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*A GOODLY HERITAGE by Lloyd Cooke
Published by Xulon Press, December 2017
'Rare Caribbean Church History''*

*Review by Dr. Billy Hall,
veteran Christian worker, journalist and social analyst*

This book, in my opinion, establishes Lloyd Cooke, unquestionably, as Jamaica's foremost Church Historian. This is so for two reasons. One, is because of the traditionally unrecognized church perspective that he tackles. Two, is because of how he tackles his traditionally 'stigmatized' subject, with what I consider, persuasive argumentation, and extensive supportive sources documentation.

The crucial issue he tackles relates to the behavior of white resident plantation owners, traditionally stigmatized sweepingly for 'brutish' treatment of black slaves, during and after emancipation. The period he targets mainly, begins just after Jamaica's emancipation (1834-38). During Jamaica's immediate post emancipation period, issues of class, race and culture erupted for struggle to merge peacefully between the white planter class and the former slaves.

A primary challenge during this period was social relations between the privileged few whites and the masses of newly freed black slaves. This is the contextual reality of this book, with focus on so little ever stated in the textbooks of academic historians, about the Christian witness of a sizeable number of white planter-class members, who are the focus of Dr. Lloyd Cooke in this book.

To deal with that reality Cooke dismisses the treatment of broad brush condemnation of the white planter class by traditional political and social writers. Led by his extensive research, he recognizes significant families of descendants of former white planters who sacrificed much to treat the former slaves with dignity personally, respect socially, generosity economically and, spirituality extraordinary, for five generations of them.

In his first book on Jamaican society, from a Christianity perspective, his focus was more on how black men and women, many former slaves or descendants, inspired by

the goodness and greatness and grace of God, took the Gospel with them far and wide, *The Story of Jamaican Missions: How the Gospel went from Jamaica to the world* (2013). In this second book, he mentions that he dealt relatively briefly in his previous book, with those white planter-preaching Christians, but in this book, challenged to undertake, “*deeper research*” he said, into the “*Christian and Missionary Alliance (C&MA), as well as local sources in Jamaica*” he was resultantly motivated “*to do a more fulsome job of relating the activities and service of the remarkable Clark family*” (p.18)

For his first book, my estimate is that he wrote more than a quarter million words, which interestingly, is more than needed for any doctoral dissertation, which requires less than 100, 000 words. Yet, in this second book, Cooke uses for this monumental work approximately 1.5 million words. Further, in this 490 page book, although focusing on an original handful of white planter class families and their many children and cousins for traceable generations of descendants, who witnessed faithfully for Jesus at home and abroad, he does mention but does not indulge in abusing former historians for their regrettable oversight.

In this second book, Dr. Cooke’s focus is on several significant families of white plantation Jamaican farmers and church leaders, including notable leaders of the Anglican Church, who along with the Christian Church and Missionary Alliance (C&MA), and several other church leaders of varying denominational background. They all focused on what is declared plainly on Lloyd’s book cover, as a sub-title – “*The legacy of a family of Planter-Preachers who helped plant the church in Jamaica and the world*”.

That book cover “*legacy*” quotation is the critical core of this book. Those sub-title words are a very good crystalized statement of that issue. However, its expansion on what seems to be a publisher’s page for promotion, extends the point helpfully by stating, “*How one family of Jamaican plantation owners produced six generations of Anglican, Alliance, Missionary Church, Baptist and Brethren Missionaries to the Congo, China, Brazil, Peru, Ecuador, Haiti, and India*”. The surnames of the transformational families who are the focal persons of substantiation for Cooke’s contention are stated: *Panton, Clark, and Lord* – six generations of children and cousins

The critical character of this book is its uniqueness of the target focus. It relates to issues of class, color, and cultural perceptions, and realities, embedded, but by and large neglected, in Caribbean historical books, especially academic, regarding Jamaican and the wider Caribbean history as well. Such ‘missed’ comprehension is tackled in this unique historical tome with perceptivity and positivity. In the Preface, author Cooke states correctly that (*resident White*) plantation families have been “*much stigmatized*” in regard to having mistreated their slaves.

For example, Cooke in his opening chapter quotes the famous Jamaican historian H. Orlando Patterson relevantly on this sweeping ‘stigmatizing’ point:

[T]he all-powerful white group, most of whom came from Britain, were interested solely in exploiting the resources of the society for their individual ends with a view to making their fortunes as quickly as possible and return to the mother country, while the oppressed mass of negro slaves were almost completely deprived of the most basic of their individual demands – material, spiritual or political” (xxiv)

Cooke concedes that most resident whites did as Orlando Paterson says, but not all, for there were several white planter families, “*who played their part to evangelize the slaves*”, and, did their part, impressively too, in “*taking the Christian message to other gospel needy countries*” (p. 434).

Cooke proceeds throughout this discourse, to even tackle the famous English poet, Rudyard Kipling, regarding the concept of, ‘*the white man’s burden*’.(p.434) Detailed references characterize this work. The final 50 pages is an impressive collection of sources *bibliographic*- books and magazines - and *electronic* - and *artistic* -- Family Timelines, in addition to very informative *End Notes*. Several photos are used to identify and verify factual biographical information, including tombstones, and photographs. However, photo-quality is not a strong point of this book. Even the author’s photo on the back cover lacks clarity.

Nevertheless, graphics in regard to typology is good, especially for spacing, for sentences and paragraph lengths, and margins. But the front cover graphics is weak, for the book’s name, which has an inserted vertically titled word (repeated) is difficult to comprehend for advantage. Also, on the cover, instead of a derelict building photo, no doubt of good historical importance, but in my opinion a dominant size photo of former Grace Missionary Church Pastor David B. Clark would have enhanced much better the cover design. Pastor David B. Clark, now 98 years, and his “*mind as sharp as a tack*” (p. xvii) says Cooke, has made significant contribution to the production of this book. He wrote a most interesting and informative Foreword, reporting for example, on one Anglican church in Jamaica of early days where there were “*enormous mass baptisms*”. (p.xiv)

In this book, the Anglican Church is prominent. The account in some sense begins with them when Richard Panton, says Cooke, a third generation settler-planter with estates near Manchioneal, sold his estates and became a missionary.¹

The link with these ‘families of focus’ with internationally famous ministries is impressive. *HCJB (Heralding Christ Jesus Blessing)*, in Ecuador and the *Keswick Movement* in Jamaica, the first overseas Keswick, are due to these Jamaican stalwart white families. Also, missions work among *Chinese in West Kingston* that gave

¹ Subsequently, he became Island Secretary of, the Church Missionary Society. In tandem with his son David, he labored for Christ among the slaves of St. Thomas-in-the-East, and in eastern and western Portland."

rise directly later to Swallowfield Chapel (Brethren), the largest of Brethren churches in the Caribbean by at least a thousand more than any other assembly, regionally.

The Clark family's influence has also been memorable in regard to the *Missionary Churches* and the creation of the *Jamaica Association of Evangelicals (JAE)* and the *Jamaica Theological Seminary (JTS)*, and *Caribbean Graduate School of Theology (CGST)*, and adoption of four neglected *Brethren assemblies in St. Thomas*, are all too important for evangelicals in Jamaica to ignore. Cooke manages well the abundance of information garnered, by using four major headings for all he reports –*ROOTS, SHOOTS, FRUITS, and FLOWERINGS*. In addition, he makes good use of *37 book sources, plus 17 magazines* and a handful of *Internet contacts*. Those research sources are followed by *Appendices* of detailed *Descendants of Sarah Panton in Jamaica*, and the *Panton Family Timeline*, followed by *251 End Notes references*.

Cooke's early years were much influenced by the Anglican Church. He grew up the son of an ordained Anglican Minister. In church, he heard much about missionary journeys from Jamaica to several faraway lands. But his life transforming spiritual experience occurred when he was seventeen (17) years, and a student at Cornwall College, and still an ardent Anglican. In fact, he confessed Jesus as Savior in response to the Gospel appeal of an Anglican Church Army Captain, preaching at an Open-Air service at Chigwell, in Hanover, the smallest, he said, of his father's six superintending Anglican churches.

He mentions the influence of two books that influenced him much regarding missionary work, shortly after his conversion. One was the story of the founder of Wycliffe Bible Translators, *Two Thousand Tongues to Go*. The other book was, *Through Gates of Splendor*, by Elizabeth Elliot, the story of the martyrdom in Ecuador, in 1954, of American missionary young men seeking to make peaceful contact with the Auca Indians. His salvation experience motivated him to become more involved in the life of his denomination. In fact, he says his desire grew strong to become an *Anglican Church Army Captain*.

However, in 1961 he attended in Mandeville the *Teen-Time Camp*, founded by the late *Dave Ho.* of Swallowfield Chapel. At the camp, he met *Rev. Herbert Gallimore and his wife Helen*, well known for her missionary labors in China. Lloyd recalled how his father, when a priest at St. Luke's Church in Kingston, had often spoken with admiration of the ministry of *Rev. Herbert Gallimore and his wife Helen*.

Lloyd recalls how influential was the ministry of the Gallimore couple among the Chinese in west Kingston, leading to the emerging of the *Chinese Christian Group*, and then to the first, and only, Christian Brethren assembly in the Caribbean to have today more than a thousand members -- *Swallowfield Chapel*.

Helen Gallimore was one of *the Clark families of cousins* -- who had been a missionary to China. This meeting of the Gallimores, he said, 'was influential in my father's decision to allow me to return to the summer evangelical camp at Moorlands, where later I committed my life to go *Bible School and into Missionary service.*' Because his father was an Anglican minister, Lloyd attended three high schools, graduating, nevertheless, successfully, from Cornwall College, in 1960.

His first job was in the Jamaica Civil Service, Revenue Department, at Sav-la-mar and Montego Bay, and later with the Customs Department, on the Kingston waterfront. But in response to a growing conviction about his call to Christian Ministry, he resigned from secular work and in 1963 enrolled in one of the schools the esteemed families of this book founded, *Jamaica Bible College (JBC).*² In 1967, at *Jamaica Bible College*, he successfully completed the four-year program to gain, with honors, the Diploma in Bible.

In 1978, he left Jamaica to enter Wheaton College, and began a degree course. But family and financial problems did not make that possible. However, he persisted and was able to gain his bachelors in Miami, at *Trinity International University (TIV)*. He recalls that as conviction grew about his call to missionary service, he wrote for advice about missionary schools in Canada, to Dr. Oswald J. Smith, in Toronto, *The People's Church*. Rev. Dr. Smith replied he says, recommending two such schools, and with the suggestion for Lloyd to contact *Jamaica Bible College (JBC)*, which Rev. Dr. Smith described as "quite good." But Lloyd instead went ahead and applied to the two Canadian schools he recommended. However, he was unable to find the finances to attend the Canadian institutions, so he applied to, and was accepted, by *Jamaica Bible School, later named Jamaica Bible College (JBC)*.

In 1968, having graduated from Bible College, he learned of a very special missionary training institution, in Alexandria, St. Ann, Jamaica. It was a missionary training institution, organized by American missionaries Tom Northen and Leonard Bewick. This Jamaican agency, the first of its kind in the Caribbean, was named, *International Missionary Fellowship (IMF)*. This special practical preparation course much equipped him for very particular aspects of foreign field missionary service, certainly, for the adventurous step of faith he took, when he moved his family to the small Caribbean island of Dominica.

After serving in Dominica, he was invited by the founders of the *International Missionary Fellowship (IMF)*, to assume leadership of the Training Program. This he did for seven (7) years before leaving for the USA, to pursue a degree program, at Wheaton College, near Chicago.

² Now Regent College of the Caribbean.

But that did not work out for him due mainly for financial reasons. However, he pursued his academic goal successfully to gain a bachelor's degree, which he did in *Human Resource Management*, at *Trinity International University (TIU)*, Miami, in 1997. In 2001 he began a master's program at *Trinity Theological Seminary, Newburgh, Indiana, via the Internet*. But such had to be postponed because of research demands for completion of his first book.

Currently, he is an Adjunct Professor of Church Missions, Comparative Religions, Church History and of Evangelism at *Regent College of the Caribbean (formerly Jamaica Bible College & Community Institute)*; also, he is a missionary with *Harvest International Inc. of Ocala, Florida*. He resides with his wife Elaine in Mandeville, Jamaica, and, is ably assisted by her, to be an active Minister of the Gospel, helping churches grow through *Evangelism and Church Growth Seminars*. Dr. Cooke is presently researching and writing another Church History book, on the Jamaica Assemblies of Christian 'Open Brethren (1920 -2020).

Why would it be justified to project Cooke as the Jamaica's foremost historian of Church History? An overview of significant books on various aspects of such history ought to be helpful. In 1972, Pastor Horace Russell, of the East Queen Street Baptist church did his Oxford University studies, focusing on *Missions in the Cameroons*. In 1979, Bishop S.U. Hastings and B. I. Macleavey focusing on their denomination, *Moravians -- Seedtime and Harvest* (1982). Clement Gayle focused on an American black who brought the Gospel to Jamaica and made significant impact (*George Liele, Pioneer Missionary to Jamaica*).

Beverley Carey focused on: *The Maroon Story* (1997). Devon Dick focused on a national theme – *Rebellion to Riot: the Jamaican Church in Nation Building, 1865 – 1995* (2002).

Ennis Edmonds and Michelle Gonzalez focused on academic exercises -- *Caribbean Religious History* (2010). Murray Ogilvie focused on an outstanding white planter family -- *Clark: The origins of the Clarks and their place in History* (2015).

Lloyd Cooke focused on Christian witnessing effectively locally and globally -- *The Story of Jamaican Missions: How the Gospel went from Jamaica to the rest of the world* (2013).

Devon Dick focused on early Baptists -- *The Cross and the Machete: Native Baptists of Jamaican Identity Ministry and Legacy* (2010).

This classic work of Cooke under review is of significance beyond the ordinary because its focus is on a group of people not heretofore properly identified historically, but whose phenomenal accomplishments for Jesus Cooke highlights, with scholarly aplomb. Therefore, such work brings into focus Cooke's capacity for such productivity. Throughout this book, Cooke's passion and perspectives, as well as productivity, are as evident as his meticulous care in theorizing, and referencing when expressing himself on the subject of 'missions', particular an aspect traditionally ignored by Caribbean historians, and so -- *rare!*