centre for the Study of the Legacies of British Slavery at University College London [ucl.ac.uk/lbs/](http://ucl.ac.uk/lbs/).

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There are ironies in the Government-funded compensation:

- Firstly, it wasn't until the British Financial Crisis in 2008 did the British Government again borrow such a large amount of money. In 2008 it was to bail out the banks.
- According to Mervyn King, former Governor of the Bank of England, "When governments have stepped in, whether through bailouts or quantitative easing, it has generally further enriched the rich rather than the toiling classes."
- Not even in the aftermath of WWII did Britain borrow so much money. This was at a time when the National Health Service was introduced and as they had done after WWI, social and private housing was built.
- Secondly, British tax payers only finished paying off this 'slave compensation' loan nearly 200 years later in 2015.
- Thirdly, British tax payers of African descent living in their country of Britain had themselves been contributing to the 'slave compensation' fund. Many of them are descendants of enslaved Africans whose forefathers had worked as slave labourers to create the wealth of the British Empire, and they still had to pay for the sins of the white men.

It is the slave trade, slave-grown sugar and cotton at the heart of the wealth creation that made the British Industrial Revolution possible.

In his book *Capitalism and Slavery*, Eric Williams examined the growth of banking, insurance, the growth of the towns and cities, the factories, the shipyards, the transport systems developed all across Britain to manage the trade. Slave-grown cotton from America fuelled the Lancashire Mills at the heart of the British Industrial Revolution.

Apologies are only meaningful, if they are followed up by action. To right the wrongs, address the crimes, provide compensation.

The Caribbean leadership, under CARICOM, have laid out their Ten Point Plan for Reparatory Justice Programme.

The UK Government; business and cultural communities; land owners, the monarchy, now need to engage with the Caribbean Communities and fulfil their demands.

## BENEFICIARIES: THE MONARCHY, THE DRAX FAMILY AND THE CHURCH OF ENGLAND

The monarchy grew their wealth on slavery. Today it is worth \$28 billion according to Forbes.

From small beginnings the crown Estate grew. Forts that were on the west coast of Africa, established as Crown Estate in 1672, as well as the slave-grown sugar plantations in the Caribbean. By 1938 the British Empire covered a quarter of the world's landmass and a quarter of the world's population. An almighty 500 million British subjects.

The Duchy of Cornwall has £1 billion in assets on about 123,000 acres of land across 23 counties. The Duke himself earns £21 million a year and is worth £420 million. The Duchy properties in Cornwall include Restormel Manor, the Pawton Estate, Port Elliot Estate, most of the Isles of Scilly and more see [whoownsengland.org](http://whoownsengland.org).

### BENEFICIARIES IN CORNWALL

Properties in Cornwall connected to the Transatlantic Slave Trade and now managed by the National Trust include, Lanhydrock Estate, Cotehele, Godolphin Estates and Trengwainton Garden.

Other beneficiaries of slave compensation were located throughout the country. In Cornwall there were clusters of beneficiaries in the Falmouth area, Penzance, Bodmin, north of Truro and Saltash.



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When Richard Drax stood for parliament in 2010, the Daily Mirror asked him about his historical responsibility for his ancestor's slave owning. He replied: *"I can't be held responsible for something that happened 300 or 400 years ago ... I ignore it."*

Drax can't 'ignore' Charborough Park that he owns with its Grade II listed mansion (above). Or the 125 Dorset properties worth £150m. Or ignore the £4.5m holiday villa on nearby Sandbanks. He still owns Drax Hall in Barbados and sugar is still grown on the plantation. Wealth amassed by his family through slave-grown sugar and compensation for loss of chattel slaves.

The Caribbean Community's (Caricom) Reparations Commission leaders described the Drax Hall plantation as a "killing field" and a "crime scene", from the tens of thousands of African slaves who died there in terrible conditions between 1640 and 1836. The Drax family also owned a plantation in Jamaica. Caricom leaders request of Drax reparatory justice for the people of Barbados & Jamaica.

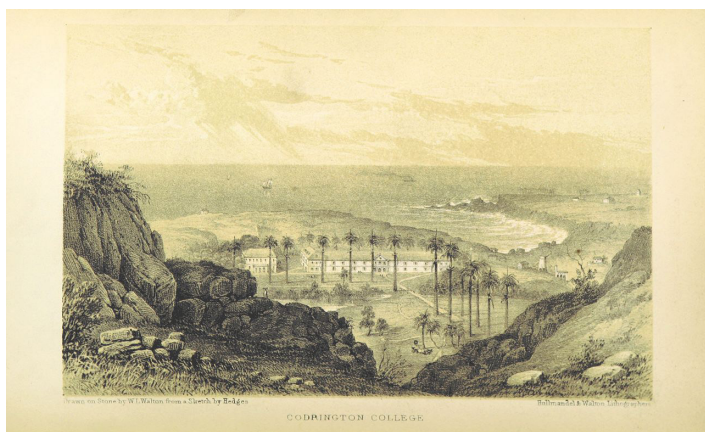
17. Charborough House, Dorset.

The Church of England owned slave-grown sugar plantations, Consett's and Codrington's in Barbados. Donated to the Society for the Propagation of the Gospel headed by the Archbishop of Canterbury and CofE bishops. It received the equivalent today of £500,000 in compensation. Also, 96 Anglican priests received compensation for slaves that they owned, worth £46 million today.

British missionaries preached the Slave Bible from 1807. Half the New Testament and nine tenths of the Old were excluded. They were the passages considered to incite rebellion against their enslavement, their bid for freedom, to be seen as equals.

The Church of England today is worth £10 billion. It has the funding to engage with the Caribbean community and to pay reparations. Its time they acted.

The CofE and British financial institutions have acknowledged and apologised for their ties to the slave trade in 2020. They committed to fund projects to provide opportunities for minorities.



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*“These institutions need to come back to the site of their enrichment and participate in the legacy.*

*This is not unreasonable. It is moral, just and the kind of standard management thinking one would expect in the 21st century. To issue statements of regret and apology from a distance as a public relations exercise ... a public spectacle is unacceptable and absolutely rejected by the people in the Caribbean.*

*What they are asking for is dialogue, negotiation and the participation in a system of economic development that will help these societies to move forward.”*

Professor Hilary Beckles, Chair of Caricom & Vice-Chancellor,  
University of the West Indies



## COLLECTIVE AMNESIA IN FALMOUTH

Thomas Corker brought back slaves to Falmouth's shores. In 1700 Corker would have been one of the first people to bring slaves to England. After his death, the slaves were listed in the probate inventory;

*'Martin, a negro' went to 'Capt Quarmer', Jacob 'a negro boy' went to 'Capt Streat', and 'Adam and Domingo two negro Ladds' were with Robert Corker."*

Chegoe went to Jane Corker. Chegoe was baptised in the name of Elizabeth in 1705.

Legally at the time habeas corpus prevailed, no one on English soil could be illegally detained, i.e. people could not be held against their will. This clashed with business property rights law and in particular, the 'ownership' of people. Legal battles took place in English courts over this matter when slaves arrived in England, some of whom made a bid for freedom.

From 1700 the population in Britain of enslaved Africans grew from a few to approximately 15,000 by 1770. Newspapers held adverts for slave owners who offered ransoms for the return of their runaway slaves. Runaway slaves often sought out churches to be baptised, as they believed that would protect them from being enslaved again.

Later property rights prevailed cynically over human rights as Parliament introduced the '*Slave Compensation Act*' in 1837. Compensation going to slave owners for loss of property, rather than those impacted by being enslaved.

The congregation in King Charles the Martyr Church sit amongst shrines to slave traders. This may be the heritage of the Royal Family and the other slave traders, but it is not anything that the people of Falmouth might wish to celebrate. More likely it is a cause of great offence.

The USA, the UK and the Caribbean are all still beset by the problems of racism and white supremacy that were invented and actively promoted by the State and the Church of England to justify the horror of the slave trade. It remains their obligation to root out racism, and perform reparatory justice.

# REPARATIONS - CARICOM TEN POINT PLAN FOR REPARATORY JUSTICE PROGRAMME

Originally published in 2014.

The CARICOM Reparations Commission:

The CARICOM Reparations Commission is a regional body created to Establish the moral, ethical and legal case for the payment of Reparations by the Governments of all the former colonial powers and the relevant institutions of those countries, to the nations and people of the Caribbean Community for the Crimes against Humanity of Native Genocide, the Trans-Atlantic Slave Trade and a racialized system of chattel Slavery.

The following Ten Points are accessible to all on the CARICOM website.

[caricomreparations.org](http://caricomreparations.org)

It's time British institutions engage in full.

## CARICOM TEN POINT PLAN FOR REPARATORY JUSTICE

### 1. FULL FORMAL APOLOGY

The healing process for victims and the descendants of the enslaved and enslavers requires as a precondition the offer of a sincere formal apology by the governments of Europe. Some governments in refusing to offer an apology have issued in place Statements of Regrets. Such statements do not acknowledge that crimes have been committed and represent a refusal to take responsibility for such crimes. Statements of regrets represent, furthermore, a reprehensible response to the call for apology in that they suggest that victims and their descendants are not worthy of an apology. Only an explicit formal apology will suffice within the context of the CRJP.

### 2. REPATRIATION

Over 10 million Africans were stolen from their homes and forcefully transported to the Caribbean as the enslaved chattel and property of Europeans. The transatlantic slave trade is the largest forced migration in human history and has no parallel in terms of man's inhumanity to man. This trade in enchained bodies was a highly successful commercial business for the nations of Europe. The lives of millions of men, women and children were destroyed in search of profit. The descendants of these stolen people have a legal right to return to their homeland. A Repatriation program must be established and all available channels of international law and diplomacy used to resettle those persons who wish to return. A resettlement program should address such matters as citizenship and deploy available best practices in respect of community re-integration.

### **3. INDIGENOUS PEOPLES DEVELOPMENT PROGRAM**

The governments of Europe committed genocide upon the native Caribbean population. Military commanders were given official instructions by their governments to eliminate these communities and to remove those who survive pogroms from the region. Genocide and land appropriation went hand in hand. A community of over 3,000,000 in 1700 has been reduced to less than 30,000 in 2000. Survivors remain traumatized, landless, and are the most marginalized social group within the region. The University of the West Indies offers an Indigenous Peoples Scholarship in a desperate effort at rehabilitation. It is woefully insufficient. A Development Plan is required to rehabilitate this community.

### **4. CULTURAL INSTITUTIONS**

European nations have invested in the development of community institutions such as museums and research centres in order to prepare their citizens for an understanding of these Crimes against Humanity (CAH). These facilities serve to reinforce within the consciousness of their citizens an understanding of their role in history as rulers and change agents. There are no such institutions in the Caribbean where the CAH were committed. Caribbean schoolteachers and researchers do not have the same opportunity. Descendants of these CAH continue to suffer the disdain of having no relevant institutional systems through which their experience can be scientifically told. This crisis must be remedied within the CARICOM Reparatory Justice Programme (CRJP).

### **5. PUBLIC HEALTH CRISIS**

The African descended population in the Caribbean has the highest incidence in the world of chronic diseases in the forms of hypertension and type two diabetes. This pandemic is the direct result of the nutritional experience, physical and emotional brutality, and overall stress profiles associated with slavery, genocide, and apartheid. Over 10 million Africans were imported into the Caribbean during the 400 years of slavery. At the end of slavery in the late 19th century less than 2 million remained. The chronic health condition of Caribbean blacks now constitutes the greatest financial risk to sustainability in the region.

Arresting this pandemic requires the injection of science, technology, and capital beyond the capacity of the region. Europe has a responsibility to participate in the alleviation of this health disaster. The CRJP addresses this issue and calls upon the governments of Europe to take responsibility for this tragic human legacy of slavery and colonisation.

### **6. ILLITERACY ERADICATION**

At the end of the European colonial period in most parts of the Caribbean, the British in particular left the black and indigenous communities in a general state of illiteracy. Some 70 percent of blacks in British colonies were functionally illiterate in the 1960s when nation states began to appear. Jamaica, the largest such community, was home to the largest number of such citizens. Widespread illiteracy has subverted the development efforts of these nation states and represents a drag upon social and economic advancement. Caribbean governments allocate more than 70 percent of public expenditure to health and education in an effort to uproot the legacies of slavery and colonization. European governments have a responsibility to participate in this effort within the context of the CRJP.

### **7. AFRICAN KNOWLEDGE PROGRAM**

The forced separation of Africans from their homeland has resulted in cultural and social alienation from identity and existential belonging. Denied the right in law to life, and divorced by space from the source of historic self, Africans have craved the right to return and knowledge of the route to roots. A program of action is required to build 'bridges of belonging'. Such projects as school exchanges and culture tours, community artistic and performance programs, entrepreneurial and religious engagements, as well as political interaction, are required in order to neutralize the void created by slave voyages. Such actions will serve to build knowledge networks that are necessary for community rehabilitation.

## 8. PSYCHOLOGICAL REHABILITATION

For over 400 years Africans and their descendants were classified in law as nonhuman, chattel, property, and real estate. They were denied recognition as members of the human family by laws derived from the parliaments and palaces of Europe. This history has inflicted massive psychological trauma upon African descendant populations. This much is evident daily in the Caribbean. Only a reparatory justice approach to truth and educational exposure can begin the process of healing and repair. Such an engagement will call into being, for example, the need for greater Caribbean integration designed to enable the coming together of the fragmented community.

## 9. TECHNOLOGY TRANSFER

For 400 years the trade and production policies of Europe could be summed up in the British slogan: "not a nail is to be made in the colonies". The Caribbean was denied participation in Europe's industrialization process, and was confined to the role of producer and exporter of raw materials. This system was designed to extract maximum value from the region and to enable maximum wealth accumulation in Europe. The effectiveness of this policy meant that the Caribbean entered its nation building phase as a technologically and scientifically ill-equipped- backward space within the postmodern world economy. Generations of Caribbean youth, as a consequence, have been denied membership and access to the science and technology culture that is the world's youth patrimony. Technology transfer and science sharing for development must be a part of the CRJP.

## 10. DEBT CANCELLATION

Caribbean governments that emerged from slavery and colonialism have inherited the massive crisis of community poverty and institutional unpreparedness for development. These governments still daily engage in the business of cleaning up the colonial mess in order to prepare for development. The pressure of development has driven governments to carry the burden of public employment and social policies designed to confront colonial legacies. This process has resulted in states accumulating unsustainable levels of public debt that now constitute their fiscal entrapment. This debt cycle properly belongs to the imperial governments who have made no sustained attempt to deal with debilitating colonial legacies. Support for the payment of domestic debt and cancellation of international debt are necessary reparatory actions.



## WHERE DO WE GO FROM HERE?

"The solution to this collective amnesia should be honest conversations about the past and its impact on 21st-century Britain... ".... the answer is a "duty of memory": Britain built unprecedented wealth by exploiting people of African descent as labour and commodities for 300 years and colonising parts of Asia. Parliament played a central role in that history and even paid compensation to owners of enslaved people. The least any government in its place could do would be remembering those who were enslaved, supporting the teaching of this history through curriculum change, and engaging in discussions about restorative justice."

*Today we remember the tragedy of slavery, but the culture war that denies Britain's past continues.* By Olivette Otele, distinguished Professor of the legacies and memory of slavery at School of Oriental and African Studies, University of London.

Guardian, 23/08/2022.

## REMOVE THE SLAVE TRADER MEMORIAL FROM KING CHARLES CHURCH IN FALMOUTH, UK.

To Canon Bill Stuart-White at King Charles Church Falmouth, UK:

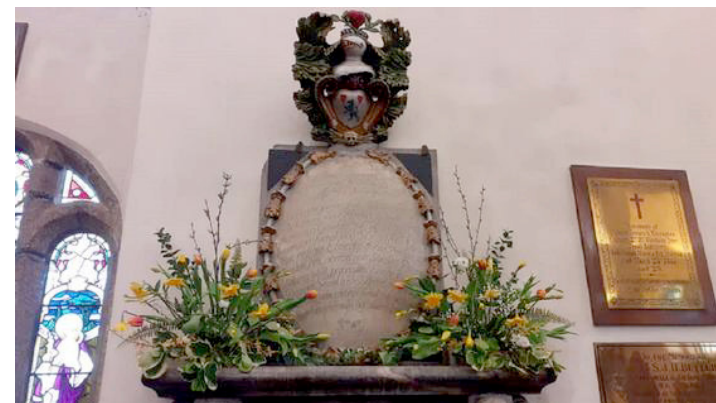
This memorial is to Thomas Corker (1669-1700) who was a slave trader in west Africa for the Royal Africa Company. On his return to Falmouth in 1700 he brought back slaves.

We should condemn, not memorialise the slave traders of England's past.

We want King Charles the Martyr Church in Falmouth to do the right thing and remove the memorial to Thomas Corker from its premises.

The presence of this memorial in the Church conflicts with the Christian values of belonging, inclusion, integrity and respect as the Church of England states.

From Clinton Sealy, Kate Thomas and petitioners.



Please sign and share this petition at [tinyurl.com/36vrhu53](https://www.tinyurl.com/36vrhu53)

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Extensive use of the website: Wikipedia; Legacies of British Slavery; JSTOR for essays; local Cornwall research websites; Cornish Story; museum websites worldwide.





# **COLLECTIVE AMNESIA**

**FALMOUTH AND  
THE TRANSATLANTIC  
SLAVE TRADE**

**BY KATE THOMAS**

