

CHAPTER SEVEN

ANGLICAN THEOLOGICAL EDUCATION (1858-1966)

7.1 INTRODUCTION

Although the Church of England arrived in Jamaica in 1655, its earliest attempt to provide theological education for candidates who desired to serve in its ministry was made in 1858, with the establishment of Bishop's College in Kingston. Between 1655 and 1858, graduates of Oxford and Cambridge Universities who had obtained their Bachelor of Arts degrees were usually, after their theological studies, accepted by their Bishops for ordination, and some of them sent to Jamaica as missionaries.

The emancipation of the slaves in 1838 resulted in an increasing number of Afro-Jamaicans seeking the pastoral care and spiritual guidance of the Anglican Church in Jamaica. Between 1838 and 1858, some Rectors reported that the attendance of ex-slaves at corporate worship had rapidly improved and that churches had been crowded with them. At the same time, additional grants were provided by the Society for the Propagation of the Christian Religion, the Vestries and the Imperial Government for the building of chapels and schools.

With the disestablishment of the Anglican Church in Jamaica (1870) its income from the State was reduced. At the same time, many members of the church and elites of the society were unwilling to contribute financially to a theological institution of purely local derivation. These factors combined with the inadequate supply of students led to the closure of Bishop's College in 1870. In 1871, a special committee was appointed to consider the establishment of another training college for the clergy of the Church of England in Jamaica. Consequently, in 1877, the Jamaica Church Theological College was established.

The attempts by the British missionaries (1877-1966) to initiate and develop ministerial training in the Anglican Church in Jamaica were, at different times, met with challenges and setbacks as well as inadequate financial support by the local church. However, during the embryonic stages, the missionaries were determined and focussed in their efforts. They sought and received financial assistance for their theological training initiatives from overseas missionary societies. At the same time, they obtained the support and commitment of the Diocese of Jamaica. Consequently, in 1893, a denominational college was established and continued until 1966 to provide theological education for ministry of the Diocese.

During the development of theological education in the Church of England in Jamaica, the staff was comprised of British missionaries who were appointed in Britain and were paid by British Missionary Societies. They controlled and shaped the model of ministerial education which was pursued in Jamaica. It is not unreasonable to assume that this might have been a deliberate strategy by the missionary societies to keep theological education in the hands of the British missionaries as another means of civilising the African and Asian community by the transfer of learned culture. Notwithstanding these observations the British missionaries should be recognised for their tenacity in

overcoming the various obstacles in their path and for the integral role they played in the mission of the church and the development of theological education in the Anglican Church in Jamaica. The British missionary hegemonic control and the foreign missionary societies remote control of the theological education system in Jamaica were not relaxed until 1966, with the establishment of the United Theological College of the West Indies.

7.2 HISTORY OF THE LOCATION

During the episcopate of Reginald Courtney (1858-1879), Bishop's College was established in 1858 at the Old Bishop's Lodge which is currently King's House, the residence of the Governor General of Jamaica. The College was adversely affected with financial difficulties and an inadequate supply of students during its operation at this site.¹

In 1877, Courtney relocated the theological institution at Spanish Town in St. Catherine and renamed it the Jamaica Church Theological College.²

In 1882, the Church of England removed its theological college to Hanover Street in Kingston. Its accommodation was inadequate and unsatisfactory but the college continued its operation there for 11 years.³

In 1893, when the increasing number of students highlighted the need for additional accommodation, the Anglicans located their theological college at Caledonia Avenue in Kingston.⁴ Its centrality, adequate accommodation and close proximity to the headquarters of the Diocese of Jamaica apparently contributed to its operation at this location until 1966, when it united with the other Protestant colleges to form the United Theological College of the West Indies.

7.3 THE STAFF

During the period 1858 to 1966, the Anglican theological institutions did not experience the problems of shortage of staff comparable with the other Protestant colleges. The wardens and tutors were assisted by the Bishop of Jamaica as well as a cadre of experienced, qualified and competent clergy and lay persons.

The practice of recruiting the tutorial staff of the theological colleges primarily from the United Kingdom continued during this period (1977-1966). Very little information is available about most of these missionaries. However, their contribution to the development of theological education in the Anglican Church in Jamaica should not be

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1. John Ellis, *The Diocese of Jamaica* (1913) 152; Edward Evans, *A History of the Diocese of Jamaica* (1975) 28; Edmund Davis, *Roots and Blossoms* (1977) 12; *Warden's Report to Synod*, Bishop's College, In: *Synod Journal* (1858) 7.
 2. Evans (1975) 94; Davis, *Roots* (1977) 30; The Diocese of Jamaica, *150th Anniversary Booklet* (1974) 15; *Minutes of Meeting of Theological Training Institution in Jamaica*, Bishop's College (1874) 39-43.
 3. *Bishop's Letterbook*, Jamaica Church Theological College (1883) n.p.; *General Prospectus*, Jamaica Church Theological College (1887) n.p.; Davis, *Roots* (1977) 34.
 4. Davis, *Roots* (1977) 39; Evans (1975) 97.

underestimated. They responded at a time when they were needed. A pertinent question is why was the British hegemonic control of the theological education process prolonged into the 1960's? It was never clear whether the few Jamaicans who were appointed as tutors during this period were merely expressions of tokenism or genuine signals of a transitional era. It was a period when there was much agitation and many campaigns by the Afro-Jamaican intelligentsia to persuade some private sector companies to employ qualified Jamaicans of African descent. The leadership of the church was dominated by foreign missionaries, and dare anyone of black pigmentation to challenge their ethno-cultural perspective and lifestyle.

Between 1858 and 1871, the Bishop of Jamaica, Reginald Courtenary, assumed the responsibilities for the training of the Anglican students who attended Bishop's College which was located at his official residence. In 1871, the Colonial Church Society appointed James Thelwell as Warden of the College, but he withdrew his acceptance a few months later. Consequently, the Theological Education Committee of the Diocese of Jamaica decided that the lecturers of the St. George's Church Commercial and Middle School would provide the literary training, while the members of the St. George's Church vestry would give lecturers in the theological subjects. This arrangement, under the supervision of the Bishop of Jamaica continued for six years.⁵

In 1877, Charles Douet, an English missionary, was appointed warden of the Jamaica Church Theological College which was sited at Spanish Town in St. Catherine. He was assisted by H. Scotland, another English missionary, who was a curate at the cathedral, Spanish Town. However, Scotland, resigned in 1878 because of ill-health. When Douet resigned in 1879, William Tozer, another English missionary, took over the administration of the college.⁶

During 1882, John Ellis was appointed warden of the college when it reopened at Hanover Street in Kingston. He was a graduate of Trinity College, Cambridge University. He served the college faithfully for twelve years.

In 1894, C. H. Coles, an English missionary was appointed warden of the Jamaica Church Theological College and served the institution until 1904, when he resigned because of a dispute with the students concerning discipline.⁷ By 1904, another English missionary, William Farrar, became warden of the college. He reorganised and expanded it to include the following members of staff:

1. The bursar, in charge of the financial aspects of the affairs of the college.
2. The matron, in charge of the domestic staff.
3. The tutor, who provided assistance in the academic sphere of the institution.
4. The warden, responsible for the academic and spiritual life of the college.

5. Evans (1975) 94; *Warden's Report to Synod* Bishop's College, Synod Journal (1858-1871) n.p.

6. Davis, *Roots* (1977) 57; Evans (1975) 95; *Warden's Report to Synod*. Jamaica Church Theological College Synod Journal (1877-1979) n.p.

7. Davis, *Roots* (1977) 58; Evans (1975) 7; *Bishop's Letters Book* (1892) 18; *Anglican Warden's Report to Synod* Jamaica Church Theological College, Synod Journal (1904) 128-132.

The warden was also assisted by lectures given by Enos Nuttall, Archbishop of the West Indies (1893-1916) and Albert Joselyn, Coadjutor Bishop of Jamaica (1905-1913) as well as a number of committed and competent clergy and lay persons. In 1905, William Farrar resigned as warden of the Jamaica Church Theological College when he was elected the Bishop of Antigua. Consequently, the Church Missionary Society appointed J. J. Waterhouse, another English missionary, as warden of the college. He served until 1913 when he resigned and returned to England.⁸

From 1913 to 1914, H. MacDermont, Rector of Craighton, St. Andrew acted as warden of the college. Although he was ably assisted by J. R. Hetherington and G. B. Verity and the following honorary lecturers - Enos Nuttall, Archbishop of the West Indies, Albert Joselyn, Coadjutor Bishop of Jamaica, W. Simms, Archdeacon of Kingston, William Wortley, W. D. Nash, and Lt. Col. C. Gruchy - yet the pressure of administering a church and a college simultaneously, forced him to give up the position at the college. Another English missionary, W. Clarke, succeeded him in 1914. His tenure lasted for a few months, and in 1915 he was replaced by another missionary, W. Simms, who was the Archdeacon of Kingston, and one of the most outstanding Headmasters of Jamaica College.⁹

In 1916, Enos Nuttall interviewed David Bentley, the rector of St. Mary's Church, Plaistow in East London, while in England. Bentley had done his postgraduate degree at Durham University and was highly recommended by Arthur Ingram, Bishop of London (1901-1939). Bentley was appointed warden of the Jamaica Church Theological College and arrived in Jamaica in 1917. In 1918, he changed the name of the institution of St. Peter's College, with Peter as its patron Saint. In 1919, he was elected Assistant Bishop of Jamaica; but he continued to serve as warden of the college. During these years, he had the assistance of G. B. Verity and Gordon Parr as tutors and C. M. Turnell as a lecturer. In 1927, Bentley was elected the Bishop of Barbados and resigned as warden of the college.¹⁰

Lionel Erith, a British missionary, succeeded Bentley in 1927. He was a distinguished Hebrew scholar, who had contributed 5 articles on the Old Testament to Gore's new Society for the Propagation of Christian Knowledge Commentary. He was also the author of a book on 'The British-Israel Fallacy'. Two years after Erith's appointment, Gordon Parr became ill and returned to England and D. S. Curry took his place as tutor. Curry resigned in 1935 because of ill-health and his responsibilities were assumed by William Cowper, a former Headmaster of Jamaica College.

In 1939, Erith died in England after emergency surgery, and the work of the college was carried on for some months by two Jamaicans: Percival Gibson and John Swaby. They were assisted by Kenneth Carnegie, headmaster of Beckford and Smith School.¹¹

8. *Report of Ministerial Training Committee to Synod* In: Synod Journal (1914) 18.

9. *Synod Journal Diocese of Jamaica* (1914) 26; *Minutes of Meeting of Theological Education Committee* (1914) 152.

10. *Anglican Warden's Report to Synod* St. Peter's College (1926) 189; *Synod Journal* (1927) 31; Enos Nuttall, *The Nuttall Papers* (1916) n.p.

11. *Warden's Report to Synod* St. Peter's Theological College In: Synod Journal (1939) 33; *Report of Ministerial Training Committee to Synod* In: Synod Journal (1940) 29.

Towards the end of 1939, Edward Evans was appointed warden of St. Peter's College. He was born in England, educated at Tornbridge School and Chestnut Theological College, London. He was described as a 'Central Churchman', and a real all-round man, scholar, athlete, and a man of prayer. He arrived in Jamaica in 1940, and guided the institution with prudence and professionalism.

Between 1939 and 1949, the warden received valuable assistance from the following Jamaican lecturers: Kenneth Carnegie, W. L. Brown, J. L. Ramson, L. A. Prescod as well as Rendolph King who was resident tutor. John Wippell and D. S. Curry, English missionaries, also gave valuable tutorial service at the college.

In 1949, Evans resigned on his appointment as Rector of Kingston Parish Church, and was succeeded by D. S. Curry, the former tutor. He was assisted by the following honorary lecturers: H. G. Carrington, A. B. Phillips and J. A. Crick. In 1950, H. Hughes, a retired Deputy Director of Education, was appointed tutor.¹²

Four years after his appointment as warden of the college, Curry resigned and returned to England. He was succeeded in 1953 by E. M. Hughes, a British missionary from the Diocese of Canterbury. During that year the staff at St. Peter's College comprised the warden, E. M. Hughes, the former vicar of Woodnesborough in the Diocese of Canterbury, two tutors, John Wippell and H. Hughes who were also British missionaries, and the Suffragan Bishop of Kingston, Percival Gibson, who was an honorary lecturer on a part-time basis.¹³

A significant development occurred in the year 1958: E. M. Hughes and John Wippell both lectured at Union Theological Seminary. The students of St. Peter's College attended Hughes lectures which were held twice a week.¹⁴ It should be noted that during the year 1959, the Diocese of Jamaica recruited Herbert Clegg from England as tutor of St. Peter's College.

The years 1961 and 1962 saw many changes at St. Peter's College. In 1961, E. M. Hughes resigned and was appointed to the Old Harbour care in St. Catherine. Later that year, Herbert Hughes resigned and returned to England. The Bishop of Jamaica, Percival Gibson, assisted by John Wippell and John Clark administered the college. By the end of the year, Wippell was appointed acting warden and George Brown, a British missionary was appointed senior tutor. In 1962, Derek Sears, another English missionary joined the staff as chaplain.¹⁵

By 1963 the members of staff were George Brown, Herbert Clegg, Derek Sears, John Wippell, John McNab and Percival Gibson. However, by the end of the academic year, George Brown joined the staff of the University of the West Indies as academic advisor.¹⁶

12. *Warden's Report to Synod* In: Synod Journal (1951) 34.

13. *Warden's Report to Synod* In: Synod Journal (1954) 44; Evans (1975) 100; Davis, *Roots* (1977) 60.

14. *Warden's Report to Synod St. Peter's Theological College*, In: Synod Journal (1894-1966) n.p.; Diocese of Jamaica, *Synod Handbook* (1890-1966) n.p.

15. Evans (1975) 101; *Journal of the Church in Jamaica in the Province of the West Indies* (1966) n.p.

16. *The Seminarian* (1964) n.p.; Davis, *Roots* (1977) 61; *Minutes of Meeting of Ministerial*

The period 1965 to 1966 was one of transition at St Peter's College. During that period, John Wippell resigned but remained in Jamaica. And in 1966 Derek Sears also resigned and returned to England. As a consequence, in 1966, John McNab, became the first Jamaican to be appointed warden of St. Peter's College.¹⁷ In 1966, he continued to serve at the United Theological College of the West Indies.

It should be noted that neither the Presbyterian nor the Baptists experienced so many changes in leadership during the period before the establishment of the United Theological College of the West Indies. It is not clear what were the factors which contributed to this lack of continuity.

7.4 THE STUDENTS

From 1856 to 1966, the Anglican theological institution in Jamaica became engaged in the preparation of candidates for ministry of the Diocese of Jamaica and missionary work in West Africa.

In 1858, one of the problems which confronted Bishop's College was an inadequate supply of suitable students. The numerical inadequacy of candidates for the ministry of the Church of England in Jamaica was due not so much to any lack of capable men who were available but, moreso, to the criteria which were used in determining whether or not a candidate should be admitted to the college. Between 1858 and 1904, students who had obtained secondary or tertiary education from overseas institutions were recruited from Britain or from the upper strata of the Euro-Jamaican society. This resulted in the closure of Bishop's College in 1871 because of an inadequate supply of students. In 1872, four applications were received by the Diocese for ministerial training, but it would appear that no provision was made before 1877. When the Jamaica Church Theological Institution was opened in 1877, four candidates were admitted: John Graham, Robert Petrie, Edward Thomas were Englishmen, while F. A. Stuart was a Barbadian of English ancestry. Later that year, two Euro-Jamaican candidates were admitted: J. D. McPherson and J. Purcell.¹⁸ However, it should be remembered that the Euro-Jamaicans formed a small minority of the total population. The overwhelming mass of Afro-Jamaicans were debarred from entry to the College for academic, financial of ethno-cultural reasons.

Between 1858 and 1904, no black candidate was admitted to the college. A few applied for admission but were all rejected on grounds which may be interpreted primarily as ethno-cultural. For instance, the Afro-Jamaican, Robert Gordon applied for entry to the college in 1858, but Reginald Courtney, Bishop of Jamaica (1856-1979), offered him a place at Codrington College, Barbados, to be prepared as a missionary to West Africa. Gordon declined the offer which meant that if he were to be a priest it

Training Committee Union Theological Seminary (1964) 23.

17. *Warden's Report to Synod St. Peter's Theological College*, In: *Synod Journal* (1894-1966) n.p.; *Minutes of Faculty Committee* (1966) n.p.; *Minutes of Ministry and Mission Division*, Diocese of Jamaica (1960-1966) n.p.

18. Evans (1975) 95; Davis, *Roots* (1977) 67; *Bishop's College Report*. Recruitment of Students (1873) 6; *Minutes of Meeting of Jamaica Church Theological College* (1882) 12.

would not be in Jamaica, but somewhere else. He regarded his going to Africa, under those circumstances, not as repatriation, but as expatriation. He, therefore, charged the Church of England in Jamaica with racial prejudices. He stated:

It is a pity, my Lord, that the Jamaica Church, not having deemed it its duty to show to the Church of England one solitary black clergyman as the fruit of its fostering care, should have insulted the whole body of the black population of the island by insolently ostracising, in these offensive terms, all negro candidates for Holy Orders.¹⁹

In 1860, Gordon was ordained to the priesthood by the Bishop of Huron, Canada. When he returned to Jamaica in 1861, his application to serve in the Diocese of Jamaica was not accepted by the Bishop of Jamaica, on the grounds that 'Gordon had behaved unwisely'.²⁰ In 1862, Gordon was appointed headmaster of Wolmers Grammar School, to which, prior to Gordon's appointment no Afro-Jamaican had been admitted as a student and, certainly, not as a headmaster.

It is informative to note that while the church rejected Afro-Jamaican candidates of the calibre of Gordon, the supply of students to the college had been inconsistent and had reached alarming proportions by 1870's.

Between 1879 and 1883 the Jamaica Church Theological College was closed, because there were no students in residence. During this period, candidates for ministry were trained at various overseas institutions. For example, G. Thomas went to Codrington College, Barbados (1879); J. A. Bowen and A. P. Kennedy to Wycliffe College, Toronto (1880); H. H. Isaacs to Trinity College, Cambridge University, England (1881); and W. E. Evelyn and H. H. Kilburn to Codrington College (1882).²¹

By 1882, Enos Nuttall, Bishop of Jamaica (1880-1916), had been convinced of the necessity of building an indigenous ministry in Jamaica. However, there were powerful forces within church and society that strongly opposed any move which would include Afro-Jamaicans within the ministry of the church. The most readily available form of ecclesiastical function for emancipated slaves and their descendants was service in the ranks of catechists, which was in strict subordination to the clergy.

It was not until 1902 that the College Committee with the approval of the Diocesan Council agreed to the admission of Afro-Jamaicans to the Jamaica Church Theological College. The Committee discussed the application of S. T. A. Jones (1902) who was of African descent and after careful and prolonged deliberations came to the following conclusions:

1. That it would be wrong in principle and equity and contrary to the witness and opinions of the Committee if any steps were taken, which might justly be interpreted as meaning the exclusion from admission to the college of a black man because of his colour, and that it was especially desirable that facilities should be given for admitting black men from the rank of catechists to the college.

19. Robert Gordon, *The Jamaica Church, Why it has Failed* (1867) 18; Davis, *Roots* (1977) 70.

20. Gordon (1867) 19; *Warden's Report to Synod Bishop's College Synod Journal* (1862) 27.

21. Evans (1975) 97; *Bishop's Letterbook Jamaica Church Theological College* (1893) 18.

2. That owing to local circumstances and local prejudices reported on good authority to the Committee, the number of cures in which the services of black men would be welcomed, appreciated and supported is at present very limited.
3. That having regard for the foregoing statements, and also to the fact that there has not been any black student at the college for the preceding years, the Committee recommends that the Archbishop (Enos Nuttall) makes enquires with a view of finding out who are the best men of this type in question now available to become candidates for admission to the college, with a view to training for ordination to the ministry of the church in this Diocese.²²

A new era had dawned in 1904 when S. T. A. Jones, an Afro-Jamaican had been admitted to be a student of the Jamaica Church Theological College. He was followed by two other Afro-Jamaicans, Percival Gibson in 1911, and Theodore Tucker in 1912.²³

From 1893 to 1913, students were trained at the college as missionaries to West Africa. By way of illustration: A. F. March and W. A. Burriss went to Rio Pongos (1896); Walter Brown, Reuben Llewellyn and Jacob Stewart to Nigeria (1905); W. A. Thompson to Lokoja (1906); S. M. Binger to Nigeria (1908); H. H. Sampson to Bassa (1912); and T. E. Douglas to Zaria (1912). Other students were trained as missionaries for Central America. For instance, E. D. Tingling and S. P. Hendrick went to Panama (1894); F. E. Smith and H. B. Verity to British Honduras (1895).²⁴

During the period 1904 to 1913, the students at the Jamaica Church Theological College were divided into two categories:

1. Students of various levels of attainment, who were preparing for Holy Orders without sitting the Licentiate in Theology Examinations offered by Durham University, England.
2. Students who were pursuing the Licentiate in Theology course and/or a degree course leading to the Bachelor of Arts and the Bachelor of Divinity degrees from the University of London or from the University of Windsor, England. Some of the students were Englishmen with a good general education, but no theological training; the others were creole Jamaicans who after their education in the arts and classics, entered the theological college in Jamaica to complete their preparation for the ministry.²⁵ The inclusion of Afro-Jamaican students in the college community during the first decade of the twentieth century, was a mature and strategic decision by the

22. *Minutes of College Committee Meeting* (1902) 5; *Synod Handbook*, Diocese of Jamaica (1996) n.p.; *Anglican Warden's Report to Synod* Jamaica Church Theological College, *Synod Journal* (1904) 128.

23. *Report of Jamaica Church Theological College Candidates Committee to Church Missionary Society* (1908-1912) n.p.; Evans (1975) 98; *Synod Journal* (1904-1913) 9; Frank Cundall, *History of the Diocese of Jamaica*, The 150th Anniversary Booklet (1976) 26.

24. Evans (1975) 109; The 150th Anniversary Booklet (1976) 28; *Synod Journal* (1913) 16.

25. *Minutes of College Committee Meeting* (1913) 6; *Synod Journal* (1910-1913) n.p.; *Report of Jamaica Church Theological College, Candidates Committee to Church Missionary Society for the Propagation of the Gospel in Foreign Parts Reports* (1858-1913) n.p.

Church of England in Jamaica.

Between 1858 and 1913, the Anglican theological institution had trained 83 students for the priesthood. Among them were 65 Englishmen, 1 Welshman, 1 Irishman, 1 American, 1 East Indian, 1 Antiguan, 1 Honduran, 1 Afro-Jamaican and the others were white creole Jamaicans. These numbers were woefully inadequate to meet the needs of the church. However, the practice was to recruit English clergymen for service in the Diocese of Jamaica, in order to complement the few candidates for ordination who graduated annually from the college.

In 1936, the Moravian Provincial Bishop, Augustus Westphal (1903-1939) applied to the Anglican Bishop of Jamaica, William Hardie (1931-1949) for the training of Moravian students at St. Peter's College. The Diocesan Council decided in the affirmative, and the relationship between the college and the Moravian Church in Jamaica continued until 1939, after which the Moravian students were trained at St. Colme's Hostel. However, among the 78 students trained at St. Peter's College during those years were 3 Moravians: Walter O'Meally (1935), P. A. McFarlane (1936) and S. A. Harriott (1937). These Moravian students resided at St. Peter's College while they prepared for the Licentiate of Theology which was offered by Durham University. In 1939, the Moravian Church in Jamaica discontinued the ministerial training of its men at the Anglican institution, after Walter O'Meally requested and was accepted into the ministry of the Diocese of Jamaica. In that year, it withdrew S. A. Harriott from St. Peter's College because it apparently feared that he too might become an Anglican.²⁶

In an attempt to foster a spirit of co-operation among the Protestant colleges, in 1913, St. Peter's College joined with St. Colme's Hostel, Calabar College and Caenwood College and together they formed a Student Cricket team. During that year, students at the Presbyterian, Baptist and Methodist colleges began to play table-tennis at St. Peter's College. In 1937, the spirit of co-operation was further cemented when the students of the four colleges organised themselves into a Fraternal of which E. R. de Pass-Haughton, an Anglican student, was elected the President. The executive of the Fraternal met once per month and planned a variety of extra-curricula activities for the four participating institutions.

Some graduates of this period obtained remarkable achievements. For example, G. B. Verity (1912) having gained the Bachelor of Divinity degree, returned and lectured at The Jamaica Church Theological College in 1914; Percival Gibson (1918) became Bishop of Jamaica (1956-1967); and John Swaby (1926) succeeded Gibson as Bishop of Jamaica (1968-1975).²⁷

From 1913 to 1937, there was a steady flow of students into St. Peter's College. In 1913 there were 9 students in residence, in 1930 the number of students stood at 8; but in 1935 it increased to 10, which was two students less than the full complement of the

26. *Warden's Report to Synod In: Synod Journal* (1939) 33; *Report of Ministerial Training Committee to Synod In: Synod Journal* (1942) 28.

27. *Diocese of Jamaica Synod Handbook* (1966) 54; *Diocese of Jamaica The 150th Anniversary Booklet* (1974) 17; Evans (1975) 81; Davis, *Roots* (1977) 52.

college.²⁸ It is important to note that during this period preference of admission to the colleges was given to white applicants, whether they were Europeans or Creole Jamaicans. The next category that was readily allowed admission was the gentlemen of colour who together with the whites formed the elite group of the society. The Afro-Jamaican students who were accepted into the institution seemed to have represented a 'superior type' of black men. Other Jamaicans of African descent were prepared at the college for missionary work in Africa. It is not certain whether these candidates for ministry accepted the option to serve in Africa because they were unable to gain admission to the ministry of the Diocese of Jamaica, or because they preferred to work in the land of their ancestors. After years of service in Africa, most of them returned to Jamaica and served in the land of their birth.

Among the 78 students who were trained at St. Peter's College during this period (1913-1954), 26 came from England, 3 from Wales, 2 from Ireland, 2 from the United States of America, 2 from Antigua, 1 from Honduras and 42 from Jamaica. A few of the English students returned to England soon after their ordination, but others remained in Jamaica and served the Diocese for the full duration of their ministry. For example, John Clark, an Englishman, a student at St. Peter's College (1936-1938), served the Diocese throughout his entire ministry, and was elected Suffragan Bishop of Kingston (1968-1976). He died in 1996 and was buried in Jamaica.²⁹

Between 1938 and 1954, St. Peter's College had trained 68 students for the ministry of the Diocese of Jamaica. Some of the outstanding graduates of this period were Herbert Edmondson (1949) who served as Bishop of Jamaica (1975-1979) and William Murray (1950) who became Suffragan Bishop of Mandeville (1975-) and Chairman of the Board of Governors of the United Theological College of the West Indies (1979-1986).³⁰

During the period 1938 to 1954, the relationship between St. Peter's College and the other denominations strengthened the co-operative relationship with the other colleges. In 1943, in consultation with the Anglican and Methodist churches, the warden of St. Peter's College planned a series of lectures for external students who were preparing for the Bachelor of Arts degree offered by Durham University and the Bachelor of Divinity degree offered by the University of London. The lecturers for this extra-mural programme were selected from the Anglican and Methodist churches. These lecturers fostered a deeper fellowship among the students of the Protestant colleges, and provided an opportunity for continued education among the pastors of the various denominations. However, by 1947 the support for the programme started to decline and it was discontinued by the end of that year. It should also be noted that in 1943 an English sociologist, Professor John Simey, used St. Peter's College for a series of Social Welfare lectures. These lectures were attended by students of the four Protestant colleges who also shared fellowship at lunch each day.

The supply of students to St. Peter's College during this period was relatively

28. *Synod Journal* Diocese of Jamaica (1913-1936) n.p.

29. Diocese of Jamaica, *The 150th Anniversary Booklet* (1974) 21; Evans, \ (1975) 68; Cundall, (1946) 115.

30. *The Jamaica Churchman* (1975) 1; *Handbook of General Information at UTCWI* (1966-1991) n.p.

consistent. In 1939 there were 10 students in residence; in 1949, the number increased to 12 which was the full capacity of the accommodation of the college; but in 1952 it was reduced to 8. The number was further reduced that year when Wilmot Perkins withdrew from the college. In an attempt to deal with the declining numbers of students at the college, the theological education committee suggested that men of high intellectual standard and professional achievement who were well over the average age of students should be admitted to the college. They were required to do a one year course, at the end of which they would be ordained in the full time ministry of the Diocese of Jamaica. Many of the target groups did not respond to the scheme and so it proved of little help to the church.

It was difficult to determine how many of the 68 students who were trained at St. Peter's College during this period were Afro-Jamaicans. From the third decade of the twentieth century the minutes of the College Committee did not mention the ethnic origin of the Jamaican students who were admitted to the college. However, it is reasonable to assume that most of them were coloured gentlemen and Afro-Jamaicans who had distinguished themselves academically and had achieved a reasonable economic stability.

One of the significant features of the period (1954-1966) was that the students of the college were not recruited from Britain, but mainly from Jamaica and other Caribbean countries. In 1955, only 1 student came from Britain and 1 from Canada. There was no British, Canadian or American student at the colleges in 1964. The British student to be admitted to St. Peter's College in 1965, terminated his course of study at the college in 1966 and returned to England. The other students at the college during this time frame were Afro-Jamaicans and Afro-Caribbeans.³¹

Between 1954 and 1966, St Peter's college had produced some distinguished alumni who have given outstanding service to the church, the college and the society. Any attempt to compile a comprehensive list of these graduates would be too voluminous. Consequently, the selection is restricted to a few examples. For instance, Orlando Lindsay³² a student at the college (1954-1956), has been serving as Bishop of the Diocese of the North Eastern Caribbean and Aruba since 1970, and Archbishop of the West Indies since 1986. Keith McMillan (1954-1957) served as a member of the Board of Governors of the United Theological College of the West Indies(1970-1979) and as Bishop of the Diocese of Belize (1980-1988). Neville de Souza (1955-1958) has been serving as Bishop of Jamaica since 1979 and as a member of the Board of Governors of the United Theological College of the West Indies since 1980.³³ Other graduates of the college have given sterling service as Diocesan Bishops in the Caribbean, guest lecturers and professors in theological institutions and universities in North America and Europe, as well as have left their indelible marks on the church and the society.

In 1966, when the United Theological College of the West Indies was established,

31. Synod Journal (1955-1966) n.p.; *Minutes of St. Peter's College* (1955-1966) n.p.; *Diocese of Jamaica Synod Handbook* (1955-1966) n.p.

32. Evans (1975) 72, 94, 127; Lindsay was the first Jamaican of African descent to be elected Archbishop of the West Indies.

33. Evans (1975) 72, 130; *Synod Journal* (1979-1966) n.p.; Diocese of Jamaica, *Synod Handbook* (1958-1966) n.p.

St. Peter's College supplied 5 students to the ecumenical institution.³⁴

7.5 THE CURRICULUM

From 1858, some ministerial training was given at Bishop's College in Kingston. However, a curriculum was not designed until 1872. In that year, the curriculum was divided into a literary and a theological course. The literary course embraced the usual branches of a good British education, and the rudiments of Latin and Greek; the theological, courses in Biblical Exposition, Pulpit Elocution and Homiletics, Pastoral Theology, and Practical Work and Church Management.³⁵ Textbooks were imported from England and examinations were set and assessed according to British standards.

Students were engaged in Sunday schools, doing catechetical work under the supervision of experienced clergymen and at the direction of the College Committee.

As theological education developed in the Anglican Church in Jamaica, the curriculum was extended. The following curriculum was prepared by Reginald Courtenay, Bishop of Jamaica, and Rev. C. F. Douet, Principal of Jamaica Church Theological College. It was published in the *Church Chronicle*, September 1877 and contained:

Greek Testament
 Bible History
 The 39 Articles of Faith
 Church History
 Prayer Book
 Paley's Evidence of Christianity
 Latin (Set Books)
 Latin and Greek Grammar
 Logic and Euclid
 Essay and Composition.

The curriculum at this early stage embraced training in the Classics and Theology, as a whole set of disciplines typical of European theological institutions.

By 1877, all candidates seeking admission to the college were required to pass a satisfactory entrance examination in the following subjects:

Bible - Old and New Testaments
 Prayer Book
 English History
 Arithmetic

34. Davis, *Roots* (1977) 79,86; Evans (1975) 101; *Warden's Report to Synod*, St. Peter's Theological College, In: *Synod Journal* (1955-1966) n.p.; *List of Students*, UTCWI (1966-1967) n.p.

35. *Warden's Report to Synod* Bishop's College In *Synod Journal* (1858-1874) n.p.; Evans (1975) 94; Davis, *Roots* (1977) 92; *Nuttall Papers* (1866-1916) n.p.

Geography
 Dictation and Composition
 Elocution.

Candidates who desired to enter degree programme were required, in addition, to the foregoing subjects, to gain a satisfactory standard in:

One Gospel in Greek
 Caesar de bello Gallico (Book I and II)
 Algebra (to the end of Simple Equations)
 Euclid (Book I)
 General History
 Thirty-nine Articles with Scripture proofs.³⁶

Between 1903 and 1930, the following subjects were added to the curriculum of the college:

Church Music
 Church Building
 Elocution
 Medicine.

These subjects were considered by the college as essential for the students who were being prepared for missionary work in West Africa.

It must be emphasised that, after 1930, P. W. Gibson did the most to reshape and develop the curriculum. In 1936, he suggested that more training in Homilectics and Pastoralia should be offered to the students. According to him, this could be conducted by experienced clergymen of the Diocese. Apparently Canon Gibson realised the need for better communication and deeper involvement between priests and people. Three years later he followed up with the suggestion that some of the students from St. Peter's College should be allowed to attend classes in French at Kingston College.³⁷

By 1950, the curriculum was standardised and redesigned for a three year programme. It was used with variations to prepare students for either the General Ordination Examinations or the Bachelor of Divinity offered by the University of London or the Bachelor of Arts pursued at Durham University. Between 1954 and 1966, the curriculum was as follows:

First Year:
 Elocution

36. *Warden's Report to Synod* Jamaica Church Theological College (1877-1881) n.p.; *Bishop's Letter Book* Jamaica Church Theological College (1895) 6; Davis, *Roots* (1977) 93.

37. *Minutes of Meeting of Theological Education Committee* St. Peter's Theological College (1913-1916) n.p.; Davis, *Roots* (1977) 95; Frank Cundall, *History of the Diocese of Jamaica* (1946) 67.

Pastoral Theology

Logic

Elementary Theology

Old Testament Introduction (History of Israel)

New Testament Introduction (Gospels)

Church History (Early Period)

English Bible

Homiletics

Latin

Philosophy

Second Year:

Religious Education

Elocution

Practical Theology

Apologetics

English Bible

Old Testament Introduction (The Prophets, Psalms and Wisdom Books)

New Testament Introduction (Teaching of Jesus)

New Testament Exegesis (Matthew and Romans)

Ethics

Church History (Reformation Period)

Systematic Theology (Being of God, Doctrine of the Spirit)

Hebrew (Grammar and Syntax)

Church Building (especially for missionaries to Africa)

Medicine

Third Year:

Elocution

Practical Theology

Comparative Religion

English Bible

Old Testament Studies (Religious Ideas in the Old Testament)

New Testament Studies (Teaching of St. Paul and the Epistles)

New Testament Exegesis (Mark and Acts)

Systematic Theology (Man, Sin and Grace)

History of Missions

Church Music

Psychology

Church Administration

French.³⁸

38. St. Peter's Theological College *Curriculum Committee Report to Diocesan Council* (1956-1960) n.p.; St. Peter's Theological College *Curriculum Committee Report to Synod* (1926-1966)

During this period 1954 to 1966, there were many similarities as well as differences between the curriculum of St. Peter's College and those of Union Theological Seminary and Calabar College. St. Colme's Hostel, Calabar College and St. Peter's College did not include missiology in their curricula. That of the Anglican institution included subjects, such as French, Medicine and Church Building which were not found in those of the Presbyterian and Baptist colleges. The curriculum of St. Peter's College may be regarded as an extension of theological institutions in England. This point is readily understood and appreciated since the wardens and most of the tutors were either Englishmen or persons who were trained in England. As products of the English system, they endeavoured to develop a curriculum which furthered the promulgation of western values and British civilising mission. The curriculum was so conditioned by a middle- and upper-class value structure that it was not oriented to deal with the problems and needs of the Afro-Jamaicans and the wider Afro-Caribbean communities.

The influence of British thought on the curriculum was often characterised by a valorisation of British culture at the expense of non-British culture. The curriculum became that of the master with features of both a transcendental dialectic which always constitute the students as object rather than as subject. It did not provide the student with the opportunity to participate in the form, the content and the decision making process which treated the events, the persons, and the issues in their environment as important resources for understanding and insight. Furthermore, it reflected Goodland's concern 'that the curriculum appeared to be hung up on a limited repertoire of methodologies and has not yet struck out boldly in an effort to employ, adapt and invent methodologies suited to the peculiar character of the problem at hand'.³⁹

The curriculum did not allow students to experiment with models which reflected socio-political and anthropological concerns, as well as with the conventional models of individual scholarship. It prepared them to become members of an exclusive community, which resulted in the alienation from self and the wider society. George Lamming has examined and pointed out that the alienation from self which was for the colonised, the psychic legacy of colonialism, had resulted in the disintegration of self and community.⁴⁰

Paradoxically, the ethno-cultural stereotypes and theories were not so much indicative of ignorance as they were evidence of a certain kind of knowledge given force and validity within the curriculum. The force of such analysis and categorisation, established within the European oriented curriculum, and centred in the idea of identity through difference, informed much of the module of the theological education process of

n.p.; *Synod Journal* Diocese of Jamaica (1825-1966) n.p.; D. A. Williams, *Analysis of Diocesan Involvement in Education* (1992) n.p.

39. John Goodland, *Curriculum: State of the Field* (1949) 368; David Tanner and Laurel Tanner, *Curriculum Development* (1975) 94; Michael Apple, *Ideology and Curriculum* (1979) 123; Linda Chung, *Modernisation and Ethnicity* (1979) n.p.; Shaki Coe, *In Search of Renewal in Theological Education* (1972) n.p.; Harold Entwistle, *Class, Culture and Education* (1979) n.p.

40. George Lamming, *In the Castle of My Skin* (1953) 38; Albert Menimi, *The Colonizer and the Colonized* (1965) 93; Anthony Giddens, *Modernity and Self Identity* (1991) n.p.

this period. The curriculum mirrored the European spirit of conquest and, therefore, it denied, for example, Afro-Jamaicans any sense of their history, culture and identity. It expressed what V. S. Naipaul designates as 'historylessness'.⁴¹

One would have thought that after the 1950's when the student body was composed of largely dark-skinned Jamaicans, the curriculum would have placed more emphasis on such disciplines as pastoral psychology, sociology, political science, Christian education, history of the Caribbean, and the study of the ethnic and religious roots of the Caribbean peoples. Sufficient consideration was not given to these or to the multi-racial and cultural structure of the society. As a result, by 1966, when the United Theological College of the West Indies began ecumenical ministerial education, a curriculum was developed which emphasised quality of education in keeping with European models, without commitment either to the Jamaican community or to the development of the total person within the context of ethno-cultural identity and self-actualisation.

7.6 THE SPIRITUALITY

During the period under review, the spirituality of the Anglican theological institution was grounded in Scripture, tradition and reason. The spiritual life of the community was nurtured by a disciplined life of personal prayers and corporate worship. There were four communal worship services each day: Morning Prayer, Litany at midday, Evening Prayer and Compline. Holy Communion was celebrated at least once per week and on Saints Days. Each term commenced with a Retreat which was conducted by the warden. During the term there was a Quiet Day which was sometimes led by a visiting clergyman. The students at the college assisted at Sunday school and Church services on Sundays and during vacations. The spiritual life of the colleges revolved around the chapel. It served as a meeting place for the diverse expressions of concerns of the community and as a symbol of the fundamental unity and spiritual nurture of the community which was a gift of the Holy Spirit. Corporate worship in the chapel was one of the ways in which the community shared in God's forgiveness, love and reconciliation. It provided the atmosphere and circumstances in which the staff and the students searched, renewed, discerned and embraced each other's ministry, relationship, commitment, growth and witness in the building up of the body of Christ, and the integration and development of the society.⁴²

41. V. S. Naipaul, *The Middle Passage* (1981) 29; Michael Apple, *Ideology and Curriculum* (1979) 58; Edward Brathwaite, *Contradictory Omens* (1985) n.p.; John Chambers, *Journal of Education Psychology* (1973) n.p.; R. G. Collingwood, *The Idea of History* (1973) n.p.; Franz-Josef Eilers, *Communicating Between Cultures* (1992) n.p.

42. Stephen Jennings, *Sorting Out Spirituality in Jamaica* (1994) n.p.; John Booty, *The Spirituality of Participation in Richard Hooker* (1994) n.p.; Chin-Fen Haiso, *Personality and Spirituality Developed in Relation to Theological Education* (1977) n.p.; Ben Johnson, *Pastoral Spirituality* (1988) n.p.; Wolfhart Pannenberg, *Christian Spirituality* (1983) n.p.; Peter Phan,

The daily spiritual experience in the chapel reminded and challenged both staff and students of their responsibility to narrow the gap between the secularising radicals and the heavenly conservatives and to maintain a creative balance between intellectualism and emotionalism. They were reminded of their 'call' to become authentic and effective channels of reconciliation in a broken and divided society. This inevitably demanded constant conversion and on-going formation and discipleship which were rooted in a life indwelt by the Holy Spirit and in solidarity with those who were marginalised and oppressed. The daily acts of worship in the chapel were a source of encouragement and challenge to the community which was nourished by Word and Sacrament, and which expressed itself in a life of service, joy and hope in the Triune God. The emphasis on a life disciplined and nurtured by the liturgy and the sacrament of Holy Communion was stronger at St. Peter's College than at St. Colme's Hostel and Calabar College.

The need was felt for a synthesis of the life of prayer and the life of radical activity. The integration of inner spirituality and social action needed to be reaffirmed and focussed. The concept of the pastor being 'set apart', which was the outdated European model of ascetic sanctity, was sometimes too narrowly understood as the only criterion and expression of faithfulness to God. The community was made aware that spirituality in the Jamaican context, first and foremost, commended itself to the kind of sanctity which was involved with the people in their communities. These two complimentary perspectives prepared and equipped the students of the colleges to deal with some of the complex pastoral situations within the society.

7.7 THE RELATIONSHIPS

7.7.1 The Relationship with the Churches

In 1858, theological education was started in the Anglican Church in Jamaica by Reginald Courtenay, Bishop of Jamaica. In order to ensure that a close relationship existed between the college and the church, he located Bishop's College in the old Bishop's Lodge in Kingston. Between 1858 and 1877, he was responsible for ministerial training in the Diocese.⁴³ Between 1877 and 1966, the various Diocesan bishops maintained a close relationship with the theological institution.

During the period 1858 to 1966, the college was accountable to the Diocese of Jamaica. The warden of the college reported monthly to the Diocesan Council and annually to the Synod. The Theological Education Committee monitored the operation of the college and submitted its reports to the Diocesan Council. However, the Council and Synod had the authority to make or change policies which would affect the administration of the institution such as recruitment of students and the tenure of staff.

The financial maintenance of the college had been a real challenge to the Diocese over the years. However, it received benevolent grants and bequests from overseas

Cultural Diversity (1994) n.p.; William Pinar (ed.) *Heightened Consciousness* (1974) n.p.; Michael Reilly, *Spirituality for Mission* (1978) n.p.

43. *Warden's Report to Synod Bishop's College* In : Synod Journal (1858-1971) n.p.

missionary societies as well as local churches and individuals. Between 1877 and 1888, the Colonial and Continental Missionary Society contributed 300.00 annually to the college. In 1879, the Society for the Propagation of Christian Knowledge donated 200.00 and in 1887 it again gave 1,000.00. From 1877 to 1892 the Dowager Lady Howard de Walden provided an annual grant of 1,000.00 for the college.⁴⁴

In 1889, synod reported that of the 90 cures only 23 churches had contributed to the college. These figures suggest that most Jamaicans did not feel the need for a theological college, probably because the mission of the church was not dynamic and relevant enough to the experiences of the great majority of the population. Others may have preferred to be trained abroad, and so they tended to look askance at any institution of purely local derivation.

In 1916, Archbishop Enos Nuttall left a bequest of 200.00 which was used to establish a scholarship fund in his name. In 1937, Christine Burrowes contributed 100.00; in 1938 Willie Gamble 800.00; Matilda Valentine 200.00; and Mary Klien 100.00. In spite of these donations and the annual contribution of 800.00 by the Society for the Propagation of Christian Knowledge, funds at the disposal of the college were very limited.⁴⁵

In 1927, the Bishop of Honduras, E. A. Dunn (1917-1944) requested that candidates for the ministry of his Diocese be trained at St. Peter's College. It was agreed that men from Honduras be trained at the college at an annual fee of \$100.00 per student. It should be noted that there was a long-standing relationship between the Diocese of Jamaica and the Church in Honduras. In fact, when the Diocese of Jamaica was established in 1824 the British settlements in Honduras constituted a part of it. This arrangement continued until 1891 when British Honduras became a separate Diocese under its first Bishop, H. R. Holme.⁴⁶

Between 1936 and 1939, three Moravian students were trained at St. Peter's College. By 1947 St. Peter's College was in such a precarious financial position that the Suffragan Bishop of Kingston, Percival Gibson (1947-1955) sent out appeals to 100 churchmen for special contributions to the college. As a consequence of his initiative the Dixon Scholarship Scheme was formed in 1948. It provided 4 scholarships tenable at St. Peter's College at a value of 200.00 annually. A fifth scholarship was tenable at Durham University or a medical school for two years.⁴⁷

From 1950 to 1965, St. Peter's College received generous gifts and endowments from the Taylor Trustees in England, and from the Jamaica Church Missionary Society. In 1965, the financial strain at the college was significantly reduced by a bequest of

44. *General Prospectus of Jamaica Church Theological College* (1887) n.p.; *Minutes of Meeting of Jamaica Church* (1892) n.p.

45. *Anglican Warden's Report to Synod*. St. Peter's Theological College (1926) n.p.; *St. Peter's Theological College Annual Income and Expenditure Report to Diocesan Council* (1926-1965) n.p.; Frank Cundall, *Life of Enos Nuttall* (1922) 185.

46. *Report of Ministerial Training Committee to Synod St. Peter's Theological College* (1894-1950) n.p.

47. Evans (1975) 101; Davis, *Roots* (1977) 107; *The Jamaica Churchman* (1936-1970) n.p.; *Journal of the Church in the Province of the West Indies* (1890-1966) n.p.

\$2,000.00 from G. H. Scott.⁴⁸

The high cost of education in a developing country, such as Jamaica prevented many students from meeting the financial requirements of the college. They had to be subsidised or provided with loans by the Diocese. At the same time, the Diocese was caught up in the struggle of meeting its recurrent expenditure after its disestablishment and disendowment in 1870. Consequently, no apparent strategic plan was worked out to develop its assets in order to become financially independent before 1966, when it began to participate in the ecumenical enterprise of the United Theological College of the West Indies.

7.7.2 The Relationship with other Colleges

Between 1858 and 1913, the Anglican theological institution in Jamaica was associated with several overseas colleges. After three years of ministerial training in Jamaica, some students continued their education abroad. For example, in 1879, G. Thomas proceeded to Codrington College, Barbados; and in 1892, W. E. Evelyn and H. H. Kilburn also went there to be trained primarily as missionaries to West Africa. In 1880, J. A. Bowen and A. P. Kennedy were prepared at Wycliffe College, McGill University for the Bachelor of Divinity degree, and in 1881, H. H. Isaacs went to Cambridge University to prepare for the Bachelor of Arts degree. Jamaican students were allowed to sit the Licentiate in Theology or the Bachelor of Arts examinations after an additional year of study at Durham University. However, at London, Cambridge, Oxford and McGill Universities they had to pursue their courses for two additional years before they were allowed to sit the Bachelor of Arts or Bachelor of Divinity examinations.⁴⁹

During the period from 1913 to 1966, several students of the Anglican institution in Jamaica prepared for, and were successful in the Licentiate in Theology, the Bachelor of Arts, Bachelor of Divinity, Master of Arts and Doctor of Sacred Theology degrees at theological institutions in Britain, North America and Canada. The work of students who sat external examinations was assessed by both local and overseas examiners. Although the students at the Anglican institution in Jamaica did not have the advantages of residential students, they competed commendably with their overseas peers. In 1931, an English examiner commented on the performance of the Jamaican students as follows, 'I have read all the papers with interest and several of them with marked appreciation. It is evident to me that good, solid work is being done in our Jamaican college.'⁵⁰

48. *St Peter's College Finance Committee Report to Diocesan Financial Board* (1932-1966) n.p.; The Taylor Trustees administer funds from the residuary estate of Dr. William Taylor of Queen's College, Oxford and Liverpool, who died in 1836. He left them in the discretion of the Trustees for the promotion of Christian Education within the island of Jamaica.

49. *Minutes of Meeting of Theological Education Committee*, Jamaica Church Theological College (1913) 152.

50. *Warden's Report to Diocesan Council*, St. Peter's Theological College, In: *Synod Journal* (1933-1934); *Letter from Durham University to St. Peter's Theological College* (1946) n.p.

St. Peter's College was not a partner in a co-operative ministerial training venture (1913-1954) but the students participated in a variety of joint activities, such as dramatic plays and poetry reading, cricket, football, tennis as well as a united social evening each term. A united committee was formed of representatives of St. Colme's Hostel, Calabar College, St. Peter's College and Caenwood College to arrange the various extra-curricula activities. Between 1954 and 1966 some Anglican tutors lectured weekly at Caenwood College, and the Anglican students attended those lectures. The students participation in the joint programmes cemented their fellowship and strengthened the multilateral relationships among the colleges, which, in 1966, facilitated the ecumenical spirit at the United Theological College of the West Indies.

7.8 CONCLUSION

The model of theological education which developed in the Anglican college in Jamaica during this period (1858-1966) did not seriously address the socio-cultural and ethno-religious concerns and needs of, particularly, the people of African descent. It would appear that enough effort was not made to relate the ministerial training programme to the distinctive and peculiar cultural and historical experience of Afro-Jamaicans. The structure and design of the curriculum did not reflect a sensitivity and awareness of, and an active concern and involvement in the contextual situation and experiences. Given Jamaica's socio-cultural, psych-historical and religio-political background, the theological education system was not tested against the challenges, aspirations, and peculiarities of the particular environment.

The Anglican model of theological education in Jamaica which was derived from British institutions placed the emphasis on high academic attainment in the Classics and Arts. The philosophical perspective and conservative approach pursued by the British tutorial staff resulted in a closed predicament, which was protected from anything which could not be accommodated within it. Arendth Van Leeuwen has commented 'that the irreversible direction of modern history is toward the open predicament.'⁵¹ Notwithstanding, the theological education system of the Anglican college was not informed by the open predicament which involved a creative openness to the church and the world, and a kind of sensitive listening, reflecting and acting. Instead, it was locked into the ethno-centricity and the civilising mission of the British theological educators. It was not integrated to bring together a wide range of disciplines, methods and models. Instead, a model was pursued which mirrored British imposition and Jamaica's imitation.

The Baptist theological college had started the training of Afro-Jamaicans since 1843, but for 62 years, Afro-Jamaicans were not admitted to the Anglican theological institution in Jamaica. Many of them entered the ranks of catechists and Church Army. But this in itself resulted in a new consciousness of ecclesiastical division and social stratification. The model of theological education offered at the college until the 1950's

51. Arend Th. Van Leeuwen, *Christianity and World Civilisation*, In: *Roots and Blossoms* (1977) 114.

supported and maintained an elitist system which responded to the demands of Euro-Jamaicans while neglecting the needs of Afro-Jamaicans. Notwithstanding the aforementioned comments, the British missionaries will long be remembered for their prudent vision and pioneering zeal in laying the foundation of theological education in Jamaica.

From 1954 to 1966, St. Peter's College and Calabar College did not participate in the ecumenical theological education scheme, but St. Colme's Hostel was a full partner. However, in 1966, the Anglican institution was involved in the ecumenical initiative which blossomed into the United Theological College of the West Indies.