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SOLDIER AND SERVANT

THE RIGHT REVEREND

Chauncey Bunce Brewster

DOCTOR OF DIVINITY

FIFTH BISHOP OF CONNECTICUT

by

THE REV. WILLIAM A. BEARDSLEY, D.D.



No. 206

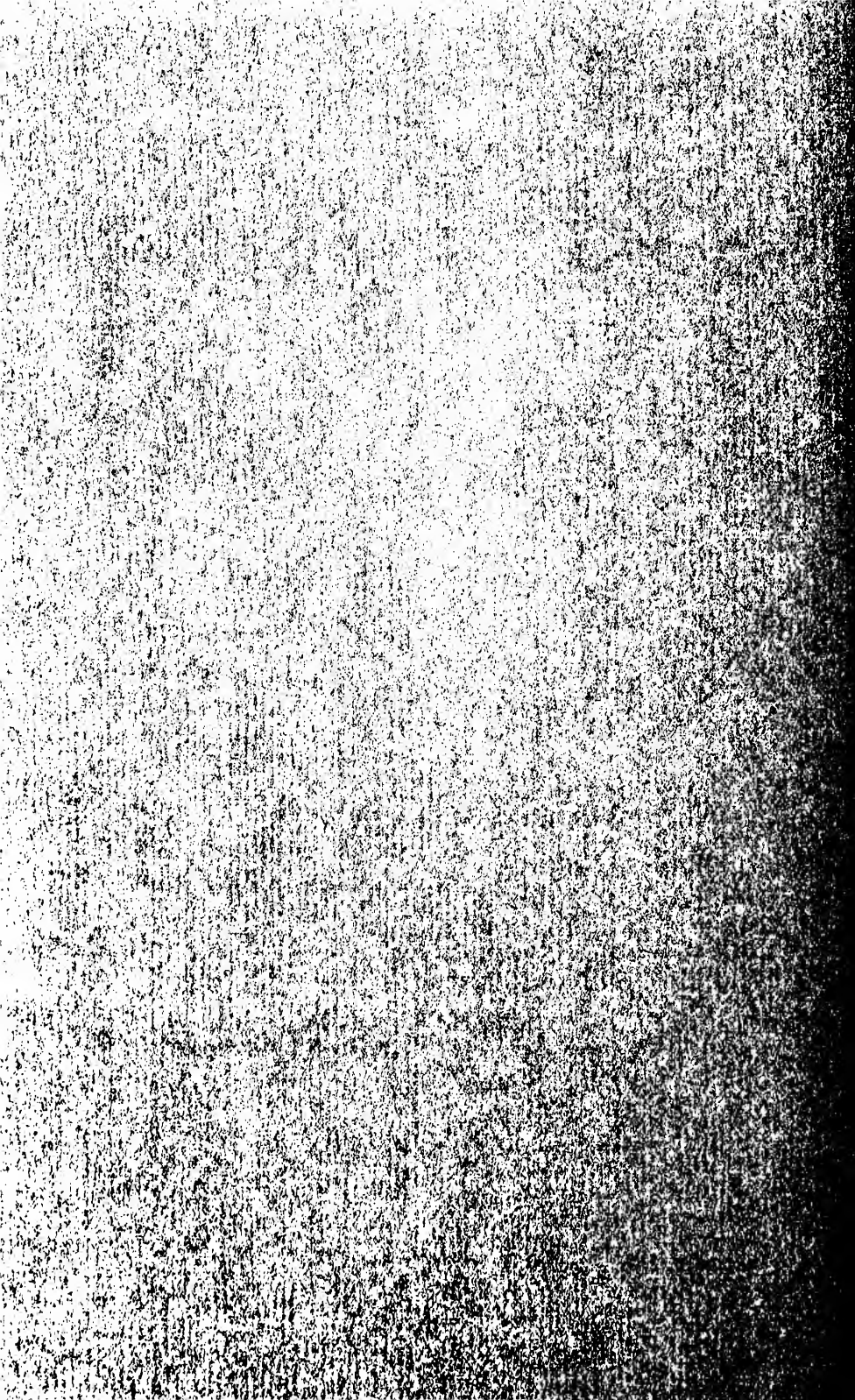
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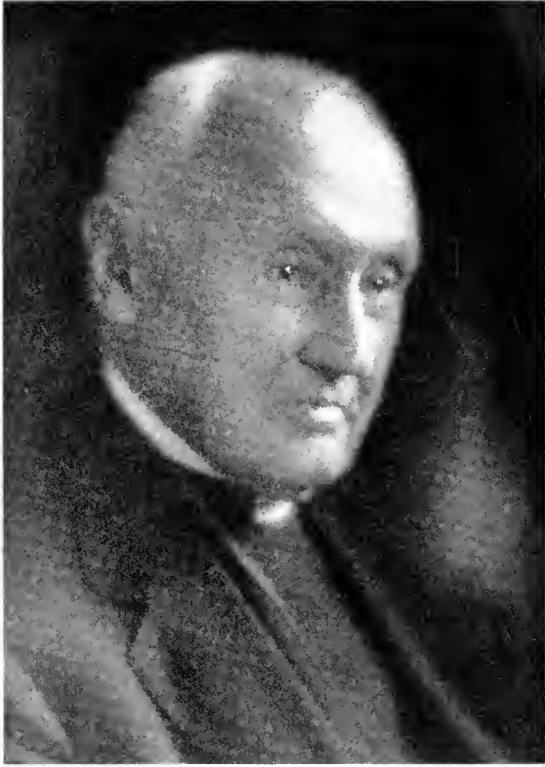
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CHAUNCEY BUNCE BREWSTER

DOCTOR OF DIVINITY

(Trinity, Yale, Wesleyan)

BISHOP COADJUTOR OF CONNECTICUT, 1897-1899

FIFTH BISHOP OF CONNECTICUT

1899-1928

(Fourth in Succession from Bishop Seabury)

by

THE REV. WILLIAM A. BEARDSLEY, D.D.

Registrar of the Diocese of Connecticut.

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The Rt. Rev. Chauncey Bunce Brewster, D. D.

By

Reverend William A. Beardsley, D.D.

Ever since that famous Pilgrim boat drew up to the Rock at Plymouth on the stern New England coast in 1620, bringing, among others, the occupant of Scrooby Manor, Elder William Brewster, the name of Brewster has been one of the most honored in our New England history, for that matter, in our American history. It has adorned every department of life, prominent in business, in literature, in Church and in State.

By that curious irony of fate, if we may call it that, which is always in operation, some of the most distinguished descendants of the Elder have gained their distinction in the Church from which he fled, the Church of England, that is, as adapted to this new land. Perhaps, after all, that is not strange, just an evidence of reversion to type. Where the Church of England strain began to reassert itself may not be readily and definitely determined, but it is sufficient for our purpose to begin with Joseph Brewster, eighth in direct line from Elder William Brewster.

We do not know what were the mental processes by which he arrived at his ecclesiastical destination, but whatever they were the earliest religious influences of his distinguished ancestor had gained the upperhand, and we find Joseph Brewster preparing himself to be a Priest in the American branch of the Church of England. His preparation was made in the General Theological Seminary of New York, and on June 27th, 1847, he was ordained Deacon by the Rt. Rev. William Heathcote DeLancey, first Bishop of the newly-created Diocese of Western New York, who

acted on behalf, and at the request, of Bishop Thomas Church Brownell of Connecticut.

On September 23rd, 1847, he was advanced to the Priesthood by Bishop Brownell, and at once entered upon the rectorship of St. Paul's Church, Windham, Connecticut. Here he remained about two years. It was while serving in this rectorship that his first child was born, September 5th, 1848, and was given the name Chauncey Bunce, his mother's name being Sarah Jane Bunce.

Windham, the birthplace of the future Bishop, is a town in the southwest corner of Windham County, territorially much reduced since 1857, when the town of Scotland was set off from it. Within its borders to-day is the thriving city of Willimantic, one of the centers of the thread industry. It was a day of small things in the little church over which Mr. Brewster presided, sixty-three families being reported. The Episcopal Church in that part of the State was numerically weak, especially in the rural sections, and Windham was no exception to the rule. It can hardly be said that there has been much, if any, improvement in this respect. The little church at Windham still lives, but it is the church in the newer section of Willimantic that has supplanted it.

After about two years Mr. Brewster received a call to become rector of St. Paul's Church, Wallingford, which he accepted, and entered upon his duties Easter 1850. Here he remained about three years, when he removed to New Haven, taking charge of the recently established Mission of Christ Church. When it was organized into a parish Mr. Brewster was made its first rector, and remained such until Easter 1882, a period of twenty-six years.

During this time the boy Chauncey was growing into manhood, and receiving his education in the schools of New Haven. When it became time for him to make his final preparation for college, he was sent to Hopkins Grammar School, New Haven, one of the oldest secondary schools in the country, and with a fine record of accomplishment in the field of education. His father had been a student here in the class of 1837. Chauncey was at the school for five years, 1859 to 1864.

Upon his graduation he entered Yale College in the class of

1868, when he was barely sixteen years old, entering from Mount Carmel, Conn., where his father had built a beautiful home. His career in college was marked with honors. He was unanimously chosen Class Historian and Class Orator. The subject of his Oration was, "The Supreme end of Education properly Power rather than Acquisition," and one sees sentiments cropping out which found full and vigorous expression in later life. As an indication of his exceptional gifts the statement in the Class Book, that he "won in debate whenever he entered the competition," is significant.

The first year after his graduation was spent in study at New Haven. But now having definitely determined to enter the ministry of the Episcopal Church he went to Berkeley Divinity School in Middletown, Connecticut, where he remained a year. Then for a time he served as tutor in Greek and Latin at Yale, after which he returned to Berkeley and completed his theological course there, graduating in 1872. The head of the school was the Rt. Rev. John Williams, D.D., and associated with him on the teaching staff were the Rev. Samuel Fuller, D.D., the Rev. Frederick J. Goodwin, D. D., the Rev. Frederic Gardiner, D.D., and the Rev. William H. Vibbert. It was under the influence and instruction of these men that Mr. Brewster prepared himself for his work in the Church.

On May 29th, 1872, in the Church of the Holy Trinity, Middletown, with seven others of his class he was admitted to the Holy Order of Deacons. It was the custom then, and continued to be until the school moved to New Haven, for the graduating class to be ordained in Holy Trinity, for such members of it, that is, as belonged to the Diocese of Connecticut, or for any others who desired to be ordained there.

Mr. Brewster went at once to serve as curate in St. Andrew's Parish, Meriden, which was then under the rectorship of the Rev. Giles H. Deshon, D.D. Here he served a year, and here in St. Andrew's, on May 30th, 1873, he was advanced to the Priesthood by Bishop Williams.

When the year of his curacy at Meriden was completed, he received and accepted a call to the rectorship of Christ Church, Rye, N. Y., in succession to the Rev. Reese F. Alsop. It was a parish of some one hundred and seventy communicants, not

large numerically, but of great historic interest. It was an ancient parish, the first rector, the Rev. Thomas Pritchard, having been inducted in April 1704. And it was with this parish that that vigorous and militant Churchman, Colonel Caleb Heathcote was associated, and from which, in company with its rector, George Muirson, he sallied forth into Connecticut, armed with pistols and Prayer Books, to plant his Church, the Church of England, in the fertile soil of Connecticut.

It is also a matter of historic interest that it was to this parish that James Wetmore came, soon after his return from his ordination in London—Wetmore, one of that memorable group of four, who, by their renunciation of Presbyterianism and acceptance of Episcopacy, rocked the very foundations of Yale College. Seven were involved in that horrendous venture but three yielded to the pressure brought to bear upon them, and did not take the fatal plunge into Episcopacy.

It is not at all likely that these interesting historical facts weighed heavily in Mr. Brewster's acceptance of the rectorship of Rye. At the moment he would be concerned only with the choice of a field in which to exercise his ministry. In after years he was wont to refer with pride to his connection with this historic parish.

When Mr. Brewster had been at Rye only a few months, he married, on October 15th, 1873, Miss Susan Huntington Whitney, daughter of Eli Whitney, and granddaughter of Eli Whitney of cotton gin fame. The Whitney home, which had been built by the elder Whitney, was on Elm Street adjoining the home of James Brewster, grandfather of the Bishop, where the boy was, of course, a frequent visitor, and perhaps lived some of the time. Directly across the street stood St. Thomas's Church. Here he and Miss Whitney were married. He once told the people of St. Thomas's, in one of his Confirmation Addresses, that he remembered distinctly watching from his grandfather's front lawn the laying of the cornerstone of the new church on April 19th, 1854. He was only a little over five and a half years old. To his youthful mind and eyes the number of persons present to witness that ceremony made a deep and lasting impression. It seemed to him a veritable throng.

His rectorship at Rye continued for nine years, and then on

February 26th, 1882, he left to enter upon the rectorship of Christ Church, Detroit, Michigan, a parish of some three hundred and twenty communicants.

He was older now and more experienced, and it is not surprising to find him assuming importance in diocesan affairs. In 1883, he was sent as Deputy from the Diocese of Michigan to the General Convention which met in Philadelphia. In 1885, he was elected to the Standing Committee of the Diocese, and was also appointed a member of the Board of Examining Chaplains. Under his administration the parish made good progress. For a part of the time he had for his assistant the Rev. Edmund H. Cleveland.

But now there fell upon his life the heavy shadow of a crushing sorrow. Mrs. Brewster died May 24th, 1885, and was buried from the church in New Haven in which she was married. Her infant boy, Eli Whitney, went to his mother almost at once, and was buried four days later. Their bodies rest in Grove Street Cemetery, New Haven. Mrs. Brewster was a woman of rare charm and beauty.

Within the year Mr. Brewster received and accepted a call to Baltimore. His removal thither would be a welcome release from the associations and memories of those last Detroit days. The parish to which he had been called was Grace Church, a parish of more than five hundred communicants. Here he had for his assistant the Rev. J. A. Regester. As in the Diocese of Michigan, so here in Maryland, he was elected to the Standing Committee, and was also made a member of the Board of Examining Chaplains, a position he was well qualified to fill. At that time the Diocese of Maryland, like Connecticut, had only clergymen on its Standing Committee. In Connecticut that is still the rule.

But he was not to remain long in Baltimore, for after three years he left to assume the rectorship of Grace Church, Brooklyn Heights, N. Y. Every move was a step forward. Numerically, this was not as large as the parish which he was leaving, but it was a strong parish, with possibilities which must have appealed to him. If we may judge from the figures he was not mistaken in his evaluation of those possibilities, for the number of communicants when he assumed charge was three hundred and

sixty-two. It had increased to eight hundred when he withdrew from the rectorship. During much of this time he had for his assistant the Rev. William M. Grosvenor, who later became Dean of the Cathedral of St. John the Divine, New York, the first to fill that position.

Here in the Diocese of Long Island Mr. Brewster became increasingly prominent, not only in the Diocese but in the Church at large. In 1892 he was elected to the Standing Committee, and continued on it until his removal from the Diocese in 1897. For the last two years he was President of the Committee, and for the last year he was Chancellor of the Diocese.

In 1892 he was sent as a Deputy to the General Convention from the Diocese of Long Island, and again in 1895. His Committee assignment in both Conventions was to the Committee on Elections. But in 1895 he was appointed to the Commission on Christian Unity to fill a vacancy. This in the light of his later interest in the subject is worthy of note.

This Commission on Christian Unity was appointed by the Convention of 1886 in response to "several Petitions and Memorials looking to the organic unity of Christians, and the reunion of Christendom," with instructions to report to the Convention of 1889. It did so report, and again in 1892 and 1895. Appended to the report of 1895 was the Resolution, "That the Commission on Christian Unity be continued under its previous instructions, to hold itself ready for conference with any and all similar commissions or committees appointed by Bodies of Christians, seeking the unity of the Church, the basis of such conferences to be the principles enunciated throughout the Declaration of the House of Bishops made at Chicago, in 1886, and as reaffirmed by the Lambeth Conference of 1888."

Not much, perhaps, came immediately from this gesture, but we can agree with the language of the report of the Commission, among the signers to which is Mr. Brewster, which is "that the agitation of the questions connected with Christian Unity has done untold good in attracting the thought of the age to the evil and the sin of schism, and in arousing discussion concerning methods to put an end to strife and division amongst men who profess to follow the Prince of Peace, He who hath

taught us that the Church is His one Body." This interest of the Deputy from Long Island presages his larger interest in the subject later on as Bishop.

For Mr. Brewster "time marches on," and a wider sphere of action awaits him. As Priest and Pastor he has demonstrated his fitness for the larger task of Bishop and Chief Pastor of a Diocese. There were seventy-eight Dioceses and Missionary Jurisdictions in the American Church at that time. Which would be the one to summon him to be its Bishop? Appropriately enough, it would be his native State and Diocese, Connecticut.

Since 1865 the Rt. Rev. John Williams, D.D., had been the Bishop of Connecticut. Before that he had served as Coadjutor for fourteen years. His had been a long and memorable Episcopate. Like his predecessor, Bishop Brownell, he had been the Presiding Bishop of the Church, his term of office running from April 12th, 1887 to February 7th, 1899. With unwearying devotion and broad-minded statesmanship he administered the affairs of the Diocese through all those years.

But now the time had come when the Diocese required, and his own physical condition demanded, that he should have assistance. It was hard for him to realize, or better perhaps, to acknowledge, that the burdens of the office were too heavy for him longer to carry alone, and it was only after the desirability and possibility of getting assistance from other Bishops had been thoroughly canvassed with the Standing Committee, that the step was taken which eventuated in getting the assistance needed.

In a Pastoral Letter addressed to the clergy and laity of the Diocese, dated May 5th, 1897, after stating that it had been his hope that he might resume active work, a hope which he had now abandoned, the Bishop asked for, and gave his consent to, the election of a Bishop Coadjutor. There is a beautiful paragraph in that letter which may well find a place here. He writes:—"I am sure, my dear Brethren, that I need not say to you that it is a painful necessity which compels me to address to you this letter. I cannot contemplate without sorrow the practical severance of ties which have so long bound me to your service for more than half of my life, and in which I have re-

ceived such uniform kindness and forbearance on your part. I deeply feel the additional burden which is to be laid upon the Diocese, and it is only after long, earnest, and prayerful consideration, and not without consultation with those whose opinion is entitled to weight, that I have decided to ask the action of the Convention in this behalf."

The annual meeting of the Convention was to be held in a month, June 8th, but the Bishop suggested that if the Diocese felt that it had not had sufficient notice, a time should be fixed upon for a special Convention later. But preparations went forward for the election to be held at the annual Convention on the 8th.

This year the Convention met in St. John's Church, Waterbury. It was before the days of the Cathedral, when the Convention met in different places as determined by the Bishop, and before the date had been changed from the second Tuesday in June to the third Tuesday in May.

When the time came for the election fourteen names were placed in nomination, and before the balloting was over nineteen were voted for. The five leading candidates, leading that is on the first ballot, were the Rev. William R. Huntington, D.D., of New York; the Rev. Edwin S. Lines, of New Haven; the Rev. Samuel Hart, D. D., of Hartford; the Rev. Henry M. Sherman, of Bridgeport, and the Rev. Chauncey B. Brewster, of Brooklyn, N.Y. On that first ballot Mr. Brewster stood fifth in the voting, but steadily, though slowly, gained on every ballot thereafter, until on the eleventh he was elected.

There was and there still is a provision in the Constitution of the Diocese of Connecticut, "that if in either order less than two-thirds of all entitled to vote are present, two thirds of the vote in that order shall be necessary to determine the election." In this case that happened on the sixth ballot, which resulted in prolonging the balloting. On the eleventh ballot Mr. Brewster was elected, and the choice was immediately made unanimous, and soon ratified by the lay delegates. At that time the Constitution provided that the lay delegates had only the power to approve or disapprove of the choice of the clergy.

Such then is the story of the election of the Rev. Chauncey B. Brewster to be the Bishop Coadjutor of the Diocese of Con-

necticut. It is interesting to note that in that election the result came about naturally. Starting with seventeen votes, they increased on every ballot until on the eleventh the votes required to elect were received, namely, eighty-six.

The election over, then followed the necessary steps towards the consecration of the Bishop Coadjutor-elect. This took place in Trinity Church, New Haven, October 28, 1897. Bishop Williams was unable to be present. Of course he would have been the consecrator. Instead, the Bishop who presided at the consecration was the Rt. Rev. Abram N. Littlejohn, D.D., Bishop of Long Island, in whose Diocese Mr. Brewster was working at the time of his election.

Other Bishops present were the Rt. Rev. William C. Doane, D.D., the Rt. Rev. Ozi W. Whitaker, D.D., the Rt. Rev. Cortlandt Whitehead, D.D., the Rt. Rev. Henry C. Potter, D.D., the Rt. Rev. William D. Walker, D.D., the Rt. Rev. William Paret, D.D., the Rt. Rev. George Worthington, D.D., the Rt. Rev. William F. Nichols, D.D., and the Rt. Rev. William Lawrence, D.D. The sermon was preached by Bishop Paret of Maryland, who took for his text Titus I.5., "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." In connection with this service of consecration there was also held a service commemorative of the one hundredth anniversary of the consecration of Abraham Jarvis, the second Bishop of Connecticut.

After the service there was a reception in Trinity Parish House, at which the Rev. Storrs O. Seymour, D.D., President of the Standing Committee, gave an Address of Welcome to the newly consecrated Bishop Coadjutor, to which Bishop Brewster made a gracious and graceful response. A paragraph in that response shows the spirit in which the new Bishop came to his work. He says:—"It is priest and people that make the Parish. It is Bishop, Clergy and People that make the Diocese. One man may be chief minister—that is, servant—of all; but back of him must be the hearts and hands, close about him must be the faith and loyalty, the earnest efforts and the prayers of the company of the faithful. We depend upon each other. Our life is thus ordained, in a network of relations, an interlacing

network, which in its very interpenetration and complexity serves for the diffusion of divine gifts, in variety and multiplicity of communication from soul to soul. As the poet makes Brother Lippo say:

‘God uses us to help each other so’.”

And thus begins a new chapter in the life of the Diocese of Connecticut, and certainly a new chapter in the life of the subject of our sketch. From his college days on his life had been one of upward progression. It was ordained, let us say, that he should come to the top. By tradition, by training, by education, he was fitted for the highest work in the service of the Church.

And now he was Bishop Coadjutor of the historic Diocese of Connecticut, in time to be its Bishop, for, of course, he had the right of succession, as Bishop Coadjutor. The work was awaiting him, for Bishop Williams had not been able to do much for the past two or three years. In his Convention Address for 1898 he says:—“I have been incapacitated for any service during the conventional year. Indeed, I have not left my house during that time.” Before the next Convention came around, Bishop Williams’ course was run, and Bishop Brewster was the Diocesan, the fifth in the line of Connecticut’s Bishops.

His first Convention Address, as Bishop of the Diocese, was a beautiful tribute to his predecessor. In eloquent and fitting words, he gave to the Diocese a summation of the character of its great Bishop. It is all there in these words:—“In stature, in intellect, in personal dignity, a king of men, he was perhaps greatest in his unaffected simplicity.” Many more words could have been used, but they would only cloud the picture, which is there limned in clearest outline.

When we come to his Convention Address for 1900, we find him now in the full tide of his work, dealing with the problems which confronted him, routine problems, perhaps, but problems which, from the very nature of the case must be close to the heart of any true Bishop. Always he has the welfare of his clergy in mind, and almost the first note which he struck in his Address was one of satisfaction at the report which had come to him of the increase of the rector’s salary in certain cases. He felt, and rightly so, that a “man cannot do the best work at the lowest

wage or when harassed by pecuniary anxiety." "I question," he says, "the practical wisdom of the old deacon who prayed: 'Lord, keep our Minister humble, and we will keep him poor'." It was a tactful presentation of the matter, nothing censorious or scolding about it, but well calculated to get a hearing.

As might be expected, the subject of Christian Missions bulked large in his thought, for two centuries of work of the Society for the Propagation of the Gospel in Foreign Parts were drawing to an end, and suitable recognition of that anniversary was being made, and the Bishop was not unmindful of what that great Society had done for our American Church, and for the Church in Connecticut. From Christian Missions in this larger sense it was but an easy step to Missions in the restricted area of the Diocese, and he urged consideration of them, particularly of the work in the rural communities. He never failed to point out, what too many were apt to forget, that Connecticut was, in reality, a rural Diocese, in spite of the fact that its strength, numerically and financially, lay in the cities.

In October 1901, he attended his first General Convention as Bishop. This was held in the city of San Francisco. It was an important Convention as regards the missionary work of the Church. To quote his own words:—"The journey across the continent made one realize the extent, the latent resources, and the future possibilities of that western country, and the claims upon us of Church work there. And then, to look off upon the Pacific, to gaze, beyond the Golden Gate, on the waters that wash the shores of Alaska, the Hawaiian and the Philippine Islands, and the Empires of China and Japan, put men upon thinking how our recent national experiences and the logic of events are making nigh at hand that which was once afar off, and bringing home to us the obligation of Christian Missions in distant lands and the islands of the sea."

The Convention recognized this obligation, and fixed a million dollars as the sum to be raised for the missionary work of the Church, directing that, in order to raise it, the system of apportionment to the various Dioceses should be adopted. It was gratifying to the Bishop that his own Diocese cheerfully assumed its responsibility, and he commends them for it. He has no selfish fear that the work in the Diocese will suffer. It is

all one, whether "it be done beside the quiet Quinebaug or the broad Yang-tse."

And in this connection he gave expression to a thought which was always in his mind, and frequently expressed, the thought of personal devotion to the work. "It is just that devotion of self that is the thing needed all along the line. Brethren of the Clergy and Laity, in our work for Christ and His Church, it is not to-day a question of further organization. We are certainly organized enough. It is, indeed, a question whether there be not too many organizations within the Church. What we do want is not more machinery, but more power. And genuine power in these things is personal power. We need an increase of personal interest, a more earnest and entire personal consecration."

That may be regarded as obvious, and yet it can not be repeated too often. Of course he does not fail to point out the source of that power. We get here the Bishop's philosophy of life, the motivating influence of all his action, whether personal or official.

The Diocese moved along its routine course, wisely and firmly led by its Bishop. It is in his Convention Addresses that we get a picture of the matters occupying his mind, whether of diocesan or general interest. To the Convention of 1903 there came certain resolutions of a Joint Committee of the two Houses of General Convention regarding the change of name of the Church. The desire of the Committee was to get an expression of the mind of the Diocese of Connecticut as to the desirability of a change, and if thought to be desirable, some suggestions as to the name to be substituted therefor.

This gave Bishop Brewster the subject for his Convention Address that year. It was an admirable Address, treating the matter historically, carefully refraining from pressing his own views upon the Convention, but making it quite clear what his views were. He reminded the Convention that twenty years before in the General Convention of 1883, when he was a member of the House of Deputies from Michigan, he had stood up with a very small minority "to cast my vote in favor of striking from the title of the Prayer Book the words 'Protestant Episcopal.' I have seen no reason to change my mind."

Those who are familiar with his sermons and addresses, who have listened to him in conversation, know that he was not afraid of the word "Catholic", and had no thought of surrendering his right to the use of that word. He knew what he meant when he used it. He says:—"There is a distinction between Papalism and Catholicity. So far as this distinction is confused in the ordinary use of the word Protestant, so far as that word stands in the popular mind for the opposite of Catholic, so far unfortunate is its employment in the title of a Church that cherishes the Catholic inheritance."

But when he has made his own position clear, his conclusion is that, "In view of objections which seem at present to lie against any substitute which has yet been proposed, in view also of the fact that it would evidently cause offence and grief to many faithful members of the Church, I find myself unable to vote for a change in the Church's legal title at this time. My desire is to go no farther than we find ourselves able to go with substantial unanimity."

That is probably the conclusion at which most men would arrive, who had the proper regard for the feelings of others. There is a very general recognition of the inadequacy of the name, but it stands, not because anyone particularly wants it, but because there is no unanimity on any substitute. The action of the Convention in regard to the matter was:—"That this Convention thanks the Bishop for the words in which he has brought this question before it, and asks his consent that that portion of his Address may be separately printed for distribution in the Diocese." It ought to be said, perhaps, that the Convention did express its opinion that "it is inexpedient that a change in the formal title of this Church should be made at this time," thus sustaining the position which the Bishop had taken in his Convention Address.

As each year came around the Bishop gave to his Convention an Address as timely as it was informative. In 1905 he spoke of "The Priesthood of the Whole Church", and in 1906, of "The Church as a Factor in American Life To-day", to mention no others. These were Addresses full of sound sense and good religion, carefully thought out and clothed in language simple and eloquent.

The year 1907 was the tenth anniversary of his consecration. With his customary thought for others, and with the kindly spirit which motivated all his actions, he modestly suggested that, if this be in any way marked, "though I need no evidence of your kind and generous good will," the way which would please him most, and upon which he had set his heart, would be the increase of the salaries of the Clergy throughout the Diocese. That was not an empty gesture. The Bishop meant it, and in his next Convention Address he could say, "I am thankful to be able to state that action has been taken toward addition to the stipends of the Diocesan Missionaries, and also that there have been gratifying instances of a substantial increase of the Rector's salary by the Parish."

And so a decade of Bishop Brewster's Episcopate has gone by. It has been a period of quiet but steady progress for the Diocese, and for him a period of seasoning and settling. Early in his administration he had referred to the unity of the Diocese. He says:—"The State grew out of two colonies of distinctly differing types, and traces of the distinction remain to this day. Ecclesiastically, however, our Diocese is a unit by reason of its common early history." That was in 1901.

But in 1909, after eight years of single-handed effort to cover the field, he broaches the subject of the division of the Diocese, and asks for the appointment of a Committee to consider the matter and report to the next Convention. He had a good precedent for this suggestion, for in 1865, Bishop Williams, who had just changed his status of Bishop Coadjutor to Bishop, by reason of the death of Bishop Brownell, in his first Convention Address as Diocesan, says:—"And now, Brethren, there is one subject more of which, before I close, I feel it my duty to speak to you. I have taken no counsel—save of my own conscience and of God—in doing so; what I speak, I speak of myself. It seems to me that we ought to be looking forward now, to the erection of a new See within the limits of this present Diocese. And I am anxious to say to you that whenever you are willing to enter on the consideration of this important matter, I am ready with all my heart to join with you in it."

It is not necessary to go into any details at this time regarding the outcome of this suggestion of Bishop Williams. Suffice

it to say, that the orthodox course was pursued, a strong Committee appointed to report at the next Convention. It did so, bringing in an admirable report, but making no recommendation, reserving, however, the complete report for the Convention of the following year, in the hope that further study of the subject would solidify and clarify the mind of the Diocese. There was indifference to the matter, and finally in 1872 it was gently laid on the table, there to rest until Bishop Brewster dusted it off.

In his Convention Address for 1910, the Bishop under the heading, "Diocesan Efficiency", elaborates his suggestion of the year before, pointing back, of course, to what Bishop Williams had said on the subject. "My thought," he says, "is not that I may do less work but that I may be free to do better work." He answers certain objections, which, he feels, proceed from an inadequate conception of the duties of the Bishop's office. Naturally, he finds little help in the suggestion made to him: "Have enough clerks and you could be Bishop of all New England." That reduces the office to a hustling business executive.

Well, the course of this proposal was similar to that of 1865, committee appointed, committee reported, committee discharged. But the Convention was not callously indifferent to the need of assistance for the Bishop. An additional sum was appropriated from the Bishop's Fund to be used at the Bishop's discretion for help from other Bishops. Of course the Committee might have recommended the election of a Bishop Co-adjutor, but Bishop Brewster did not desire this. And the provision for Suffragan Bishops had not yet appeared in the Constitution of the Church, though it would appear there at the General Convention of 1910.

This matter of the division of the Diocese was not and is not one of easy solution, assuming that there were any strong desire to relieve the situation in that way. The fact is that the Diocese of Connecticut does not readily lend itself to division. Naturally, the Connecticut River would be the dividing line, but the real strength of the Church is to the west of the River, and there is very little strength to the east.

There was the suggestion that the line might run east and west, and, possibly, by curving and dipping and bending, two approximately equal Dioceses might be carved out, but aside

from the fact that nobody wanted this, it violated what then had to be considered, traffic facilities. Now with the automobile in use, a Bishop in Connecticut may be quite independent of all public transportation. Roughly speaking two hundred miles east and west, seventy north and south, give the maximum distances to be traveled. But the Bishop living near the center can, if he so desires, leave home in the morning for his visitation and be back again that same night.

There was yet another reason which weighed heavily against division, and that was the name. The Committee in 1865 had in effect said, though tactfully, that if any wanted another Diocese let them fix the boundaries and settle upon the name, for there is no surrender of *Connecticut*. And it ended its report with these clinching words:—"Every Churchman in our land who admires whatsoever is pure, or honest, or lovely, or of good report, will cheerfully exclaim with us: '*Diocese of Connecticut, Nomen præclarum, Esto peræetuum.*' " There was no gainsaying that. It was a clincher.

The Bishop's interest in Christian Unity has already been referred to, but in his Convention Address for 1911 he announced that he had "recently been elected a member of the Commission on a World's Conference of all Christian Bodies to consider the Faith and Order of the Church of Christ." His sense of the importance of the matter, and his sympathy with its purpose, constrained him to accept the election.

But he was not very sanguine as to immediate results, and his attitude was well defined when he says:—"My own convictions lead me to beware of short cuts, which might soon bring us to a chasm impossible to cross, but to trust rather in the more patient process of *building roads* to unity."

That, of course, would not satisfy the more ardent spirits, who would press forward unmindful of the pitfalls in the way, thinking only of the goal to be attained. But the Bishop was cautious, and though sincere in his desire for unity, was yet unwilling to sacrifice too freely the things which he held precious, indeed necessary to the very being of his Church. But here was the machinery being set up, and he was a part of it, which in God's good time might lead to the much desired end.

The year 1912 brought important events both for the Bishop

and for the Diocese. The Bishop now feels that he needs assistance. He is still of the opinion that division of the Diocese is the best solution of the matter, but the Diocese had decided against that, and so now he asks for the election of a Suffragan Bishop. "The reason," he says, "why I do not ask for a Coadjutor is, I trust, evident. Until the last few weeks my health has seemed to be as good as ever. The world's work is so interesting that I should like to be permitted to have part in it for at least ten years to come. If I should be so permitted, a man now elected might by that time himself be not in physical condition to succeed to the office of Diocesan. That very thing has happened elsewhere. In short, looking to the interests of the Diocese, it would not seem to me to be wise at this time to elect the next Diocesan."

The Diocese, of course, yielded to his judgment in the matter, and at that very Convention proceeded to the election of a Suffragan Bishop. There was a vigorous contest and the decision was not reached until the thirteenth ballot. On that ballot the Rev. J. Chauncey Linsley, rector of Trinity Church, Torrington, Conn., received the necessary number of votes. Here, as in the case of Bishop Brewster himself, the balloting was prolonged by that provision of the Constitution of the Diocese, which required a two-thirds' vote to elect when the number voting was less than two thirds of those entitled to vote.

When the Convention was over a technical point was raised by certain members of the Convention regarding the balloting, and Bishop Brewster, that there might not be any question as to the legality of the election appealed to the Chancellor of the Diocese for his judgment. He gave it as his unqualified opinion (*Journal for 1912*, p. 140) that the election was in strict accord with the provisions of the Constitution of the Diocese, and was therefore valid.

But the Rev. Mr. Linsley, the Suffragan Bishop-elect, with a characteristic fine sense of fairness and justice, and conscientiously fearful lest any blur should rest upon the Suffragan Bishop of Connecticut, declined his election, even though the Chancellor, and others learned in the canon law, assured him that there was not the slightest question as to the legality of his election. Nor did he himself have any doubt in the matter. The technical point in question never should have been raised.

And so ended the attempt to give Bishop Brewster the assistance he desired and needed.

There was another matter in that Convention Address of 1912 which the Bishop brought to the attention of the Convention, and which was to prove of great importance in the life and work of the Diocese. He had graciously bowed to the will of the Convention in its refusal to sanction a division of the Diocese, but he did not allow this defeat, if defeat it could be called, to deter him from other suggestions, which, if put into effect, would make for the efficiency of the work.

In the autumn of that year, 1912, would occur the fifteenth anniversary of his consecration. He would signalize that, though he does not directly say it, by the creation of a Diocesan center. From the very first he had keenly felt the need of "a more vital and practical realization of our Diocesan unity."

And so it was his thought that there should be such a center, and that it should be in Hartford, the Capital of the State, and that there should be the Cathedral, the Diocesan Church. He had in mind no ambitious plans calling for a great outlay of money, no visions of architectural grandeur, no elaborate organization. He says:—"You may ask, at any rate you have a right to know, the reasons why I propose a Diocesan Church. First, let me say the essentials of my conception do not depend upon the size of a building or its architecture. These are incidentals. Nor do I mean a nominal Cathedral which shall be a parish church with the advantage of a big name in competition with other parishes. What I care for is not the name but the thing. What I mean is a truly Diocesan House of God."

With clear and cogent reasons he outlines his plan. Assuming that Hartford be the center chosen, then in his estimation Christ Church might well serve as the Cathedral, which, as he says, "stands to-day in its stately dignity and beauty, one of the best examples of Gothic architecture in this country."

The outcome of the matter was that a Committee was appointed to report at that Convention. It did so, and a Resolution was presented and passed, "That this Convention without committing itself at this time to any particular location for a Cathedral or Diocesan Church, accepts with favor the suggestion of its Bishop for the establishment thereof."

There were, of course, numerous details to be worked out, a charter to be procured from the General Assembly, money to be raised, and though the proposition to divide the Diocese "seriously interfered with the program of the cathedral plan," yet by 1914 the Committee made its final report and asked to be discharged.

But not yet was the Cathedral a reality. However, the matter of assistance for the Bishop was always to the front. Clearly, it was not to be obtained by division of the Diocese. That seemed to be settled, for the time being at least. And so there was recurrence to the plan to elect a Suffragan Bishop. Provision for such officer in the Church had been put into the Canons in 1910, and feeling against a Suffragan Bishop, assumed or real, had been very much mitigated.

The Bishop, therefore, in his Convention Address for 1913 asked for the election of a Suffragan Bishop, and the Rev. Samuel S. Drury, L. H. D., Rector of St. Paul's School, Concord, N.H., was elected. Dr. Drury did not see his way to accept.

The following year the Bishop failed to renew his request, because he had recently been appointed a "member of the Deputation to be sent to the European and Eastern Churches, to invite their participation in the World Conference for the consideration of questions of Faith and Order." If he accepted, and he felt an obligation to do so, then, in the event of the election of a Suffragan Bishop at that Convention, the necessary details for his consecration could not be completed before he left on his mission, and he felt that the person so elected ought not to be compelled to wait for consecration until his return.

But in 1915 he renewed his request, at the same time taking occasion to allay objections, which did exist in some minds, against the office of Suffragan Bishop. "The adjective, Suffragan," he says, "means assisting. Prejudice against the office has arisen largely from certain conceptions of adventitious dignity which, if carried into effect, would really impair the Episcopate as a working force in America to-day. It would seem more reasonable to take the apostolic office and freely adapt it in divers ways to the needs of the work."

Now those were practical words, and sensible as practical. The outcome of the matter was that the Convention proceeded

to the election of a Suffragan Bishop. Their choice fell upon the Rev. Edward Campion Acheson, rector of Holy Trinity Church, Middletown, Conn., where he had been since 1892. There he had had a fruitful rectorship, and his work had commended itself to the Diocese. More than that he did not share in the somewhat scornful feeling which some men had towards the office of Suffragan Bishop. On the contrary, he saw in it the opportunity for good work, and he quite thoroughly appreciated the dignity of it, and frankly said so long before there was any thought of his being called upon to occupy it.

Mr. Acheson was a man of pleasing personality, gracious and winsome in his ways, of fine physique, handsome in the best sense of that term, readily making friends, an Irishman with all the charming informality and sparkle of an Irishman. He was consecrated November 4th, 1915, in Holy Trinity Church, Middletown. And thus was concluded the matter of assistance for the Bishop which had been agitating the mind of the Diocese for the past five years.

As we have seen, the Cathedral, or Diocesan Church, had been approved by the Convention, but the Convention had carefully refrained from committing itself to any particular location for such Cathedral, though the Bishop had plainly but tactfully indicated his preference in the matter. Now, however, the Cathedral corporation reported to the Convention of 1917, and recommended:—"That Christ Church, Hartford, be selected as the place for the Cathedral, provided that arrangements satisfactory both to the Cathedral Corporation and the Parish of Christ Church can be made."

And so the Cathedral, at last, became a reality. This year of 1917 marked the twentieth anniversary of the Bishop's consecration. There was no special recognition of the event, other than the presentation and adoption of a beautiful and feeling testimonial. But in no better way could the anniversary be marked, in no way more pleasing to the Bishop, than in the completion of the final steps for the establishment of the Cathedral, or Diocesan Church.

That testimonial adopted by the Convention should very properly find a place here in our story.

**“To the Right Reverend Chauncey Bunce Brewster, D.D.,
Bishop of the Diocese of Connecticut.**

Our Beloved Bishop:

Twenty years ago this very month, we elected you to be our Bishop. Born on Connecticut soil, descended from a Connecticut ancestry, reared by Connecticut parents, and educated in Connecticut institutions, we found you serving, though only for a season, as we confidently hoped, in other fields. We sent to you our cordial invitation to come home. We brought you back realizing fully that you had simply gone forth to give of your life and strength to others, while receiving from them the advantages of a wider vision than we were able, perhaps, to give. We thought that we knew you when we called you. But we have learned in the intervening years, during which you have been going in and out amongst us, that our acquaintance with you then was but the shadow of the real things which were to follow. We have learned that while you have been baptizing and confirming our children, marrying our young, burying our dead, living in our houses, visiting our congregations, and guiding and counselling your people, our friendship has been not a matter of mere formality, but that into it you have interwoven the personality of a loving, tender and devoted Father in God. Our spiritual life has been made stronger through your ministrations.

The growth in material things has also been abundant. The increase in families, communicants and contributions, has been large and constant, all the fruit of your effort and of our co-operation with you.

We ask you to accept this testimonial of our goodwill in the spirit wherein it is given, feeling confident that the future has much good in store for both you and your people, and that the progress which we have already made under your episcopal supervision, is only a harbinger of the good things that with God's help 'are yet for to come.'

May God give us and you many happy years of

mutual labor for the strengthening of His Kingdom and the glory of His Name.

E. Campion Acheson,
Storrs O. Seymour,
Frederick W. Harriman,
W. W. Skiddy,
Burton Mansfield.
Committee."

As we have seen, the Cathedral had been a matter dear to the Bishop's heart. He had had his visions regarding it as the center and scene of diocesan work. He would have the Cathedral "stand for an ample hospitality to souls unattached and unshepherded," he would have the services, "while truly popular, characterized by a simple stateliness which is our heritage in the historic Church Anglo-Saxon tradition, and might tend to elevate the general standard of reverence and devotion." In other words, he would have the Cathedral services the norm for the Diocese. Who shall say that his visions have not come true? The Cathedral is indeed the Diocesan Center, the scene of all important diocesan functions. It may be said without any qualifications, that the most outstanding accomplishment in Bishop Brewster's Episcopate, certainly so far as the Diocese is concerned, was the establishment of the Cathedral, or Diocesan Center.

At the moment, Christ Church was without a rector, the Rev. Dr. James Goodwin having died January 3rd, 1917. The Rev. Samuel R. Colladay, rector of St. James's Church, West Hartford, succeeded Dr. Goodwin as rector of Christ Church, and in 1919, was made Dean of the Cathedral, the first to hold that office. It was a happy choice. Dean Colladay, fully understanding what the Bishop had in mind for the Cathedral, with a fine Christian spirit and consummate tact, eased it into the life and work of city and of diocese, and put upon it the impress of his godly and gracious personality.

We have seen that in 1913 the Bishop had been appointed to the Joint Commission on a World Conference on questions of Faith and Order. In 1914 the Commission had arranged to send a deputation to "seek the co-operation of the Churches of

the Continent of Europe and the Near East and of the Roman Catholic Church." Just before the deputation was ready to sail the European war broke out, which, of course, necessitated the abandonment of the visit for the time being. Bishop Brewster was a member of that deputation. Later on it went, but Bishop Brewster did not accompany it, because he did not feel that he could be absent from his Diocese at the time.

In the summer of 1920, the Sixth Lambeth Conference was to be held. The Bishop had attended the Conference of 1908, and wrote an interesting account of his visit for *The Connecticut Churchman*. In view of his well-known interest in Christian Unity it will not be out of place to go back to that account a moment, or rather to his Convention Address, which gives a characteristic glimpse of him, and of his breadth of view in the matter.

In the Report on Reunion and Intercommunion brought into the Conference occurred this statement: "Members of the Presbyterian Churches who have, or may have, a real desire for fuller union with the Churches of our Communion, may be assured that the way to such an arrangement as has been indicated above is not barred by obstacles which cannot be overcome by mutual considerateness, under the guidance of Him who is the Spirit alike of unity and truth." The Bishop was disappointed at the lack of specific mention of others besides Presbyterians, the more so because only recently he had arranged in New Haven a meeting at which the eminent Congregationalist, Dr. Newman Smyth, had read a remarkable paper on the subject of Unity.

"To my regret," says the Bishop, "I was not a member of the Committee on Reunion. When its Report, however, was brought into the Conference, I moved that there be inserted, after the sentence above quoted, an asterisk with the following footnote: 'A like assurance is expressed to such members of other non-episcopal Churches as, while loyally holding the faith, may also be looking to the Historic Episcopate as the bond of visible unity'. It had been decided that the Reports of Committees should, if adopted, be received without any change. My hope was that an exception might be made in regard to this proposed footnote. But I was not surprised when the Arch-

bishop, with entire courtesy, declined to entertain my motion. I had done what I could." Perhaps the Bishop was a little too optimistic if he thought that anything different from that which had been decided upon would be done. Anyway, it shows the Bishop's persistence in a matter which he regarded as right.

The summer of 1920 came and another Lambeth Conference was to be held. The Bishop wished to attend. He felt that it would be not only a privilege to do so, but, inasmuch as "an appointment of some importance" had been assigned to him, he felt that it was his duty to do so. And, consequently, he requested consent from the Standing Committee to be absent from the Diocese for that purpose. And thus the months of July, August and September were spent in England. But, as he says, it was not a holiday of idleness.

Of course his chief interest was in the sessions of the Lambeth Conference, which lasted from July 5th to August 7th. The appointment of some importance to which he referred was to be "the American speaker to introduce on the first morning of the Conference the subject of Christianity and International Relations." He was also a member of that Committee, on which there were five other American Bishops. The Chairman was the Archbishop of Brisbane, Most Rev. St. Clair G. A. Donaldson, D.D.

In reporting to his Diocesan Convention he says: "In the course of my address I advocated a League of Nations with due safeguarding of the provisions of our American Constitution . . . I still cherish hope of the participation of my country in an association of the nations in covenanted co-operation to guarantee the authority of public right and international law, and secure the world from menace to its peace." Bishop Brewster was genuinely interested in the League of Nations as the instrument to bring peace to the nations of the world, and to hold them in the ways of peace. And he maintained that view to the end.

In the report of the Committee it is stated that the "American Bishops of the Committee are cordially agreed in the principle of a League of Nations, but feel obliged to withhold their support of the existing covenant without certain reservations." Whether or not a great opportunity was missed here to bring the nations of the world into a federation for peace, no one

knows. What we do know is that the world could have been no worse off, if the League had become a reality.

Other honors came to the Bishop on this visit to the Lambeth Conference. As a Mayflower descendant he had a prominent part in the commemoration of the tercentenary of the sailing of that historic vessel. "Twice I was invited", he says, "and indeed announced, to preach on this subject in Westminster Abbey at the commemoration there. Previous engagements, however, prevented my acceptance. At Plymouth I shared in the celebration, on September 6th, of the sailing from that historic port three hundred years before: and on the preceding day I preached in old St. Andrew's Church to a congregation of two thousand persons, including the Mayor and Corporation present in their official robes out of respect to America." Truly, this visit was not a holiday of idleness, though if it had been it would have been well-deserved.

The matter of Christian Unity held a large place in the mind of this Lambeth Conference of 1920, and our General Convention of 1922 reflected that interest, for then was passed the Canon, *Of the Ordination of Deacons and Priests in Special Cases*. By this Canon the Church declared its "willingness to initiate action which may make possible the ordination as Deacons and as Priests of ministers of other Christian bodies", under conditions which are stated in the "Proposals for an Approach towards Unity", a document which soon came to be known as the *Concordat*. Ministers so ordained would not be required to give up or deny their fellowship or their ministry in the Communion to which they belong.

No one had a profounder and more sincere interest in the subject of Christian Unity than its able protagonist in the Congregational Church, Dr. Newman Smyth. He was rather anxious to make a test case of this Canon, and as Bishop Brewster had shown an interest in the whole matter, and arranged a meeting of various clergymen and laymen to which he invited Dr. Smyth to present his views on the subject, Dr. Smyth asked permission of the Bishop to send to him a young man who had either been ordained a Congregational minister, or was about to be ordained, thinking, and hoping perhaps, that here was a case for the application of this new Canon, that this young man might be, the first fruit of the *Concordat*.

The interview was held, and there was a cordial interchange of thoughts on the subject, but it was plainly apparent at once that the young man had not given any serious consideration to the matter, that he was not particularly concerned with this question of "double ordination", and the result was that nothing came of it. What the Bishop might have done had the conditions been favorable is, of course, not known, but he certainly had no provocation to pursue the matter beyond that initial interview. It is well to mention this here, in justice to the Bishop, because anyone happening to know about it, might be disposed to say, "Oh, yes, it was a very nice gesture, and nothing but a gesture." As a matter of fact, very few, if any, have availed themselves of the provision of the Canon.

If one runs through the Journals of the General Convention for the purpose of ascertaining what part the Bishop played in the Convention, and therefore in the general Church, he will find that he had his full share of responsibility, and contributed his measure of effort for the accomplishment of those things which come before the Convention and demand consideration.

Consecrated in 1897, the first Convention which he attended as Bishop was that of 1898, held in the City of Washington. He never missed a Convention until 1925, when his physician emphatically forbade him to go to New Orleans, where the Convention was held that year. This was more a precautionary measure than because of any serious incapacity at the moment.

During all those years we find him serving on various Committees and Commissions, sometimes as Chairman and again as a member. There were certain Committees or Commissions on which he served year after year, dealing with matters in which he was greatly interested, and on which, because of his knowledge and experience, he was well qualified to serve.

For several Conventions he was Chairman of the Commission on Social Service, and he was a member of the Commission on Faith and Order. In 1916 a Joint Commission was appointed to prepare a version of the Book of Common Prayer in the Italian language. Bishop Brewster was the Chairman of this Commission until his retirement. If we were seeking a reason for this it might be found in the fact that he was interested

in the Italian language, being an ardent student of Dante, and reading him in the original.

In 1922 a Committee was appointed to prepare the Pastoral Letter for the Convention of 1925. Ten Bishops were nominated, from which number three were elected by ballot to be the Committee to prepare the Letter. The three so chosen were Bishop Bratton of Mississippi, Bishop Brewster of Connecticut, and Bishop Manning of New York. But when 1925 came Bishop Brewster was compelled to write this letter:

“To the House of Bishops:

To my keen regret my physician forbids my taking the journey to New Orleans. Three times I have endeavored to secure a reversal of his judgment, but in vain.

Therefore I hereby resign as a Member of the Committee on the Pastoral Letter. At this distance I could not act as a member of the Committee and must conscientiously insist upon the acceptance of this resignation.

Chauncey B. Brewster,
Bishop of Connecticut.”

This is, of course, the record of routine matters, the record which any Bishop might have, but it is of interest to see the particular things in which Bishop Brewster was interested, for presumably assignment to important Committees was determined by that. Such is usually the case.

But the letter just quoted, while referring merely to a temporary condition, yet does indicate the way things are moving. The Bishop has assistance, but it is the assistance of a Suffragan Bishop. He can not delegate as much work to him as to a Coadjutor, and so in 1925, he asks for the election of a Bishop Coadjutor. He feels that the time has now come when a Coadjutor might well be elected. The reasons which compelled him to refrain from asking for the election of a Coadjutor at the outset do not now hold, and so he asks for a Coadjutor, not for his sake but for the work's sake, “because I have reached a

time of life when a man in command is not expected to keep his hand on the helm." Consequently, he gave his formal consent to such election, and, as provided by Canon, assigned to him his duties, retaining for himself the ecclesiastical authority.

The Convention proceeded to the election, but after twelve ballots no decision was reached. As the following day was Ascension, and many of the clergy had to return to their parishes, it was voted to adjourn and to request the President of the Convention to reassemble the Convention later on.

However, the matter remained in abeyance until the following year, when, at the Convention of 1926, the Suffragan Bishop, the Rt. Rev. Edward Campion Acheson, D.D., was elected the Coadjutor. It was a fitting and well-deserved promotion.

It was at this Convention that the Constitution of the Diocese was changed, so as to make it possible for the lay members to vote directly for their Bishop. Before that it had been their part to accept or reject the choice of the Clergy. That provision of the Constitution prevailed from the very first, reflecting, no doubt, the mind of Bishop Seabury, but not his mind alone, for those early Connecticut clergy were rather jealous of their ministerial prerogatives.

In his Convention Address for 1927 the Bishop announced the coming to America in the autumn of the Bishop of Aberdeen, the Rt. Rev. Frederick L. Deane, D.D., and the Very Rev. H. Erskine Hill, Provost of St. Andrew's, Aberdeen. They were coming with the hope of securing funds for a memorial to Bishop Seabury in the reconstruction of the Cathedral at Aberdeen. The Bishop assured them of our "unfailing remembrance and grateful appreciation in this Diocese, of what the Scottish Church there did for us and for the American Church, not only consecrating the first Bishop for the new world, but giving us the richest contribution to our Prayer Book."

These distinguished visitors were here on the anniversary of the consecration of Seabury, and they were the guests of Bishop Brewster and Bishop Acheson at a wonderful gathering in Woodbury, where Seabury was elected. It was a rare November day, and the occasion was one long to be remembered.

It was in the Glebe house at Woodbury, the home of the rector, the Rev. John Rutgers Marshall, where the election took

place. The old house had passed through many untoward vicissitudes. Its end seemed inevitable. And yet the consensus of opinion of those who knew its history was that it should be preserved as an honored shrine. Bishop Brewster put the matter into the hands of Bishop Acheson. He with characteristic energy enlisted the interest of others, particularly Miss Annie Burr Jennings, and the old house was beautifully restored, and stands to-day a sacred relic of the past, and a reminder of the faith and courage of the fathers. It was here on November 14th, 1927, that the Bishops welcomed their distinguished guests from Scotland.

Bishop Brewster had been the Diocesan for twenty-nine years, with all the cares and responsibilities the office entailed. His Coadjutor was firmly established in his position, and qualified by experience to assume the reins himself. And so the Bishop gave notice to his Convention in May 1928, that he intended to resign in the autumn so that his resignation might be acted upon at the approaching General Convention in October.

A Committee was appointed to prepare an appropriate message upon his retirement, and at a meeting of the Church Club, of the Diocese, held in New Haven, to which the clergy of the Diocese were invited and which many of them and a large number of laymen attended, it was presented to him. As this Testimonial so beautifully and truthfully expresses the feelings of the whole Diocese, and is in a measure biographical, it may properly find a place here in the story.

“To the Right Reverend Chauncey Bunce Brewster, D.D.,
Retiring Bishop of the Diocese of Connecticut.

Dear Bishop Brewster: -

On behalf of our Diocesan Convention and of our Church in Connecticut, and speaking in their name, we have the honor to tender to you this testimonial, expressing our regret at your retirement as Bishop of this Diocese.

Thirty-one years ago you were consecrated a Bishop in the Church of God, and assuming the duties and responsibilities imposed upon you by the laying on of

hands, you came back, after a long absence, to the home of your boyhood and early manhood.

At the time of your consecration you were admonished to stir up the grace of God in the spirit of power and soberness and love; you were also admonished to be to the flock of Christ, a shepherd, not a wolf; to feed them, to hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. During your long episcopate, longer than the average of those preceding yours, we can testify in all truth that you have done those things and many more. To your flock you have been a shepherd, ever watching over them in love and loyalty and bringing them to a fuller knowledge of the nobler things of life.

The care and oversight of all your people have possessed your heart and mind with constant devotion, while the welfare and interests of the clergy under your charge have been a matter of deep concern to you at all times.

Not alone in this way, however, have your labors been abundant. During your episcopate the number of communicants has nearly doubled, while the number of families and the number of baptized persons, representing the real membership of our Church in Connecticut, show a like increase. The material growth, also, has been no less marked than the spiritual.

Your retirement, dear Bishop, brings to us a deep regret, and we record it with feelings of sorrow and sadness. We rejoice, however, that the work that you have done has been built upon foundations safe and sure, and that for many years to come we shall continue to feel the influence of your personality, and find in an abiding sense of mutual love and friendship a cord that will bind us closely together.

We cannot forget the kindness and courtesy of Mrs. Brewster, and of other members of your family, during all this long period.

May God grant to you and to them many more

years of life, and may your happiness and peace increase as the years go by.

With affectionate regard,

E. Champion Acheson,
 J. Chauncey Linsley,
 William A. Beardsley,
 Elijah C. Johnson,
 Burton Mansfield,
 Committee."

And so comes to an end the active life of the Bishop, his life, that is, as Diocesan. And yet it would be far from the truth to think of him as henceforth leading a life of inaction. His modest reports to the Convention each year show how great was the assistance rendered to the Bishop of the Diocese, and how varied was the service he gave, and that without any compulsion to do so. In the matter of Confirmations alone his help was invaluable. After his retirement he confirmed five thousand five hundred and ninety-nine. On one occasion he confirmed a class of two hundred and one, a task which might well test the endurance of a younger man. He continued this service of assistance to the Bishop until he was incapacitated by illness. His last report appeared in the Journal of 1939.

At the close of that report, he says, having in mind the early consecration of a Bishop Coadjutor:—"As there may soon be no further need of my assistance, I relinquish the allowance generously made me. I am very grateful to be allowed to live in the house which has for so many years been my home. Nothing more than this, however, do I think I ought to accept from the Diocese." Of course he was allowed to live on in the house which had so long been his home, and there he died. The rest of his suggestion met with no favorable response from the Diocese.

When a Bishop resigns, and "continues to reside within the jurisdiction in which he formerly served as Bishop," he is privileged by Canon to elect whether he shall retain his vote in the General Convention, or in the Convention of the Diocese to which he belongs. Bishop Brewster chose to retain his vote in the General Convention. He gave no reason for this, though, of course, in his own mind he had a reason.

May we not, without any violent stretching of the imagination, assign a reason for it? It was characteristic of the man was it not? In no sense of the word was he parochial, limited, that is, in his outlook and interests—intensely loyal to the Diocese, yes, but before him always was the thought of the Church, the vision of it united and strong, strong because united, and it would be only natural for him to wish to continue to have a voice in those matters which directly concerned the welfare of the general Church.

Shortly after the Bishop came to the Diocese he was impressed with the need of some official organ both for the Diocese and for the Bishop. Always the matter of diocesan unity figured largely in his thought, and he felt that it would be greatly aided by the establishment of a diocesan paper. "The idea of one I have long cherished," he says. "It has seemed to me to be needed, practically, in the first place, for Diocesan news and information, as a means of communication with the Diocese and also between its different parts and several organizations." He was not interested merely in establishing another Church paper, but in the background of his mind, perhaps better in the foreground of it, was the deeper purpose of furthering the realization of Diocesan unity.

Consequently, on December 2nd, 1906, appeared the first issue of *The Connecticut Churchman*, with the Rev. George T. Linsley as the editor, appointed to the position, of course, by the Bishop. It was not the first time that a Church paper was published in the Diocese, but it had been a long time since the last issues of the older papers had appeared.

The Connecticut Churchman is still serving its purpose as outlined by Bishop Brewster, but like all such papers, unfortunately, it lacks the support which it ought to have from the Diocese, with the result that the note of its existence is literally diminuendo rather than crescendo, and that without any fault of those who have labored to carry it on. But the Bishop felt its importance, and by spoken and written word did what he could to commend it to clergy and people.

Once he asked one of his clergy, who was nothing if not delightfully frank, and could say anything and "get away with it", as the phrase is, if he ever read *The Connecticut Churchman*.

“Read it, my dear Bishop! Why when I am particularly restless, and can’t get to sleep, I start reading it, and almost at once I am peacefully and soundly sleeping.” That, of course, was not a serious estimate of the paper, and in no sense a harsh criticism of it, though there may have been just a shadow of criticism playing across the words. The Bishop would tell that on himself with great glee. He was something of a joker himself, and could appreciate a joke even when it was at his expense.

In 1938 Bishop Eudlong prepared a delightful surprise for the Bishop in recognition of his ninetieth birthday, and the fortieth anniversary of his consecration. At the Diocesan Dinner held in connection with the Annual Convention, which came midway between the two anniversaries, he presented to the Bishop a volume of congratulatory letters from every Bishop in the American Church, and another volume of letters from the clergy of the Diocese and from those who had served under him but were not now in the Diocese, and from prominent laymen, and from parishes in which he had served before his consecration. It was a gracious and happy marking of the two anniversaries.

Bishop Brewster in accepting the volumes gave some interesting reminiscences of his experiences as Bishop, which, unfortunately, were not a matter of record. But one thing his hearers learned was, that, if “Stone walls do not a prison make”, neither do fast-locked rectory doors, for in one instance when he was making his visit to a parish, both the rector and his wife went on into the church at his suggestion, as he was not quite ready, leaving him to follow. But there was some confusion as to the working of the door-locks, and the Bishop could not get out in the normal way. But if the door could not furnish an exit the window could and did, and the service went on as scheduled, and the children were properly confirmed on time, all unmindful of the lapse in Episcopal dignity which had just been perpetrated.

Bishop Brewster received the honorary degree of Doctor of Divinity from Trinity College in 1897, from Yale University in 1898, and from Wesleyan University in 1903. It will be of interest to record here the words with which the public orator, Prof. George R. Fisher, presented him for his degree at Yale,

his own *Alma Mater*, all the more interesting, because apparently the only place where they are preserved is in the daily press, which, now after only these few years, is fast crumbling to dust. The degree came to him while he was still Bishop Coadjutor. The citation addressed to President Timothy Dwight is as follows:—

“I have the honor to present to you, for the degree of Doctor of Divinity, the Rt. Rev. Chauncey Bunce Brewster, Bishop Coadjutor of the Diocese of Connecticut. He received the Bachelor’s degree at Yale in 1868. In the interval before his ordination he was a tutor in college and a student of theology at the Berkeley Divinity School, Middletown. Prior to his recent elevation to the Episcopate, and while in charge of important parishes, three of them in large cities, Bishop Brewster found time to verify the high expectations that his instructors had cherished respecting him as a scholar and writer. A little volume of sermons and certain miscellaneous discourses on Catholicity and other topics, bear witness to his gifts as a preacher. He has published, moreover, papers of a high order of merit, as timely as they are able, on themes relating to the foundations of religion and ethics. In them are discussed the subjects of pessimism, ancient and modern, including a criticism of Schopenhauer and Hartmann, the subject of the true theory of morals, and fallacious ideas concerning nature and the supernatural. Besides being abreast of the times in their range of thought, these essays are specially attractive as combining the fine literary taste that marked the author’s earliest productions with the philosophical discrimination of the mature student, whose ear is not deaf to the voices of the present time.”

Now what was the Bishop’s literary work, to which Professor Fisher referred in presenting him for his degree? It was not a large output, not nearly as large as one could wish, judging from the character of the work which we have. But in our scheme of things a Bishop leads a busy and somewhat broken life. With all the problems and anxieties attendant upon the administration of a Diocese as large as Connecticut, the oppor-

tunities for unhurried and undisturbed study, such as is necessary for the making of books, are few.

And this was all the more unfortunate in the case of Bishop Brewster, because he possessed the scholarly mind, clear, concise and polished in its workings, and a literary style which gave rare charm to his writings. In his sermons, his Convention Addresses, even in his conversations, he measured his words, so that the thought was clear and unobstructed.

In 1894, there appeared "The Key of Life", Good Friday Addresses, which he delivered in Grace Church, Brooklyn Heights, while he was still rector there. They were printed much as they were delivered, as there was "no attempt to change the informal character or the language of the addresses."

In 1901, there was published "Aspects of Revelation", the Baldwin Lectures for 1900. This Lectureship was established by Henry P. Baldwin of Detroit, Michigan, and his wife Sibyl A. Baldwin. The Lectures were to be delivered annually at the University of Michigan, by some "learned clergyman or other communicant of the Protestant Episcopal Church", upon nomination of the Bishop of Michigan, who at that time was the Rt. Rev. Samuel Smith Harris, D.D. It was to his successor, the Rt. Rev. Thomas Frederick Davies, D.D., that the volume was gracefully dedicated. In his Preface the author says that "the lectures were prepared primarily for the audience presupposed by the terms of the foundation—an audience of college students, intelligent and thoughtful, but not versed in theology."

And then in 1905, appeared "The Catholic Ideal of the Church", an Essay toward Christian Unity. It is not surprising, in view of his well-known interest in the subject of Christian Unity, that he should have left something on that subject. In his sermons and Convention Addresses it was a frequent topic for discussion.

And finally in 1912, there was published "The Kingdom of God and American Life." Here are included sermons and papers prepared for various occasions: one chapter, "The Church and the Social Ideal", appeared in the *North American Review*, for April 1910, and was reprinted without change. These Essays show the author's mind working along the practical lines

of Christian Socialism. He was not afraid of the word, even though it sent a chill down the spine of those who had but a poor understanding of "brotherhood between man and man and between class and class." It was the frankly-expressed belief of the Bishop that "The problem that immediately confronts the Church is not to Christianize Socialism, but first to socialize Christians, until their ideal principles shall be real and ruling principles."

In addition to these volumes mentioned there were many sermons and addresses and papers printed, so that all in all his literary output was by no means inconsiderable. And, as was said before, we could wish that greater leisure had been his, so that he could have given freer play to his literary tastes.

No account of the Bishop's life could make any pretense to completeness which did not stress the element of loyalty in his make-up. To his clergy he was loyal through and through. Their interests were always near to his heart. He knew the slender stipends upon which many had to live, and he did not hesitate to urge upon the people their duty to increase those stipends, and to pay them regularly.

But not alone to his clergy and his friends was he loyal. He was loyal to the institutions which had fitted him for his life work. He had graduated at Yale College, and to Yale went a devotion that did not grow dim with the passing of the years. After his return to this region, probably few Commencements were missed by him. Love for his *Alma Mater* irresistibly drew him back, when his appointments permitted.

But if any distinction can be made it was to Berkeley Divinity School, "the school of the prophets", where he was trained for his work in the ministry, that special devotion went out. His life had been lived in the School when it was still in Middletown. Did the change to New Haven dampen his ardor for it? It was the Berkeley Divinity School in New Haven, even as it was the Berkeley Divinity School in Middletown. And though it may have caused a pang of regret to abandon old and precious associations, associations and memories which gathered around its founder, Bishop Williams, yet Bishop Brewster did not abate one jot or tittle of his affection for the School.

As Bishop of the Diocese he was *ex officio* President of the

Board of Trustees, and of the School, and always he was present at the meetings, even in later years when his presence was not required by any official connection with the School. Of course after his retirement as Bishop he became a member of the Board of Trustees by election.

His faith and courage in the dark days which every institution experiences sooner or later, put to shame the timidity of those who did not have quite the same faith and courage. It is no wonder then that every Berkeley man loved the Bishop. And when the School acquired from the University the building known as "Sachem Hall", which stands right in the center of the block where its main buildings are, it is no wonder that to that building was given the name of Brewster Hall. The Bishop could not be present at the opening and dedication of the building, September 24th, 1940, but there came this message from him, "Berkeley Divinity School has always been, and still is, very dear to me." That was written with his own hand on his ninety-second birthday.

On June 20th, 1893, the Bishop married Miss Alice Tucker Stephenson of East Orange, N.J., the daughter of George Storer and Ellen Tucker Stephenson. By this marriage there was one child, a daughter, Eleanor Longfellow Brewster, who, after her mother's death, became the capable and gracious hostess of the Bishop's home.

In the summer of 1932, the Bishop, with Mrs. Brewster, went abroad for his vacation. While they were in Paris, a cab in which they were riding on the Champs Elysees was run into, and Mrs. Brewster received injuries from which she did not recover, dying September 14th, four days after the accident. The Bishop was uninjured. And thus a second time came a bitter sorrow into his life. Mrs. Brewster was a most attractive woman, bright and charming, in every way fitted to be the first lady of the Diocese, "a perfect woman nobly planned," love's beautiful tribute on the cross that marks her place of burial.

The Bishop was the eldest in a family of seven children, four sons and three daughters. Three of the sons followed their father into the ministry of the Episcopal Church, Chauncey Bunce, William Joseph, and Benjamin. Benjamin became the Bishop of Maine, William, a Priest in the Diocese of Connecticut,

where he has served all of his ministry. The daughters were Letitia, Mary, who married Frank Chapman, and Rebecca, who married John A. Garver, a graduate of Yale in the class of 1875.

Such, then, are the salient facts in the life of Bishop Chauncey Bunce Brewster. It is not a sensational story, but it is the story of a life well-lived and of work well-done. Bishop Brewster gave full proof of his ministry, richly fulfilled the early predictions regarding him, and, as Professor Fisher said, in presenting him for his degree, "found time to verify the high expectations that his instructors had cherished respecting him as a scholar and writer." And Dr. E.E. Beardsley, historian of the Episcopal Church in Connecticut, has this entry in his diary for June 2nd, 1872,—“The Rev. C. B. Brewster, a deacon ordained at Middletown on Wednesday last, preached a logical and well written sermon on the text, ‘Fear God and keep his commandments,’ etc. He promises to make a shining light in the church.” It was early to make predictions, but Dr. Beardsley was a prophet who, in this case, read the signs aright.

In his response to the Address of Welcome on the day of his consecration, he told of an old woman in his first parish who was enthusiastic in her praises of the preaching of the Bishop. He was very old, and of weak voice, and she was hard of hearing, and sat by the door. I asked her, “Well, but can you hear him?” “Oh, no,” she replied, “I can’t hear a word, but then, I know his *meanin*’s good!” Of course it was his hope that whatever he did they would remember that his *meanin*, was good. And as we study the record of his Episcopate, we are bound to acknowledge that that hope was realized. His people understood that his thought was for the Diocese, his energy spent in its behalf.

A few words in conclusion of a more intimate and personal nature. The Bishop was the Christian gentleman instinctively, innately. It was not a matter of outward polish, of something learned. It was of the essence of his nature, not something separate and apart from it, but the very thing itself. Master of a quick and quiet humor he could puncture insincerity with a gentle reproof which was effective yet left no sting. In conversation he was ever ready with the bright word, and as he went in and out of the homes of his people he was a welcome

guest, unaffected in his bearing as he was gracious in his manner.

The Bishop often went for his vacation to the White Mountains. In the summer of 1938 he was at Chocorua, N.H. On August 9th he was seized with an illness which necessitated a serious operation. In due time he was able to return to his home in Hartford, but his work was over. And well it might be, for he was ninety years old when he was stricken down.

But not yet was his course run. For more than two years and a half his wonderful constitution bore him up, and in the quiet seclusion of his home at Hartford he awaited his end which came on April 9th, 1941. Had he lived until September 5th, he would have been ninety-three years old. He was the last surviving member of his class at Yale, as he was of his class at Berkeley Divinity School, and in point of graduation he was the oldest alumnus both of Yale and of Berkeley, at the time of his death. And in the House of Bishops only two surpassed him in length of service, Bishop Lawrence of Massachusetts and Bishop Rowe of Alaska. Truly it could be said of him that

“Plain patient work fulfilled that length of life.”

In the Cathedral, which he had done so much to establish, and which was so near to his heart, the final services were said, and his body was taken to New Haven, there to be placed among those whom he had loved in life, there to await the Resurrection morn.

