CONNECTICUT had been founded by tough-minded Puritans who were determined to build a new English Canaan from which Episcopacy was to be forever excluded. And for a while it seemed as if the Congregationalist alliance between minister and magistrate would keep both Anglican and Papist from ever gaining a foothold in the “Land of Steady Habits.” For over half a century the Congregational Establishment was not seriously challenged, but when opposition finally came it was of such a nature as to bring violent reaction, the effects of which were to be felt well into the nineteenth century.

In 1707, the first Anglican mission was organized in the colony, and during the next seventy years there was much missionary activity by the Society for the Propagation of the Gospel in Foreign Parts, the great Anglican missionary society which had been incorporated in 1701. By the outbreak of the American Revolution, there were over forty missions, twenty clergy, and between 2,500 and 3,000 Church of England families.¹

The growth of Episcopacy in Connecticut had been in spite of difficulties.² In 1708, the Connecticut Assembly passed an “Act of Toleration,” which in many of its details resembled the English Act of 1689 in that it gave much the same immunities to non-Congregationalists as the English had given to non-Anglicans. Although they recognized the legal existence of Anglicanism in the colony, the Connecticut authorities still were allowed to collect the ecclesiastical taxes for the support of meeting house and minister. Those who refused to pay were fined, jailed, and often roughly handled on the way to prison. Thus, what was labeled an “Act of Toleration” was the law under which Anglicans were actually persecuted. Also, there were more subtle ways to embarrass the Churchmen, for the numerous “public days of humiliation and prayer” fell by more than mere coincidence upon the great feast days of the Christian Kalender. Needless to say, Anglican instruction—whether religious or secular—was discouraged.

True, there were slight relaxations of the law during the century, but these hardly made first-class citizens of the Anglicans. In 1727, the Anglicans were permitted by legislative act to pay the ecclesiastical taxes to the support of their own church. The act, however, specified that only such parishes as had a “resident minister” could claim the exemption and, as the S. P. G. missionaries invariably served in a number of places, the church of the missionary’s town of residence alone seems to have benefited.

Whatever may have been the official attitude, Anglicanism was attractive to many Connecticut people. The “Great Awakening,” the great revival of religion which reached its high point in the winter of 1740–1741, had split the Congregationalists into two mutually hostile factions: the New Lights who favored the emotionalism of the revival and the Old Lights who opposed it. Many Congregationalists, wishing a plague o’ both houses, found a more peaceful spiritual home among the Anglicans.³ But the most compelling attraction was to those Congregational ministers who, having read deeply in Anglican History and Theology, came to doubt the validity of their orders and undertook the long sea voyage to England where they were ordained priests in the
Church of England and then returned to Connecticut to take up the missionary work of the S. P. G.

These "converts" were the backbone of the Church in Connecticut and, in attempting to justify their new position to their former ministerial brethren, they ably stated the special claims of the Church to which they had been led by intellectual and rational processes. These "converts" brought much to Connecticut Anglicanism and, having been brought up in a tradition of an educated ministry, it, too, soon became part of the Anglican attitude of Connecticut.

As Yale College was the institution which had trained most of Connecticut's Congregational ministers, it is not difficult to understand that at the close of the American Revolution more than two-thirds of the fourteen Anglican clergy in Connecticut were Yale graduates. Nor, in view of the situation just described, should there be any difficulty in understanding that these men had little affection for Alma Mater.

But Yale College had a major, albeit accidental, role in the early successes of Episcopacy in Connecticut. In the early 1720's, several members of the Yale community were introduced to Anglican theology through a collection of books which had recently been gathered for the college by Jeremy Dummer and Sir John Davie. Rector Timothy Cutler, Tutor Daniel Browne, and Samuel Johnson and James Wetmore, Congregational pastors at West Haven and North Haven, respectively, had met together to discuss the writings of the Anglican divines and had been led to declare for the Church of England. Each was dismissed from his post and the four went to England where, early in 1723, they were priested by the Bishop of Norwich. Although Johnson was the only one to return to Connecticut, the "Yale defection," as it was called, "shook," as a Congregationalist writer put it, "Congregationalism throughout New England like an earthquake, and filled its friends with terror and apprehension." In language less dramatic, it may be said that the "defection" caused the Congregational authorities at Yale to exercise a new vigilance lest the disaster be repeated. The books that had whetted the appetite of Cutler and the others for Anglican learning were kept under lock and key, and in 1753 a stringent test was fixed by the Yale Corporation by which the president, tutors, and all other officers were obliged to attest to the orthodoxy of their beliefs. Thus, Yale proclaimed her understandable hostility to Episcopacy! And the hostility was not soon to abate.

Yet, a lack of enthusiasm for Yale College did not cause the Anglican clergy of Connecticut to return discourtesies. They could have hardly afforded to, for where but to Yale could they send their own sons for collegiate education? In 1748, there were at Yale ten candidates for degrees who were members of the Church of England. Of these, one was the son of Samuel Johnson and another was Samuel Seabury, Jr., who was later to become the first Bishop of Connecticut. At Yale, the instruction was from an orthodox Congregationalist point of view and attendance at the worship of the Congregational meeting house was obligatory, but these disadvantages were small compared with any practical alternative. The English universities were 3,000 miles away, and the expense of sending a son to Oxford or Cam-

Samuel Seabury
bridge was too great for a missionary who was trying to make financial ends meet on the modest salary granted by the S. P. G. The College of William and Mary in Virginia, although an Anglican establishment, was also too distant to be of real service to Connecticut Churchmen, and King's College (now Columbia) in New York, also an Anglican institution from its founding in 1754, had remained quite small and appealed chiefly to a local clientel.

With the possibilities for a distinctly Anglican education on the collegiate level thus precluded, the clergy of Connecticut made the most of their opportunities to offer instruction with an Anglican "slant" at both the pre-college and post-college levels. Many clergymen followed the Congregationalist practice (one learned from their own experience) of preparing some of the more promising boys from the parish for college. In like fashion, the ordained clergy directed the theological training of candidates for Holy Orders for a period of time before their going to England for ordination and, although the course of study was perhaps more-or-less perfunctory and often a matter of only several weeks or, at best, several months, the candidate was at least exposed to some of the Anglican classics and enjoyed a close association with a priest of both learning and conviction.

Before the Revolution there were parish schools at Stratford, North Groton, and Fairfield. The parish school, of course, had its limitations, for the instruction was divided between the overworked S. P. G. missionary and a poorly-paid and perhaps not-too-well educated lay schoolmaster. Nevertheless, such church families as were able to avail themselves of the parish schools must have had some satisfaction in the knowledge that their children were being indoctrinated in the tenets of the Anglican faith. But useful as were the parish schools (in such communities as could afford them), they did not provide the secondary, collegiate, and theological education which the well-being of the Church in Connecticut demanded.

Not until after the consecration of Samuel Seabury as Bishop of Connecticut in 1784 was any serious thought given to the establishment of an Episcopalian college in Connecticut. By 1788, however, Bishop Seabury was able to write to the Bishop of Edinburgh that plans were under way to raise £1,400 or £1,500 so that by the summer of 1789 an academy could be established in Connecticut "for the education of our own clergy... and for fitting young gentlemen for the various occupations of life." Although a committee was appointed by Bishop Seabury to outline a curriculum and to devise a plan for the school's government and, although a subscription list had been opened, the pledges fell far short of the goal and the project was, for the time being, abandoned. Bishop Seabury and his clergy continued to agitate for an Episcopalian school and to point up the uncongenial atmosphere at Yale. While the promoters of an Episcopal institution of the higher learning invariably referred to their objective as an "academy," the real plan was to establish a "college" which would offer preparatory, collegiate, and theological education.

In 1792, the matter of an "academy" was again brought to the attention of the Church when on February 15 the Convention at East Haddam appointed a committee to consider plans for establishing such an institution. This committee never functioned, but a new committee—this time made up of some of the most ardent promoters of an academy—was appointed on June 4, 1794. This group immediately set to work and, in response to the committee's request, a permanent committee of three clergy and six laymen was appointed to carry out the resolutions of the Convention. The committee canvassed the several towns of the state as to interest in locating the school. In June, 1795, Cheshire was selected by the committee as the location, probably because Cheshire had made the most generous offer to provide land, buildings, and support for the school's faculty. As principal of the Episcopal Academy of Connecticut, the committee appointed the Reverend John Bowden, who had for several years conducted a successful school at Stratford.

Because of Congregationalist opposition, however, no attempt was made to incorporate the
Episcopal Academy. Already the Connecticut Anglicans had been thwarted (and were to be thwarted again) in their efforts to secure a charter for a fund for the support of the Bishop of Connecticut, and the Connecticut legislators, having spoken against the Bishop’s Fund, would most certainly have denied a charter to a potential rival of Yale College. It was this fear which also prompted the decision to call the institution an “academy,” and this despite the strong feeling in some quarters of the Church that, as “Seabury College,” the new institution would have been a fitting memorial to the Bishop who had died in February of 1796.

In lieu of a charter, the Convention of May 6, 1796, drew up a “Constitution,” but a strange document it was for an institution to be known as an “academy.” Article 7 of the Constitution provided for instruction in “the English language, Philosophy, Mathematics, History, and every other science usually taught at colleges;” likewise the dead languages such as Greek and Latin. Even more ambitious was Article 8 which provided that “the principal may at any time . . . procure any gentleman, eminent in Divinity, Law, or Physic, to read lectures in these branches respectively, provided a fund be secured for the purpose.” Thus, all that would prevent the “academy” from becoming a full-fledged “university” of the European style with faculties of Arts, Medicine, Law, and Theology would be the “fund” for the purpose.

When the fall term opened in 1796, however, the “Academy” was in reality a much more modest institution than the Constitution had assumed. The Academy boasted a tract of land, one small building, a faculty of two, perhaps a score of students, and a small collection of books, some of which were labeled “Seabury College in Connecticut.”

Pupils were admitted to the Episcopal Academy without reference to age or previous preparation, and the range of instruction was upward from the most rudimentary branches. Many of the students were in the English Department, in which were taught Reading, Writing, Arithmetic, Spelling, Geography, English Grammar, the Episcopalian Catechism, Bookkeeping, Greek Grammar, and Latin through four books of Caesar and Virgil. In the Classical Department – the heart of the school which was really a combination of preparatory school, New England academy, and junior college – were taught (as the principal put it in 1819) “all the branches of Literature commonly taught in colleges.” The Classical Department’s curriculum paralleled the offerings of the New England colleges of the time and included the major Latin authors, Greek, Mathematics, Natural Science, Philosophy, Rhetoric, Logic, Moral Philosophy, and Geography. Theological study was also offered by the principal to those who had completed the classical course or its equivalent.

The founding of the Episcopal Academy of Connecticut was not a perfect solution to the problem of providing Episcopalian higher education on the collegiate and theological levels. Perhaps the name “Episcopal Academy” was the institution’s greatest obstacle to success, but of little less significance was the fact that whatever the quality of the instruction, and on whatever level instruction was offered, the Academy could confer no degrees. In 1804, the Trustees, in their annual visitation of the school, examined the students and declared themselves well-satisfied that the work of the advanced courses was of college calibre. The colleges, too, recognized the work of the Episcopal Academy by granting the graduates of the Classical Department full sophomore or junior class standing and here Yale was, for once, generous, for the college which was the greatest opponent of Episcopalianism and Episcopalian higher education granted “advanced standing” to no fewer than seven Academy graduates between 1799 and 1823. William A. Beardsley further observed that before 1826 forty-nine Episcopal clergymen received either all or part of their formal education at the Episcopal Academy of Connecticut. Actually, a number of the graduates of the Classical Department who did not immediately (or ever) go on to degree-granting colleges stayed on at the Academy to read Theology for a year or two before being presented for Deacon’s Orders.
The success which the Episcopal Academy enjoyed as an institution of the higher learning was, thus, obviously limited. Although college work constituted an important part of the school's offerings, the institution remained an academy. Always there was the problem of raising sufficient funds even to operate on the secondary level. Tuition fees were ridiculously low and the school received little direct support from either the Cheshire community or the Episcopal Church. Consequently, the Academy Trustees were forced, on occasion, to resort to house-to-house solicitation, to a lottery, and to appeals to public benefaction. None of these was sufficient to put the institution on a sound financial footing. Tuition fees were ridiculously low and the school received little direct support from either the Cheshire community or the Episcopal Church. Consequently, the Academy Trustees were forced, on occasion, to resort to house-to-house solicitation, to a lottery, and to appeals to public benefaction. None of these was sufficient to put the institution on a sound financial footing. Scientific apparatus was usually in short supply and, as late as 1819, the Academy library consisted of 177 volumes of "odds and ends" which had been donated from clerical libraries.

This lack of support, which was both cause and effect so far as the academic success (or lack of success) of the school was concerned, was not the only factor in preventing the full development of a college or university in Cheshire. The Congregationalist opposition, which had obliged the Academy promoters to begin their school without benefit of charter, persisted, but the Connecticut Episcopalians were just as persistent. To each session of the Connecticut General Assembly they submitted requests for charters for a Bishop's Fund and for the Academy. In view of the legislators' dread of "Prelacy," the Bishop's Fund fared better than the Academy. In 1796, a bill to incorporate the Bishop's Fund passed the Lower House but failed in the Council, and in 1797 a similar bill was defeated. In 1798, however, and perhaps to the surprise of many, the Assembly voted the incorporation of the Bishop's Fund. The success of the Bishop's Fund was the opening wedge, and in 1801 the Connecticut legislators granted the much-desired charter for the Academy. But again the success was a partial one, the charter being, unfortunately, for an "academy" and not for a "college." The Connecticut Episcopalians, however, accepted their limited victory and immediately took steps to have the charter amended. In 1804, the Convention recommended that the Academy Trustees "apply to the General Assembly at their next session, for a Charter empowering them to give degrees in Arts, Divinity, and Law, and to enjoy all other privileges usually granted to Colleges." The Assembly turned a deaf ear to the plea, but in 1810 the Trustees again petitioned the legislature for a college charter, and this time they added the further request that the institution's name be changed to the "Episcopal College of Connecticut" so that it might be in name what it had long been in fact. Again, the wishes of the Connecticut Episcopalians were ignored and the petition was denied.

In June of 1811, the Convention once more directed the Academy Trustees to petition the General Assembly for a college charter for the Academy. Although the petition was again in vain, the Church was about to set out on a more ambitious course, and one entirely independent of the Academy. Even though the Diocese of Connecticut had given little material support to the Academy, the school was definitely a Diocesan one. The Diocesan Convention elected the
Trustees and, from time to time, the Convention concerned itself with the internal affairs of the institution. Now the fact that the interest in the Academy had been purely local within the Diocese was not by design. Attempts to raise funds for the Academy's support in New York and in Europe had met with no success and it was, thus, more-or-less by default that the Academy remained a Diocesan, rather than a General, institution.

The first hope of a wider recognition of the Academy came in 1811 when the General Convention of the Episcopal Church held in New Haven noted "with satisfaction that the Convention of the Church in Connecticut are engaged in obtaining for the Episcopal Academy in Cheshire a charter, empowering the Trustees to grant degrees; and this Convention do express their earnest wish for the success of this measure." If it seemed at the time that General encouragement for an Episcopalian college was to be forthcoming, such, unfortunately, was not to be the case. Rather, the General Convention turned its attention to the establishing of a theological seminary and this diverting, albeit laudable, interest occupied the educational attention of the General Convention until the founding of the General Theological Seminary in New York City in 1817.

Meanwhile, within the Diocese, but without Diocesan direction, several perhaps not altogether unrelated steps were taken toward the establishment of a new Episcopal college. At a parish meeting at Christ Church, Hartford, on "March 3, 1813, Charles Sigourney, Samuel Tudor, Jr., and Thomas Glover were appointed to confer, advise, or correspond with any other committee or body of persons interested, on the subject of an application which is to be made this spring to the legislature for liberty to establish an Episcopal College in this State." The other step taken at almost this same time was much less obvious, but it was directed toward the same end. A number of well-to-do Episcopalians were working out a rather grandiose plan whereby both their own economic ends and the cause of higher education in Connecticut could be served. Bishop Jarvis's death in May, 1813, had brought an end to the efforts to raise the Episcopal Academy to college level and, in a sense, the Bishop's demise had cleared the way for action independent of the Diocese. The plan devised was a most ingenious one and was an attempt to bypass both elements in Connecticut hostile to the idea of an Episcopal college (the General Assembly and Yale College), and the scheme centered about, of all things, a bank!

The Phoenix Bank was founded at Hartford early in 1814 by Episcopalian laymen. In their petition to the Connecticut General Assembly for a charter of incorporation, the officers of the Phoenix Bank offered to the state of Connecticut a "Bonus" of $50,000 which was to be divided between the Medical Department of Yale College, the Bishop's Fund, and "any purpose whatever, which to your Honours may seem best." The proposal was not one intended primarily to benefit Yale, but the officers of the Phoenix Bank realized that without generous provision for the institution of the Congregational Establishment the legislators would not act favorably in the
case of the Bishop's Fund and the other "purpose" of the petition which was really an Episcopal college.52

In May, 1814, the General Assembly granted a charter to the Phoenix Bank. The capital stock was to be $1,000,000 and as shares were purchased, payments to total $50,000 were to be made to the state of Connecticut.53 Immediately, the Yale Corporation and the Trustees of the Bishop's Fund applied for financial grants from the state to be paid from the money coming into the Treasury from the Phoenix Bank. The Assembly promptly voted $20,000 to Yale. Although a bill to give $10,000 to the Bishop's Fund passed the Upper House, the Lower House refused to concur and the Episcopalians found that this elaborate scheme of legislative bribery had brought them absolutely nothing!

The outcome of the Bishop's Bonus affair led to a violent newspaper controversy which was carried on through late 1815 and early 1816 in the pages of The Connecticut Herald, a Federalist journal of secondary rank54 published by Oliver Steele in New Haven. Of the fifteen exchanges in the Herald, both Episcopalians and Congregationalists stated their cases. The Episcopalians made clear that to deny the Bishop's Fund its share of the Phoenix Bank "bonus" was a gross miscarriage of justice and a flagrant disregard of the Anglican minority in favor of Congregationalist-controlled Yale.55 The Congregational polemicists vigorously defended the religious test at Yale and the favored position of the Congregational Churches in the state.56 Much heat was generated in the course of the controversy and, fortunately, too, much light was shed upon the ecclesiastical situation in Connecticut. The Episcopalians insisted that as citizens of a republic they had full right to provide instruction on the collegiate level, and that unless provisions were made for Anglican education similar to that enjoyed by the Congregationalists at Yale, justice was being denied.57 The Congregationalists, on the other hand, insisted that no Episcopalian should object to the Yale test— and this despite the fact that the test kept Episcopalians from accepting appointments to the Yale faculty—and that nothing would induce the Establishment to retreat from its refusal to permit the creation of an Episcopal college.58

The ramifications of the Bonus controversy were many, but it was, perhaps, in the matter of Connecticut politics that the most immediate effects were felt. Traditionally, the Episcopalians— representing, of course, a conservative element in Connecticut society—had supported the Federalist Party, and it was the conservative Anglican support which had enabled the Federalists to remain the dominant party in the state long after Federalism had disappeared elsewhere. In a way, the Episcopalians had been the dupes of the Congregationalists, as Connecticut Federalism was the political pillar of the Congregational Establishment. The failure of the Episcopalians to receive the Bishop’s Bonus, however, turned the Episcopalians from their former Federalist support to a fusion of Republicans and Protestant sectarians known as the Tolerationist Party. By the summer of 1816, the Tolerationist Party was a well-organized group. The Republican minority provided the working organization, Episcopalians supplied the leadership, and Methodists and Baptists gave voting strength. So effective was the new political alliance that in the September election the Tolerationists won 87 seats in the Assembly to the Federalists' 114.59

The Tolerationist victory at the polls in 1816 frightened the Congregational Federalists, and the Standing Order adopted a conciliatory policy. The Assembly immediately passed a Bonus Act, "an Act for the Support of Literature and Religion," which appropriated $14,500 due Connecticut from the Federal Government for Connecticut's expenses incurred in the national interest during the recent war with Great Britain. As divided among the religious interests and Yale College, the Congregational Societies in the state received one-third; the Trustees of the Bishop's Fund received one-seventh; the Baptists, through a committee of trustees named for the purpose, received one-eighth; Methodist trustees received one-twelfth; Yale received one-sixth; and the remaining one-sixth was to remain in the Treasury. Obviously, this was an attempt
by the much-reduced Federalist majority in the Assembly to salve the wound of the loss of the Phoenix Bank bonus. Yale, however, was the only party to be satisfied. The Congregationalists thought that their share was too small in consideration of their large numbers, the Episcopalians regarded their $2,070 as poor compensation for the Phoenix loss, and the Baptists and Methodists regarded their small share as an insult. The whole "Bonus" plan merely accentuated sectarian bickerings, and the disorders actually hastened the ultimate Federalist downfall. In the state election of 1817, all religious elements outside the Congregational Establishment united forces, and the Tolerationists won both the governorship and a large majority in the Assembly. A year later the Council, too, passed into Tolerationist control.

While these political developments were unfolding, the movement toward establishing an Episcopalian college was gathering momentum. In June, 1816, the Diocesan Convention appointed the Rev. Philander Chase, the Rev. Daniel Burhans, Charles Sigourney, Asa Chapman, and Nathan Smith, Esqrs., as "a committee to prepare a petition, in the name and behalf of the Convention, to the General Assembly, at their next session, to be holden at New Haven in October next, to obtain an act of incorporation and charter for an Episcopal College, to be erected in this Diocese, and to pursue all proper measures for the obtaining a grant of said petition, provided they should think it expedient to present it at said session." For some reason, however, the committee did not find it expedient to present the petition, and the committee was continued by the Convention in 1817.

Now the same Convention which appointed Philander Chase to head the committee to petition for a college charter also invited the Right Reverend John Henry Hobart of the Diocese of New York to perform the Episcopal Offices in the Diocese of Connecticut pending the election of a successor to Bishop Jarvis. Chase was a member of the Evangelical party of the Episcopal Church, and Hobart had already lent his name to what was known as "Hobartian High-Churchmanship." Chase decided that even with Hobart as visiting Bishop the Diocese would not be large enough for the two of them. Wherefore, he resigned the rectorship of Christ Church, Hartford, and set out for the missionary field in Ohio. Perhaps the reason for the committee's failure to carry out its instruction to petition for an Episcopal College may be found in Chase's hasty departure from the Diocese. On February 16, 1817, the rector of Christ Church submitted his resignation, and on March 2 he celebrated the Holy Communion for the last time. Thus, the committee's chairman was winding up his affairs within the Diocese at the time when his services were most needed. It might be added, too, that the second member of the committee, the Rev. Daniel Burhans, was occupied during much of this time with the interests of the General Seminary, having been appointed to visit churches in New Hampshire, Massachusetts, Vermont, Rhode Island, and Connecticut in the interest of the Seminary. Although sickness and a death in his family prevented his carrying out the mission, he accepted a time-consuming appointment to the Seminary's Board of Trustees in addition to his place on the Board of Trustees of the Episcopal Academy. Perhaps the three laymen who comprised the remainder of the committee did not feel competent to speak for the Church.

The Convention continued the committee for still another year in 1818. By then, it would seem, the chartering of an Episcopalian college would have been an easy matter. The Episcopalians and their Tolerationist friends were in a majority in the legislature, and Jonathan Ingersoll—the first Episcopalian to hold an elective office in Connecticut—was lieutenant-governor. Also, the new State Constitution, which marked the completion of the internal revolution in the state, once and for all disestablished the Congregational Churches and at last made full citizens of all Christians. Nevertheless, the committee still did not carry out its instructions. Apart from the absence of Philander Chase and the preoccupation of Daniel Burhans, there were still other events which may account for the committee's inactivity. In 1819, the Reverend Thomas Church
Brownell of Trinity Church, New York, was elected Bishop of Connecticut, and the committee may well have preferred to learn the wishes of the new Bishop before proceeding with their petition. Then, too, the Diocese had once more become involved in the affairs of the Episcopal Academy at Cheshire. The Convention in 1819 had heard a detailed report on the academic and financial situation at the Academy and the committee of the Convention which had conducted the investigation urged the "united and zealous patronage" of the Diocese. In the spring of 1820, Bishop Brownell, as one of the first acts upon his arrival in the Diocese, visited the Academy, and in his Episcopal Address to the Convention of that year he commented on the industry and fidelity of the faculty. Indeed, it may have seemed that the plan to secure a collegiate charter for the Academy was about to be revived. Once again, however, Diocesan interest in the Academy was a passing one, for in September of 1820 the relocation of the General Seminary in New Haven gave Connecticut Churchmen a much more exciting challenge than either a struggling academy or a college yet unborn.

The General Convention had located the Seminary in New York, but for some reason the institution failed to flourish. In 1820, General Convention voted to move the Seminary to New Haven. Strangely enough, the principal reason given for the transfer was the hope of making use of the Yale College library and of the Seminary family attending the public lectures of the College. The removal of the Seminary to Connecticut had an immediate effect upon the educational plans of the Diocese. Bishop Brownell, who had been serving as rector of Christ Church, Hartford, resigned his Hartford rectory for that of Trinity Church, New Haven. As Bishop of the Diocese in which the Seminary was located, Bishop Brownell enjoyed a favored place on the Board of Trustees and, as he had previously taught at Union College in Schenectady from 1805 to 1811, he welcomed the opportunity to teach gratuitously in the new Seminary. In his Episcopal Address to the Diocesan Convention of 1820, Bishop Brownell urged Connecticut clergy and laity to take the lead in patronage and support of the Seminary. The Diocese responded quickly to the Bishop's urgings. Measures were at once taken to endow a Connecticut Professorship, and the Convention resolved that societies be established throughout the Diocese to provide scholarships for needy seminarians. Toward the Connecticut (or Seabury) Professorship, several Connecticut Churchmen had pledged $3,700, one of the subscriptions being for $1,000 and four for $500 each.

But the Seminary had hardly been opened in New Haven when the General Convention returned the institution to New York City. Jacob Sherred, a vestryman of Trinity Church, had bequeathed $60,000 for the benefit of an Episcopal theological seminary to be located in New York City and his will stated that the sum, a large one for 1821, could be given to a school under control of either the General Convention or the Diocese of New York. Bishop Hobart had resented the removal of the General Seminary from his diocese and, under his direction, a small diocesan institution had been opened as a rival to the General Seminary. The Sherred bequest, however, resulted in a compromise. Bishop Hobart was eager to have the General Seminary return to his diocese, and both the General Convention and the Seminary Trustees lost no time in voting to return to New York. Bishop Brownell was, of course, obliged to end his short career as a Professor of Theology, and he doubtless had regrets upon seeing the immediate supervision of the Seminary pass into the hands of Bishop Hobart. In his Episcopal Address of 1822, however, he expressed to the Diocesan Convention his hope that the new location would "have a tendency to harmonize all discordant opinions" on the subject of the General Seminary.

Much as the Episcopalians of Connecticut may have wished to keep the General Seminary within the bounds of the Diocese, the return to New York was of benefit to both the Seminary and the Diocese. In view of the strained relations between Yale and the Episcopalians, it is doubtful whether the hoped-for advantages could have been realized. In justifying the return to New
York, Bishop Hobart pointed out that New York City was the logical location for the General Seminary where, because of its proximity to Columbia College, there would be advantages to be found in no other place. This was, indeed, a much better hope than with hostile Yale.

So far as the Episcopal Academy of Connecticut was concerned, the presence of the General Seminary in the Diocese brought an end to the theological instruction at Cheshire, and theological study was never revived at the Academy when the Seminary was relocated in New York. Collegiate instruction at the Academy had been perhaps strengthened by its proximity to the Seminary, and among the students at the Seminary while it was in New Haven were four graduates of the Academy.

So far as the prospect of an Episcopal college for Connecticut was concerned, the Connecticut Legislature had granted a charter for the Seminary without any serious opposition, and there was little reason to believe that a college charter could not be received with the same ease. Furthermore, the Seminary’s short stay in the Diocese had demonstrated that Connecticut Churchmen would give generous support to an educational project, provided the undertaking be enough of a challenge to capture the public imagination and provided the object of benevolence be close enough to serve, through its actual operation, as a reminder of the need. Three thousand and seven hundred dollars had been pledged toward the endowment of a professorship in the Seminary. The subscribers, however, made their gifts dependent upon the Seminary’s remaining in Connecticut and the pledges were, because of the institution’s removal from the Diocese, not paid. At least the money had been offered to the Church’s educational effort, and this was a generosity such as had never been shown the Episcopal Academy. It was probably these unfulfilled pledges, more than anything else, which in 1822 started Bishop Brownell and several of his friends on the course which was to lead to the founding of what is now Trinity College.