

Anglicanism in Chile Today

BY DAVID PYTCHEs

A JESUIT, Fr. Ignacio Vergara, who earns his daily bread in his own workshop at Antofagasta and holds his Sunday mass in the setting of a pentecostal type meeting, has provided us with the most complete study of the different evangelical churches in Chile. His book entitled *El Protestantismo en Chile* was first published in 1962. In a work involving such a vast amount of research it is not surprising to find a few mistakes. Dr. David Trumbull, by far the greatest protestant pioneer missionary that Chile has seen, is recorded as an Anglican when in fact he was a Congregationalist from New England. In his attempt to define the doctrinal background of the different denominations, Vergara treats with the Anglicans in apparent ignorance of the Thirty-Nine Articles of Religion. His skilful unravelling of the various Pentecostal churches, which began at Valparaiso in 1909 as a break-away from the Methodists, and which in less than sixty years have subdivided themselves into at least thirty separate groups, is commendable. It has been said that when two or three are gathered together in Chile, there is a political party. When they separate there are at least two more !¹ Sad to say, this tendency is all too evident in Chilean evangelical Christianity today.

The historic protestant denominations (we have them all here) have their development traced from their first arrival on these shores to the time of going to print, and as Anglicans we find ourselves at the head of the list. Vergara arbitrarily mentions 1830 as the date of our beginning, but the Rev. Thomas Kendall was conducting services in Valparaiso as early as 1825.² He also includes all the major heretical groups in this work on Protestantism and his dealing with the Mormons shows that his book is already "dated". They have grown out of all recognition to his figures. There were in Chile in 1962 at least 77 different denominations or autonomous churches. Excluding the heretical groups there are still over 70 whose total membership constitutes some 11 per cent of the population of Chile which is estimated at 8,000,000. Three-quarters of the sum total of Protestants in Chile are Pentecostalists.

At a missionary conference in Santiago in 1966 Dr. Cecil Moore³ observed that two of the older denominations, the Presbyterians and the Methodists, appear to be losing ground. According to statistics the former have 25 churches and 34 other places of worship and number about 4,000 worshippers. The latter have 70 churches or other meeting places and number about 7,000 worshippers. Dr. Moore commented that the Southern Baptists had not grown much recently, numbers remaining constant at 226 church-communities with 12,000 worshippers. The Anglican Church is often cited as having in the region of 7,000 members,⁴ but this is an over-statement. The total number cannot exceed 3,000 members, with some 45 churches in all.

The influence of the Anglican Church in Chile, however, is out of all

proportion to her size. This is partly due to the heroic stature of former missionaries—it is probably the only mission in Chile that has had martyrs for the faith—and also to the long years of sacrificial service rendered amongst the underprivileged Mapuches. The social work has been highly esteemed in government circles and three of the staff have been decorated at different periods with Chile's highest civil award, the *Orden del Merito*. A third reason for the respect in which the Anglican Church is held is her moderation in a country where so many protestant churches have been splinter groups and personality cults.

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In any up-to-date assessment of the place of Anglicanism and comprehension of the problems which confront it in Chile, we need to cast a glance backward to its beginnings and notice how some of the problems were born. What a former bishop wrote in general about South America^a is true in particular of Chile: "Two streams of entirely different tendency meet in the origin of our church life in South America, the free-lance and the official. The great-hearted missionary of burning zeal, if somewhat unbalanced judgment, and the conventional and respectable churches under consular control—Captain Allen Gardiner on the one hand, hero and martyr, and on the other the 'seven churches' (the chaplaincies at Rio de Janeiro, Bahia, and Pernambuco in Brazil, Montevideo in Uruguay, Buenos Aires in the Argentine, Lima in Peru, and Valparaiso in Chile)".

Contrasting the two types he says, "If one was quixotic and irregular in its origin (though it soon shed its faults later) the other was respectable and conventional to the last degree . . . yet it is difficult to imagine anything worse in principle, or more unwholesome in practice, than the Consular Chaplaincy". A government grant supplemented local contributions equal in amount say, to half the total needed annually to run the chaplaincy. In the event of the local congregation subscribing more than half of the necessary figure the government grant was correspondingly reduced. The system definitely discouraged generosity amongst a class who were in the best position to be generous. It also destroyed initiative, for the consul was *ex officio* chairman of the management committee, whatever religion he might profess personally. The chaplains were clergy of the Church of England who received their licence from the Bishop of London, but apart from this they had no connection with episcopacy and were entirely without supervision. Bishop Every summed up the result as a formal low-grade type of religion, official and lifeless, as one would expect from the title of the instruction issued to H.M. Consuls: "Regulations for the Management of British Church Affairs at Foreign Ports and Places". Such state religion, the Bishop observed, "would be worlds away from the evangelical fervour which drove men across the seas to bring the Gospel to savages in unknown lands; yet of such diverse elements was our Church in South America".

In fact the formation of the consular chaplaincies was not always "regular" as the Bishop inferred. In Valparaiso, Chile, there were some fifteen years of irregular and unlicensed ministry by two clergy

and at least one layman, not to mention the spiritual ministry of visiting ships' chaplains who were often ashore for several months at a time before the first consular chaplain, the Rev. William Armstrong, was appointed in 1841. The government grant to this, the only consular chaplaincy in Chile, was withdrawn in 1875.

Bishop Every's general description of the spiritual state of the consular chaplaincies aptly described most of the Anglican churches in Chile which worship in English. By their congregational nature, the chaplaincies had the liberty to call whom they wished, and it was impossible to guarantee any evangelical succession even when the work was begun by evangelicals. Members of the congregation came and went as frequently as the chaplains replaced each other. Whatever the churchmanship of the chaplain he frequently found he was not expected to attend the meetings of the church council unless his presence was especially requested!

The Patagonian Missionary Society, (the forerunner of the South American Missionary Society)* was founded in 1844 by Captain Allen Gardiner who had attempted evangelization in Chile since 1838. The Society had a triple aim: "To convert the heathen in South America, to maintain the teaching of the English amongst the English speaking settlers and sailors, and to make known the Gospel amongst the Spanish and Portuguese people". The valiant work in the very South at Tekenika and Wollaston was so cut off from the mainstream of Chilean life that the impact there can hardly be said to have had any effect on the rest of Chile at all, especially as the three Indian tribes in Tierra del Fuego have since disappeared. But two men from there made significant contributions to the main protestant work in Chile. One of these was Allen Gardiner's son, who after several years in Tierra del Fuego, returned to England to be married and ordained. With his wife he went back to Chile in 1860 and worked at Lota for nine years as chaplain to the British mining community, while at the same time he attempted to reach out to the Mapuches for whom his father had been so burdened. When he went to Lota there as no other Anglican clergyman in Chile besides the chaplain in Valparaiso. Gardiner was twice approached with a view to founding an English chaplaincy in the capital city of Santiago, but he refused to leave the vicinity of Araucania where the Mapuches lived.' With possibly four exceptions, all the other chaplaincies in Chile which have ever existed have been founded by S.A.M.S. men or ex-missionaries. These include Lota, Santiago, Lebu, Quino, Concepcion, Chañaral, Las Animas, Arica, Tacna, Coquimbo, Tekenika, and Temuco.

Allen Gardiner junior did manage to make valuable contacts with an Indian chief on the shores of the river Lebu, but the outlay for a mission station at that time was more than the Society could aspire to, in spite of the encouragement of a new "ley interpretiva" passed in 1865 which interpreted the Chilean Constitution of 1833 in a contrary sense to that which was originally intended and gave liberty for Protestants to go ahead. The "interpretative clause" of 1865 was considered a triumph for the Rev. Dr. David Trumbull who had founded and pastored the Union Church in Valparaiso since 1845, and had acquired great influence amongst politicians.

Gardiner returned to England in 1869. Twenty years later the Rev. T. R. Tyerman arrived to make a similar attempt at work among the Mapuches. He made his base amongst the British miners and merchants at Quino. S.A.M.S. had sponsored his move from Cordova in the Argentine and also engaged Dr. Allen Reade Gardiner, grandson of the founder of the mission, to help Tyerman develop medical work. Tragically the new recruit died of typhoid fever at Valparaiso en route for Quino in 1891.

The other missionary from Tierra del Fuego destined to have a much wider influence throughout Chile, and indeed the whole of South America, was the Rev. W. H. Stirling who was consecrated bishop in 1869. He had been the secretary of the Patagonian Missionary Society and later replaced the Rev. George Despard on the field as superintendent of the work in Tierra del Fuego. Writing in 1868 to the Rev. Mr. Dennett at Valparaiso on the subject of a West Coast diocese which the Council of Colonial Bishops had resolved to see effected, the Bishop of London mentioned to him the names of Dr. Hume and Mr. Stirling, the latter having done good work in South America and being approved by S.A.M.S. Dennett seems to have had another name in mind and called the attention of the Valparaiso church to the matter, expressing the opinion that they had a right to be heard. A general meeting resolved that "the erection of a bishopric on the West Coast is not at this moment desirable", so shelving the whole matter. This reaction was indicative of difficulties the new missionary bishop would encounter from most of the chaplaincies in South America which, with the exception of Colombia, Venezuela, and the Guianas, constituted his vast new diocese.

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It was due to Bishop Stirling's inspiration that S.A.M.S. renewed its efforts to reach the Mapuches in Araucania for whom the founder of the mission had had such concern, and in the jubilee year of the foundation of the Patagonian Missionary Society, the Araucanian Mission was launched (1894). The new arrivals in 1895 were given hospitality by Mr. Tyerman at Quino. The Rev. Charles Sadleir from Canada and Mr. Walker from Buenos Aires both came with their families, whilst three single men and two unmarried ladies made up the rest of the team. Mr. Wilson who had two years medical experience in Glasgow, later married one of the ladies, Lilian Maclean from Ireland. Messrs. Class and Denmark (the latter came in 1896) and Miss Louey Thompson were all Canadians like Sadleir.

While the team concentrated on language study they also engaged in surveys and discovered that the greatest number of Mapuche Indians were most accessible from Chol-Chol—a township said to have been founded by cattle thieves. Tyerman, after so many years of loneliness, was sad to see them go, but Philip Walker was to stay with him for a while as the bishop had instructed him to be prepared for ordination. Both Walker and Wilson were confirmed by the Bishop in May 1896, and Walker was ordained the following year. Class and Wilson were ordained later.

In 1897, Sadleir, the superintendent, left Walker in charge of the

spiritual work in Chol-Chol and Wilson to run the medical work. They were to develop both according to plans discussed with the bishop. In October a boarding school for boys was opened with 19 Chileans and 8 Mapuches in residence. A girls' school was founded by Miss George in 1906. Both of these as well as the boarding schools started in Quepe were free schools to any Mapuche who could be persuaded to come. Parents of Chilean children (and throughout its history 40 per cent of the children have been Chilean) were obliged to pay. It was decided as a policy in 1913 to ask Mapuche parents to pay a token fee which was made in kind. Free schooling was becoming a snare in the work. Once the idea of education was accepted, realistic fees would have been charged.

The Sadleirs moved temporarily to Temuco, the new frontier town some 20 miles to the south of Chol-Chol, while awaiting the construction of their house in Quepe. This centre was planned for an agricultural and industrial school. Unbeknown to them, the previous owners of the house they were renting had suffered from diphtheria. The Sadleir family now contracted the disease and the two youngest children died. Class and Denmark moved with the Sadleirs to Quepe when the new house was ready. The work of the two teams, the Canadians at Quepe and the British at Chol-Chol, was remarkable. They all gave themselves unstintingly to the Mapuches in every service imaginable, simultaneously preaching the Gospel wherever they went. They travelled widely getting to know the chiefs from as far north as Lebu and south down to Ancud, from the coast to the Cordilleras.

The Mapuches had only recently been finally pacified and foreigners were arriving to settle amongst them. Plying alcohol and playing on the Indian ignorance of the law, some of these settlers tricked the Indians into parting with their land. Sadleir took up their cause to the President who benignly called him the "blond Mapuche". Such was his continuous success in their cause that the Indians themselves convened a grand meeting of their newly formed Araucanian Federation and elected Sadleir Cacique-General, (Chief of Chiefs) at Riachuelo on 26 December 1923.

In Temuco Sadleir had set up a printing press to deal with his copious translation work and tracts in Mapudungu. Here, too, in 1908, Dr. Baynes built a cottage hospital which was intended to help the Indians but in practice was mainly patronized by foreign settlers and higher class Chileans. (This was closed in 1916 when the doctor did not return from furlough.) There was also an English boarding school to provide good education and a Christian influence for the children of the settlers. The Anglican Church of the Holy Trinity was founded in 1906. S.A.M.S. was sponsoring it all. It was thought that everything was set for a great future in the mission.

In fact the mission had become completely institutionalized and almost paralysed. The problem was highlighted by the remarks of a sympathetic visitor to Quepe as early as 1913 who wrote: "We were amazed to find so much splendid material and such ample provision for every kind of farm industry going to rack and ruin for want of workers and support. . . . The boys' and girls' schools are both understaffed and Mr. Bullock, for the moment in charge of the station,

is more than fully occupied with his specialized work of instruction in agriculture and the general superintendence of the farm lands. Helpers are wanted everywhere, not only in the schoolrooms and the farm, but there are saw-mills, carpenters' shops, blacksmiths' shops, all well stocked with material and machines but lying idle for lack of someone to look after them".⁹

In 1909 two ex-students from the school at Chol-Chol established a rural school in their own "reduction", putting up a simple building by their own efforts and undertaking the teaching themselves.⁹ By 1928, Chol-Chol had 13 of these outstations, Quepe 6, and Temuco 4, and ten years later the total of the rural schools (cum-churches) was nearing 40.¹⁰ The mission paid the salaries of the teachers who also agreed to take the Sunday services in the school buildings. By 1920 the Chilean government made subsidies available to pay qualified teachers on the basis of the number of pupils in each school. Due to the temptation for some teachers to exaggerate the number of pupils in their charge, difficulties arose with the mission. Many teachers broke away and started working directly for the ministry of education. Other teachers, though spiritual men and leaders in their own localities, did not possess the necessary standard of education to continue and their schools petered out or were closed by government inspectors. By 1948 the mission was so short staffed that it handed over all the remaining schools to the government to reduce the time spent on administration. The same year, due to financial difficulties of maintenance the Society decided to close all the boarding schools. Changes of staff on the field and big changes on the S.A.M.S. Committee in London meant that the decision was not rigidly applied and the boarding school at Chol-Chol survived.

A few fine missionaries had trickled out to the field over the years but there were never enough to replace retiring ones, who like Walker, Class, and Denmark had moved off for health's sake or to undertake chaplaincy work. With a goodly supply of new men, the institutions might not have been so crippling but enthusiasm in the Church of England was waning. The Edinburgh Missionary Conference of 1910 had implied that Latin America was adequately catered for by the Church of Rome. There were still missionaries on the field and evangelicals in England who thought otherwise, but on being called to serve God in this continent new recruits opted for the new Evangelical Union of South America which had been founded in 1910 as a direct reaction to the Missionary Conference implications and had noted Anglicans on its council. S.A.M.S., top-heavy with episcopal vice-presidents, toed the Edinburgh line, and ironically they were the only missionary body to do so.

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Bishop Stirling had retired in 1901 after thirty years as chief pastor of the diocese. "If ever a man deserved the Victoria Cross, that man was Bishop Stirling, for he carried his life in his hand and the chances were against his ever returning to civilization."¹¹ He was the first and last missionary bishop in this diocese to be called directly from the field to lead the work. There was always a difference of opinion

between the non-proselytizing chaplaincies and the small missionary centres in whose hands theoretically lay the future Anglican Church. It was a problem to replace Stirling.

This "somewhat troublesome post", as Archbishop Frederick Temple was pleased to call it, was eventually filled three years later by the Rt. Rev. E. F. Every who, like his predecessor, spent 30 years on the field as bishop. When the diocese was divided into two in 1910, Every retained the East Coast jurisdiction with his pro-cathedral in Buenos Aires. Every did not have the same vision for a self-supporting Spanish-speaking branch of the Anglican Communion as his predecessor. "Like so many things English," he wrote, "it (the Anglican Church) has sprung up and flourished without premeditation, as circumstances seemed to direct, and certainly cannot be fairly compared with the deliberately thought out effort of the American Church, the 'Egreja Episcopal'. For my part I cannot foresee its future".¹² Yet, to his credit, he recommended a separate class in one of the boarding schools in Araucania for the training of native evangelists under Sadleir's charge.¹³ The Superintendent admitted the urgent need in this direction but pleaded that there was no one free to undertake it. As the only linguist he felt himself obliged to press on with translation work, with the help of a converted chief, Ambrosio Paillalef. He translated many parts of the Bible and much of the Prayer Book and produced a hymn-book for the Mapuches in Mapudungu. Sadleir himself in the same report,¹⁴ also lamented the loss of great opportunities amongst the Chileans through lack of man-power to cope with the challenge.

The Rt. Rev. L. F. D. Blair came to the new West Coast diocese in 1910, but he left in 1914 on the outbreak of the first world war. For three years the diocese was vacant again, during which time Bishop Every once more resumed temporary oversight. During this time difficulties arose with Sadleir. The latter could be masterful when he wanted, but he was disturbed at the liberal trends pervading the diocese and wanted to keep as much in the hands of evangelicals as possible. The 450 acre farm land at Quepe (actually Maquehue—Pelal) had been "graced" to Sadleir by the government in 1897, on the understanding of course that it was for the work of the mission. When Sadleir refused to hand this over to the bishop he found his licence was withdrawn. The old pioneer and linguist moved to a neighbouring piece of land bought for him by friends in Canada where he dedicated the rest of his life to his translation work. The title deeds of the mission farm were placed in the neutral hands of the merchant house of Duncan and Fox, from whom the mission later re-acquired it.

At the end of the war the Rev. Norman de Jersey, formerly a Missions to Seamen chaplain, was consecrated as the new bishop of the West Coast. During his jurisdiction the number of clergy licenced in Chile reached a peak of 18, represented at the Synod of 1925. Only four of these were engaged in missionary work. Sadleir had had his licence restored by de Jersey. Never again would there be so many chaplains working among the English in Chile. Synods, inaugurated by the new bishop, were a regular triennial feature throughout his oversight until he departed these shores in 1934.

1925 witnessed a change in the Civil Constitution of Chile which proclaimed the final separation of the Roman Catholic Church and the State. It was a political triumph for the Radical party strongly backed by Freemasons. At the Anglican synod the same year, the Rev. W. R. Simpson proposed, from Chol-Chol, and the Rev. T. J. Pope from Quepe, seconded: "That this Synod should formulate a line of future policy for the Anglican work in Chile, with reference to the Anglo-Chileans and Mapuche Christians, and also with reference to other denominations".¹⁵ Explaining his motion, Mr. Simpson said that something should be done to prevent Mapuche Christians and others from drifting from the Church on taking up residence in fresh towns. He suggested co-operation with Presbyterians, Methodists, and other evangelical churches. The archdeacon suggested that services in Spanish could be provided in the chaplaincies and that he was contemplating the expedient. Unfortunately his contemplations never materialized in experiment. In conclusion the bishop explained that he was "not satisfied that there really was a crying need" and the matter was referred to the standing committee for consideration. The proposal was never heard of again. The problem remained. Other denominations happily collected some of these migrants to the cities and found them most useful workers, whilst other converts, unknown and uncared for, were lost to the Church.

Back in 1920 the government had begun to subsidize rural schools on condition that the teachers had secondary education and the mission set up a hostel in the old hospital in Temuco, so that ex-pupils of the primary schools could continue their studies at secondary schools in the town. Wilson was put in charge, intending, not only to house the would-be teachers but to give them training in evangelism as well.¹⁶ The lack of training for evangelists had for a long time been regarded by the missionaries as the weakest link in the work,¹⁷ and was no doubt partly the reason for Bishop Every's comment that an indigenous Church (Anglican) is almost an impossibility.¹⁸ Town life in Temuco was full of distractions and the centre for training evangelists was moved out to Quepe in 1933 where it came to nothing. An attempt to revive it in 1941 proved abortive. A problem which had dogged the work from the outset was that the Gospel and education had always been inextricably mixed. Whilst it was easy to fill the hostel in Temuco with young men who wanted to be teachers and were prepared to suffer a certain amount of evangelistic training as a necessary condition for accommodation there, there were few men who would give up time from the land to be trained solely in evangelism as it was hoped they would when the institute in Quepe was revived. The potential teachers gained new status and earned more money as a result of further training in Temuco. The potential evangelist who it was hoped would go to Quepe had to leave his land where he was needed and sacrifice his means of livelihood. At the end of the course he went back to his land with no prospect of a salary and no new status. In spite of the failure of the experiment some notable evangelists were raised up for the work. Yet during those first fifty years only two candidates, Juan Antinao and Segundo Cayul, were actually presented for ordination. They had both been prepared by Mr. Wilson at Temuco.

It had been the avowed desire of Canon Wilson to see an ordained native minister in every country church. How was it that so few were forthcoming or could be persuaded to think of ordination? There were undoubtedly men with the pastoral gifts (and some have since been ordained), but the idea of being made into replicas of English type country clergy was an obstacle. Everyone knew what had happened in Cautinche. The church of San Juan, there, had been built in great style among 300 indians who constituted Antinao's parish. The Dowager Lady Buxton and her daughter Lady Bentinck, wife of the British Ambassador, graciously turned the first sod of Araucanian earth. Communion linen was promised from England. When the building was erected a plaque was unveiled expressing gratitude in English to generous friends in Leeds. Not least was the kindness of a well-wisher in Temuco who provided a bishop's chair. The Indians viewed this object with no less curiosity than they studied the bishop's attire when the building was dedicated. They put it all down to "gringo" fancy. But what they never forgot was the sight of one of their own people, Juan Antinao, all dressed up in white. If being ordained meant wearing all that, then 95 per cent of the potential candidates put ordination out of their minds for ever! What Antinao's own feelings were about this dress is not known, but it is certain that Canon Cayul has never worn it for conducting services unless missionaries were present.

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The restrictions of the second world war meant that the work was almost snuffed out completely through lack of support and discouragement. There were only two national clergy and three ordained missionaries including the faithful Canon Wilson. The retiring superintendent in 1947 reported: "There seems to be no planning for Araucania". Only two missionaries had been sent directly to Chile during the last thirteen years and both stayed less than two years. The Revs. K. Howell and H. Donaldson had only arrived from the Chaco for reasons of family health. The same report continues: "It is difficult to see what future there is for Anglican work in Chile". Evidently, after 50 years of sacrificial labour there were no more than 400 communicant members and it was doubted if 250 of these attended holy communion. The mission had influence over some 5,000 Mapuches. Canon Wilson, when he was superintendent as far back as 1930, had outlined the mission's order of priority thus: (1) medical, (2) educational, (3) evangelistic, and (4) ecclesiastical, by the last of which he meant planning and developing church growth, self-support, and self-government. It was not surprising therefore to observe in the report of 1947 that, while over a hundred ex-pupils (and another hundred since) had found their way from our schools into the teaching profession, yet only two had been ordained into the ministry of the Church. Yet the missionaries on the spot believed that the Anglican Church had a definite place in Chile. "Our presentation," wrote one of them, "with its Reformation principles appeals much more to the Latin than an extremist Gospel Hall approach". This should be modified today. Our "presentation" has a definite appeal in some

circles in Latin America, while the "Gospel Hall approach" has a great appeal in others. Statistics prove it.

Whilst the major cause in the decline of the mission was undoubtedly the lack of a national ministry, a minor problem was the farm at Quepe. To Mapuches, well-indoctrinated by the local communists, the possession of a large farm proved that Protestantism, like Roman Catholicism, must be classed with the hated landowning capitalists. The fact that the mission had used this farm in so many ways to help the Mapuches was ignored. The existence of a store there to help them, being so far from a town, only provided them with further cause for complaint. A spirit of resentment built up over the years and led to open revolt just before the second world war. Smoulderings have continued ever since. The rural groups round Quepe fell away to a much greater extent than around Chol-Chol.

Bishop Weller was translated to the East Coast diocese in 1937. No one replaced him in the West Coast diocese. To help him with the temporary combined oversight, the Rev. D. I. Evans, chaplain from Rio de Janeiro, was consecrated as his assistant. On the resignation of Bishop Weller in 1946, Bishop Evans succeeded him in the oversight of the combined East-West Coast diocese. In 1949, Bishop Evans abolished the synods, which had been held in abeyance for several years, in favour of an administration by means of three archdeacons, based on the Argentine, Brazil, and Chile. The chaplain of Santiago, the Rev. E. Streete, was the archdeacon appointed for Chile but his resignation was announced in October 1950¹⁹. The post remained vacant for the next twelve years. During this time, to quote the late bishop, "the West Coast received its diocesan complexion from the personal visits of the bishop himself".²⁰ No successor to Streete was appointed as the work in Chile was dwindling rapidly and the bishop envisaged the extinction of the mission. He had visited Araucania in 1947 and advised the Home Committee of S.A.M.S. that in the interest of what remained of the work it would be best to hand it over to the Methodists. By the end of 1950, besides the mission work there were only the Rev. J. B. D. Cotter at Antofagasta and the Rev. D. A. Tatham Thompson serving the Mission to Seamen and English chaplaincy at Valparaiso and Viña del Mar. It was hoped that a new chaplain would be found for Santiago and Viña del Mar but in both cases finance was a problem. It seemed that after 125 years of Anglican work in Chile the end of it was now in sight.

But a surprise was in store for the few supporters still praying at home. In 1948, the Rev. A. W. Goodwin Hudson returned to England after three years as chaplain at Santiago. He had a vision of the possibilities of the Anglican Church in Chile. He also had experience of the potential in the chaplaincies where men would preach the Gospel as he had done and inspire Spanish-speaking English youth to dedicate themselves to the work of Christ in Chile. Within a short time the ex-chaplain from Santiago was the new general secretary of S.A.M.S. in London. He persuaded well-known evangelicals to join the S.A.M.S. council. He also began to send men out to field fast.

Amongst the chain of candidates coming forward William Flagge headed a succession of men still on the field today. He was sent out

as a layman to try and make something of the farm at Quepe. Since there was no money for missions in England, it was necessary to get it from somewhere and the plan was to make the farm produce enough to pay off the financial problems on the field, and then to support the mission in expansion once again. In practice this has never really proved possible, though a percentage of its profits is given to the pool from which the pastors are paid. In England, Mr. Flagg had worshipped at St. Pauls, Slough, and came to know both the assistant curates there. Very soon one of them, the Rev. A. J. Barratt, an ex-veterinary surgeon, followed him. He was sent to Chol-Chol and soon became superintendent on the field. Douglas Milmine followed his colleague six months later. All three of these men are now archdeacons and superintendents of the S.A.M.S. three fields in South America.

In Chol-Chol the boarding school was in a bad way. The government subvention for the teachers' salaries was eleven months in arrears when the bishop visited in 1950. They were still unpaid when Tony Barratt arrived in 1951. The bishop in his report had mentioned the hospital in Chol-Chol. This, "and the dispensary work kept going by Miss Royce and Miss Bedwell is flourishing, but here again there are plainly visible the unfortunate consequences of working on a minimum of resources". The handful of lady missionaries in Chol-Chol had kept the spiritual work going faithfully on their own. The arrival of Tony Barratt saw a definite quickening of the Spirit and a divine seal was set on the new start.

In 1953, an evening Bible School for evangelism was begun. On moving to Quepe to replace Bill Flagg, who had left to pioneer city work in Asuncion, Paraguay, Canon Barratt opened up the "Carlos Sadleir" seminary there. While the syllabus and method of teaching have been highly commended, it is a fact that only a limited number of church leaders have been able to take advantage of this seminary in its present location. The "William Wilson" hostel for young men was also opened in Temuco under Douglas Milmine's care. Here future church leaders were nurtured, while taking courses in further education. Evangelistic campaigns were planned for the country areas with nationals doing the preaching—one was even borrowed from another mission to do this.²¹ Other evangelistic ventures were undertaken, such as houseparties for young people at Quepe from the chaplaincies. Things were beginning to spark into life.

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In 1958, the Committee for Missionary Strategy of the Lambeth Conference, no doubt inspired by Dr. Coggan (then Bishop of Bradford and now Archbishop of York) who had recently visited Latin America as President of the United Bible Societies, commented on the increasing importance of the "neglected continent": "In a few areas the Church is well established, but in most of the continent very little is being done . . . vast masses own no definite allegiance to the Roman Catholic Church and they are a prey to materialism or distorted forms of the Christian faith".²² For the record, only ten per cent of the population in Chile attend mass more or less regularly and most of these are women. Again, the report continued: "South America offers a challenge and opportunity to the Anglican Communion as a

great field for evangelistic work. There is no reason why it should not strengthen and extend its work in the continent. There is every reason why it should assume larger responsibilities there". To show that the Anglican Church took their own report seriously Bishop Bayne sent a commission to the field to investigate. At the request of Bishop Evans, Canon Barratt prepared a report in which he included his conviction that if Anglicanism was ever to take root and play a vital role in the evangelical life of this republic it would be necessary to have a bishop here. It seemed presumptuous at that stage, in view of the limited area of the mission work, to ask for anything more than a bishop of Araucania. The powers-that-be, however, saw fit to make a diocese consisting of not only the whole of Chile, but also Bolivia and Peru.

Before the new bishop arrived another significant move took place at home. After more than a decade at the helm, the Rev. Arthur Goodwin Hudson was consecrated coadjutor bishop in the diocese of Sydney, Australia. The recently appointed home secretary, the Rev. Henry Sutton, was elected to succeed him as general secretary of S.A.M.S. The choice was inspired. Mr. Sutton had no experience of the mission field but he knew well the duty of the Church with regard to missions and he also knew exactly how to give the home church the vision it needed. Annual visits to the field enabled him to keep abreast of the growing work and its problems. It is unnecessary to remind the Anglican world today of all the new support in prayer, gifts, and man-power that the Society has seen in the last eight years. S.A.M.S. now has nearly 50 missionaries on the field in Chile today.

Two other important factors complete the picture before we consider briefly some of the problems and challenges of growth. Only a few hours before his tragic death in 1962 Bishop Evans ordained four national clergy, three of whom were Chilean and one a Mapuche (legally of course a Chilean too). It was one more step forward. Since the arrival of Bishop Howell, in November 1963, a dozen more have been likewise ordained. Of this number at least two had training under Canon Wilson in the original hostel in Temuco in the 1920's.

The other factor was the decision of S.A.M.S. after the Lambeth Report of 1958, to send missionaries to Valparaiso. This was effected in 1960 and was the first attempt of the Anglican Church in Chile at pioneering city work in Spanish. It was also the first break out of the old "stamping grounds" of Araucania. Similar work was soon begun in Santiago, though it should be mentioned that a group of Mapuches gathered by Canon Cayul's brother-in-law had been meeting there for some years on a Sunday afternoon for fellowship and worship. Spanish work ought to have been initiated in the cities in the last century. By leap-frogging the cities we have robbed Chileans of that mission field which was rightly theirs—the under-privileged Mapuches in the South. We have also robbed the Church of the opportunity of raising up her own national leaders. There are exceptions, of course, but in general men who have been good leaders in rural areas take a back seat in the presence of their more sophisticated city-dwelling compatriots.

In review we see that the work in the south has been wonderfully

opened up. The work in the cities which has so much more to compete against and is so much more costly is only just beginning. Some of the questions which present themselves stem from the following : What kind of a church will the Anglican Church in Chile be ? What are the essentials of Anglicanism that we may offer ? What is our attitude to be when it is clear that imposition of the Anglican order and way of worship frustrates spontaneous growth ? A newer missionary who naturally observes things from a less involved angle suggests among other things that we may be too busy carting ass-loads of earth from abroad, like Naaman, to help us with our worship.⁸³ There are queries about the need for such recent complications as a cathedral, especially when in reality it is the English chaplaincy church in Santiago. Canon Segundo Cayul from Araucania, 400 miles south, lately installed on a choir bench after the traditional English manner, is never likely to preach in the cathedral as he does not speak the English language. The English aura also inhibits many of the synodical representatives who come up from the south in hired coaches, supposedly every two years. Meaningless titles and dress are employed. "Intoxicated with our own verbosity" we appoint archdeacons venerable and deans rural respectively—translated into Spanish of course! "Prisoners of our own culture" we happily dole out long blue scarves to decorate an extraordinary fourth grade order known as lay-readers. It is very difficult to know where to begin and end trying to 'justify' some of them to the Nationals, unless there are realistic principles and policies worked out here, and now, and soon, before we have to retrace our steps and add to the confusion. It is significant that the Report of the Sao Paulo Consultation mercifully sought to deliver us from "the full traditional structure" treatment.⁸⁴ Application has been less merciful, however.

The Cuernavaca (Mexico) Consultation held in January 1963 suggested that Latin America afforded an opportunity for the Anglicans to consider the task of the bishop in a fresh light. This was developed at the Sao Paulo Consultation in 1966, both objectively and practically.⁸⁵ In the south of Chile the original need of a pastoral bishop, living near enough to make him not only accessible but identified with the people was put forward by Canon Barratt in 1959 and is more pressing than ever today. Any national bishop created at once would justifiably imagine that he had a right to ask for a palace in style and the equivalent of £2,000 per annum which was the sum insisted upon by the powers-that-be as basic pay for a bishop and which had to be guaranteed before Chile could have one. The type of bishop which the Sao Paulo report recommends as a "missionary in episcopal orders", unselfconscious about his image and status, and free from anything beyond the absolute minimum of administrative work, would exactly suit the need of the south of Chile. No doubt the same goes for Paraguay and Peru.

The Sao Paulo Report also suggested a re-study and re-framing of ministerial offices—the presbyterate, the diaconate, and the ministry of the whole people of God.⁸⁶ We could simplify matters at once in Chile by making all lay-readers into permanent deacons. Dewi Morgan writes : "If you subtract from Anglicanism its Prayer Book you have taken its major artery".⁸⁷ Even the "1662", in antiquated

Spanish and long since out of print, is possessed by only a few of the clergy. A most necessary conservative revision of this is under way, but the crying need of course is for a Prayer Book whose cultural background is Latin American. To achieve this in reality the preparation must be undertaken by a majority of Latin Americans. The Sao Paulo Report was encouraging in this direction. "We feel," it said, "that some radically new and freer forms will be needed. We pray for such study and renewal in the Latin American churches, and urge, in the case of dioceses not yet independent in these matters, that the parent Church show understanding and give reasonable liberty".¹⁸

Regarding relationships with other groups our first responsibility must be to strengthen the hands of those who are truly evangelical. While we do in fact open our arms wider than any other church in Chile to other denominations, it will certainly be a long time before we have an organically united evangelical church here. Recent events in Santiago show that the Pentecostals are determined to control the Evangelical Council of Chile. The original Methodists and Presbyterians represent the main liberal stream theologically in the Spanish work along with the Lutherans whose work is mainly in German. We meet them in ministerial fraternals. We also work alongside them in a combined Protestant theological community, "La Comunidad Teológica Evangelica de Chile".

We have three great needs in Chile today. The first is to meet the challenge of the cities. We should concentrate on a limited number selected strategically, and gear our training of ordinands accordingly. To maintain missionaries in the cities is expensive for the home committee and less romantic for the missionary, but the most profitable for the Church. Dedicated, soul-winning missionaries are still needed for this work.

The second need is to study our history. We may safely and with advantage emulate the dedication of those who have gone before us. At the same time, in view of the past, it would be inexcusable to repeat mistakes over again which may permanently cripple the Anglican Church in Chile as she enters what could be a most promising future.

Finally we need to study and form a definite policy in the diocese, on how, in the light of recent growth and with the encouragement of two most sensitive reports from the Anglican Consultations at Cuernavaca and Sao Paulo, we may hope to see our work develop in the coming years. There must be a master plan for the officers on the field to follow. The call is for a clear testimony and brave progressive leadership. Whether the recommendations offered in the Reports of the Consultations are put into practice tomorrow before they are forgotten will depend upon how much they are prayed over and worked on today before it is too late!

NOTES

¹ Robin A. Humphreys, *The Evolution of Modern Latin America* (1946), p. 130.

² C. H. Hodgson, *A Historical Sketch of the Anglican Chaplaincy at Valparaiso, Chile* (1917), p. 5.

³ R. C. Moore, *Los Evangelicos en Marcha en America Latina* (1959).

⁴ Ignacio Vergara, *El Protestantismo en Chile* (1962), p. 32.

⁵ Bishop E. F. Every, *Twenty-Five Years in South America* (1929), pp. 80, 81.

- ⁶ Henceforth referred to as S.A.M.S.
⁷ Robert Young, *From Cape Horn to Panama* (1900), p. 96.
⁸ Francis Maitland, *Chile, its Land and its People*, p. 249.
⁹ S.A.M.S. Report for 1909/10.
¹⁰ S.A.M.S. Report for 1938, p. 125.
¹¹ Admiral Sir Wm. Kennedy, *Hurrah for the Life of a Sailor* (1901).
¹² E. F. Every, *op. cit.*, p. 205.
¹³ S.A.M.S. Report for 1905/6, p. 76
¹⁴ *Ibid.*, p. 83.
¹⁵ N. de Jersey and A. M. Quigley, *Proceedings of the Diocesan Synod* (1925), p. 59.
¹⁶ S.A.M.S. Report for 1920/1.
¹⁷ S.A.M.S. Magazine for May 1912.
¹⁸ E. F. Every, *op. cit.*, p. 108.
¹⁹ Official Gazette and Chronicle of the Anglican Diocese in Argentina and Eastern South America with the Falkland Islands, (1950), p. 5.
²⁰ *Ibid.*, 1955.
²¹ S.A.M.S. magazine for Nov/Dec 1955, p. 85.
²² The Lambeth Conference 1958, pp. 2.71, 72.
²³ Rev. Paul Russell, S.A.M.S. Missionary Conference, Quepe, Jan. 1967.
²⁴ Dewi Morgan, *Agenda for Anglicans* (1963), pp. 115, 153.
²⁵ *The Anglican Communion and Latin America: Report of a Consultation at Sao Paulo, Brazil, Jan. 1966*, p. 1.
²⁶ *Ibid.*, p. 10.
²⁷ Dewi Morgan, *op. cit.*, p. 127.
²⁸ Sao Paulo Consultation Report, p. 3.
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