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Farragut's notice, and so pleased him that he made inquiry for the author. In a correspondence that ensued, Brownell expressed a strong desire to witness a naval battle, and Farragut promised to gratify him, a promise that was fulfilled in Brownell's appointment as acting ensign on the flag-ship "Hartford," and his participation in the battle of Mobile bay. "The River Fight" and "The Bay Fight," describing the naval actions at New Orleans and Mobile, are his longest and finest poems. Oliver Wendell Holmes said of them: "They are to all the drawing-room battle-poems as the torn flags of our victorious armadas to the stately ensigns that dressed their ships in the harbor." After the war he accompanied Admiral Farragut on his cruise in European waters. He published "Poems" (New York, 1847); "The People's Book of Ancient and Modern History" (Hartford, 1851); "The Discoverers, Pioneers, and Settlers of North and South America" (Boston, 1853); "Lyrics of a Day, or Newspaper Poetry, by a Volunteer in the U. S. Service" (New York, 1864); and a revised edition of his poems, containing all that he cared to preserve (Boston, 1866). See "Our Battle Laureate," by Oliver Wendell Holmes, in the "Atlantic Monthly" for May, 1865.

BROWNELL, Thomas Church, P. E. bishop, b. in Westport, Mass., 19 Oct., 1779; d. in Hartford, Conn., 13 Jan., 1865. His early education was in a common school, in which he himself served as teacher at the age of fifteen. Preparing for college at Bristol academy, Taunton, he entered Brown just before attaining his majority. At the close of his sophomore year he followed President Maxcy to Union, where he was graduated with the honors of the valedictory in 1804. In the following year he was appointed tutor in Greek and Latin, and in 1806 professor of logic and belles-lettres; then, after three years, having spent a year in Great Britain and Ireland in the study of chemistry and kindred sciences and in pedestrian excursions, he entered upon new duties as lecturer on chemistry, and in 1814 was elected professor of rhetoric and chemistry. Having become convinced of the historical and scriptural grounds of Episcopacy, as opposed to the Calvinistic Congregationalism in which he had been educated and to the ministry of which he had meant to devote himself, he was baptized and confirmed in 1813, and, after pursuing the study of theology in connection with his academic duties, was ordained deacon by Bishop Hobart in New York, 11 April, 1816. In 1818 he was elected assistant minister of Trinity church, New York, and in the following June the convention of the diocese of Connecticut chose him to the episcopate, which had been vacant for six years. He was consecrated, 27 Oct., 1819, in Trinity church, New Haven, by Bishops White, Hobart, and Griswold. Bishop Brownell entered upon his duties in

T. C. Brownell

Connecticut at a very important time. The adoption of a state constitution in 1818 had caused the overthrow of the Congregational "Standing Order," and effected a revolution, political, social, and religious. The new bishop made good use of his learning and his quiet, practical wisdom, and laid hold of his opportunities. The efforts to establish a church college in Connecticut were renewed, and in 1823 the charter of Washington college (now Trinity), Hartford, was granted by the legislature, and Bishop Brownell was elected its first president. In the winter of 1829–'30, at the request of the general missionary society of the church, he visited the south, travelling down the Ohio and Mississippi rivers from Pittsburgh to New Orleans. He officiated as bishop in Kentucky, Mississippi, Louisiana, and Alabama, and assisted in organizing the church in the two last-named states. A second visit to the church in the south was paid in 1834. In 1831, at the request of the convention of the diocese, Bishop Brownell withdrew from the presidency of the college, and was given the honorary office of chancellor, the active duties of the episcopate demanding all his time. These duties called for no little amount of literary labor, and his publications were of much use to his people. In 1851, on account of growing infirmities, Bishop Brownell asked for an assistant, and the Rev. John Williams, D. D., president of Trinity college, was chosen. The senior bishop officiated from time to time as he was able, his last public service being in 1860. During the forty-five years of his episcopate, for the last twelve of which he had been, by seniority, presiding bishop of the Episcopal church in the United States, he had seen the number of the clergy of his diocese increase fivefold, and he himself had ordained 179 deacons and confirmed over 15,000 persons; and the small number of parishes that he found in 1819, of which but seven could support full services, had increased to 129. A colossal statue of him, the gift of his son-in-law, Gordon W. Burnham, stands on the campus of Trinity college. Bishop Brownell was for many years president of the corporation of the retreat for the insane at Hartford. Among his publications, which included sermons, charges, and addresses, are "The Family Prayer-Book," an edition of the Book of Common Prayer, with ample explanatory and devotional notes, chiefly from English authors (New York, 1823); "Selections on the Religion of the Heart and Life" (Hartford, 1840); "The Christian's Walk and Consolation," and an abridgment of an English commentary on the New Testament. His charge to his clergy, in 1843, on the "Errors of the Times," called forth an animated discussion on the contrasted doctrines and usages of Episcopalianism and Puritanism.

BROWNING, Orville Hickman, senator, b. in Harrison co., Ky., in 1810; d. in Quincy, Ill., 10 Aug., 1881. He removed to Bracken co., Ky., early in life, and received a classical education at Augusta college, being at the same time employed in the county clerk's office. He afterward studied law, was admitted to the bar in 1831, and began practice in Quincy, Ill. He served in the Black Hawk war of 1832, and was a member of the state senate from 1836 till 1840, when he was elected to the lower branch of the legislature and served till 1843. At the Bloomington convention he assisted Abraham Lincoln to organize the republican party of Illinois. He was a delegate to the Chicago convention of 1860, which nominated Lincoln for the presidency, and was an active supporter of the government during the civil war. In 1861 he was appointed by Gov. Yates to the U. S. senate, to fill

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Brownell, Thomas Church (19 Oct. 1779-13 Jan. 1865), Episcopal bishop and college president, was born in Westport, Massachusetts, the son of Sylvester Brownell and Nancy Church, farmers. After studying at Bristol Academy in Taunton, Massachusetts, he entered the College of Rhode Island at Providence (now Brown University) in 1800. In 1802 the president of the college, Jonathan Maxcy, moved to Schenectady, New York, to become the president of Union College, and young Brownell went with him. He graduated in 1804 at the top of his class.

In his autobiography Brownell said, "It had been for some time, my intention to devote myself to the study of theology, at the conclusion of my collegiate course; and it was the earnest wish of my parents that I should do so." He had been raised a Presbyterian, but he had some reservations about Calvinism, especially the doctrine of predestination. Eliphalet Nott, a Presbyterian pastor in Albany who later became the president of Union College, helped Brownell appreciate the doctrines of Calvinism by presenting them, as Brownell reported, in a "somewhat mitigated form." Nott gave him books that helped him realize that his problems were more with the polity of the Presbyterian church than with its theology. Brownell told Nott that the "first generation of the Christian Church must have been more like that of the Episcopal communion, than either the Presbyterian or Congregational denominations." Another clergyman, Frederic Beasley, gave Brownell a copy of John Potter's *Discourse on Church Government* (1707); Brownell said later, "It unfolded to me a new aspect of Christianity. The survey afforded to me unspeakable relief; but it was attended with many regrets. I had no near relation, and no intimate friend belonging to the Episcopal Church."

In 1805 Brownell began duties as tutor in Latin and Greek at Union College, and after two years he was made professor of belles lettres and moral philosophy. In 1808 he was named professor of chemistry and mineralogy; the following year he traveled in England, Scotland, and Ireland, where he met distinguished scientists, visited their laboratories, and gathered specimens to take back to the United States to prepare him for his new position. He returned to Union in 1810 and before long met Charlotte Dickinson of Lansingburgh, New York, whom he married in 1811. They had no children. An ardent member of the Episcopal church, she helped him with his religious dilemma.

Brownell was convinced of the historical and scriptural grounds for episcopacy, and with his wife's support and encouragement he decided to join the Episcopal church. On 5 September 1813 he was baptized in St. George's Church, Schenectady, and soon after confirmed. He studied theology on his own, and on 11 April 1816 he was ordained deacon, and on 4 August 1816, priest. Brownell began his duties as assistant minister at Trinity Church in New York City on 11 August 1818, but he did not remain there long. Connecticut had been without a bishop since 1813 and had had difficulty electing one, and on 2 June 1819 the diocese elected Brownell to the position. On 27 October 1819 he was consecrated the third Bishop of Connecticut, remaining so until his death. His rapid promotion was without parallel in the history of the Episcopal church--baptized in 1813 and consecrated a bishop in 1819.

Brownell's predecessor had lived in New Haven, but he decided to make Hartford his see,

and while there he served as the rector of Christ Church. The General Theological Seminary had opened in New York City in 1819, but the general convention of May 1820 voted to move it to New Haven, and later that year it opened at its new location. Brownell felt obligated to move to New Haven to support the school, and he assisted its one professor, Samuel Hulbeart Turner, by teaching pastoral theology. When the special general convention of 1821 voted to move the seminary back to New York, Brownell felt keen disappointment, and he decided to establish an educational institution in Connecticut. Through his efforts, the Connecticut legislature granted a charter for Washington College in 1823, and the school opened at Hartford the following year. Brownell served as president until 1831. In 1845 the name was changed to Trinity College.

At the general convention of 1829 Brownell preached the opening sermon, urging support of the Domestic and Foreign Missionary Society. The directors of the society were eager for a bishop to visit the South and Southwest, and since Brownell was one of the younger bishops, they asked him to undertake the arduous trip. In November he left Hartford and visited Kentucky, Mississippi, Louisiana, and Alabama. On this tour he administered thirty-four baptisms, confirmed 142 persons, consecrated six churches, and ordained one priest. He made a similar tour in 1834. From 1852 to 1865 Brownell served as the seventh presiding bishop of the Episcopal church, the senior bishop who presided when the House of Bishops met.

Brownell was the author of several books. Probably his most significant was *The Family Prayer Book; or, The Book of Common Prayer, and Administration of the Sacraments, and Other Rites and Ceremonies of the Church, According to the Use of the Protestant Episcopal Church in the United States of America; Accompanied by a General Commentary, Historical, Explanatory, Doctrinal, and Practical* (1823), one of the earliest commentaries on the 1789 *Prayer Book*; in it he argued for set forms of prayer. Two other publications were *Errors of Times* (1843) and *New Englandism Not the Religion of the Bible* (1844). *Errors* was an address to the clergy of Connecticut and criticized the romanism and puritanism of the time. *New Englandism* was a criticism of New England Congregationalism and a defense of episcopacy.

Brownell, like other Connecticut Episcopalians, followed "high church" practices, but he was not attracted by the Oxford Movement to reunite the Anglican and Episcopal churches with Roman Catholicism and did not involve himself in that important nineteenth-century controversy. He died in Hartford, having been bishop of a significant diocese for forty-five years.

Bibliography

Brownell's papers are in the archives of the Diocese of Connecticut at Hartford. Studies of his life and ministry include William Agur Beardsley, "Thomas Church Brownell, Third Bishop of Connecticut," *Historical Magazine of the Protestant Episcopal Church* 6 (1937): 350-69; "The Rev. Thomas C. Brownell, D.D., L.L.D." *Church Review* 17 (1865-1866): 261-73; and "Thomas Church Brownell: 1819-1865," in Nelson R. Burr, *The Story of the Diocese of Connecticut* (1962), 449-53. His missionary tours are documented in "Bishop Thomas C. Brownell's Journal of His Missionary Tours, 1829 and 1834," ed. William A.

Beardsley, *Historical Magazine of the Protestant Episcopal Church* 7 (1938): 303-22.
Brownell edited *The Religion of the Heart and Life, Compiled from the Works of the Best Writers on Experimental and Practical Piety, with an Introductory Chapter Prefixed to Each Volume* (5 vols., 1840).

Don S. Armentrout,

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1804 THOMAS C. BROWNELL.

In fulfilment of my promise, I now give you a sketch of the principal events of my life, previous to my consecration to the Episcopate.

I was born at Westport, in the State of Massachusetts, on the 19th day of October, in the year 1779. I am the oldest son of the late Sylvester and Mercy Brownell, and the first born of their eleven children--five sons and six daughters.

My father was the fourth in descent from George Brownell, who with a cousin by the name of Graves, purchased from the Narraganset Indians a tract of land lying on the seacoast, extending westward from the Acoaxset River, to the border of Rhode Island Colony. The farm on which my father resided has continued in possession of the family from the time of its original purchase, to within the last thirty years, when he removed from that place to a farm which he owned in the town of Little Compton, Rhode Island. He died at the latter place, about eighteen years ago, in the eighty-second year of his age. My mother died about three years earlier, at the same advanced period of life.

Of the lineage of my mother, Baylies in his "Memoirs of the Plymouth Colony" (vol.iip.140), has the following note:--

"Thomas Church, the eldest son of the Warrior (Col. Benjamin Church) left children; one of whom was the late Hon. Thomas Church, one of the assistants of the Government of Rhode Island, and colonel of one of the Rhode Island regiments at the commencement of the Revolutionary War. He was born at Little Compton. In the latter years of his life, he removed to Eighton, in Massachusetts, of which town he was a representative in the General Court. He died there. One of his daughters married the Hon. Sylvester Brownell of Westport, Massachusetts, and is the mother of the Right Rev. Thomas Church Brwonell, Bishop of Connecticut."

In my early life, I received, as a farmer's son, a common school education. At the age of fifteen, when no schoolmaster could be obtained for the district, I consented to act as schoolmaster myself, for several months, and succeeded in securing the respect of my former schoolmates.

About three years after this, with the approbation of my parents, I spent a few months with our clergyman, the Rev. Dr. Shepard, in the study of English grammar, and the rudiments of the Latin language. In pursuance of his advice, and with the approval of my parents, I resolved on obtaining a collegiate education; and became a student of "Bristol Academy," at Taunton, under the Rev. Dr. Daggett, as Principal.

In September, of thenext year, 1800, I entered as a member of the Freshman class in the College at Providence, then under the presidency of the Rev. Dr. Maxcy.

In the summer of 1802, at the close of my Sophomore year, the Doctor was appointed to the presidency of Union College, Schenectady; and having formed a strong attachment for him, I accompanied him and hisnfamily to their new residence, and became a member of the Junior class in Union College. At the end of two years I was graduated there, at the head of my class, with the "Valedictory."

It had been, for some time, my intention to devote myself to the study of theology, at the conclusion of my collegiate course; and it was the earnest wish of my parents that I should do so. I had, however, begun to find difficulties in the Calvinistic system of theology, in which I had been reared; but resolved to make myself better acquainted with it, before coming to a decision. The Rev. Dr.Nott was then a distinguished clergyman of the Presbyterian Church, at Albany, and kindly consented to take me under his tuition. He had the faculty of presenting these doctrines under a somewhat mitigated form; but advised me to study well the early history of the Church; and for this purpose he put into my hands the "Ecclesiastical History" of Mosheim. After reading a portion of this work, I enquired of my instructor whether there was any more minute history of the early organization of the Christian Church; and he referred me to Echard's "History of the first four Centuries," which he had in his library. I read these volumes with deep interest. At the conclusion, I remarked to my instructor that, if the author was correct, the first organization of the Christian Church must have been more like that of the Episcopal Communion, than either the Presbyterian or Congregational denominations. He appeared to admit thisfact, but seemed to regard it as a matter of little importance. It was, however, not so with me; and wishing to read further on the subject, I enquired what work he could recommend? He jocularly replied, "Go to Dr.Beasley; he can tell you." I took the advice in earnest; and introducing myself to the Rev. Doctor, enquired if he could recommend to me any approved work on the first organization of the Christian Church? He went to his library, and bringing out the work of Archbishop Potter on that subject, kindly offered me the loan of it. The perusal of this work was like the opening of a new world to me. I read the whole with deep attention. It unfolded to me a new aspect of Christianity. The survey afforded to me unspeakable relief; but it was necessarily attended with many regrets. I had no near relation, and no intimate friend, belonging to the Episcopal Church; and I seemed to be left alone in the world, in regardto my religious sympathies.

It was now autumn; and I determined to return to my home, for the winter, and to take time for a decision in regard to my future course.

About this time, Dr. Maxcy, the President of Union College, had been called to the Presidency of the University at Columbia, South Carolina, and the Rev.Dr. Nott was elected to fill his place. Soon after he had accepted, and entered on his new duties, I was appointed tutor in the Latin and Greek languages, in the institution. After due reflection, I decided to accept the station, and entered on the discharge of its duties on the 5th of April, 1805.

To sustain myself reputably, in my new position, I was now obliged to devote all my leisure hours to the study of the ancient classics.

At the Commencement of 1807, I was elected Professor of "Belles Lettres and Moral Philosophy." A new department of learning was now opened to me, which necessarily occupied the greater portion of my thoughts and of my studies.

Two years later, I was again requested to change my professorship, and course of study. The sciences of Chemistry and Mineralogy were then in their infancy in this country. But Professor Silliman, of Yale College, had now returned from Europe, with an imposing chemical apparatus. A fine cabinet of minerals had been procured for that institution from Colonel Gibbs; and these acquisitions had given to Yale College an imposing position, which could not fail to stimulate the exertions of kindred institutions. Accordingly, a department of Chemistry and Mineralogy was established in Union College, at the Commencement, in 1809, and I was appointed the first Professor; with leave to spend a year in Europe, in the examination of kindred institutions.

In the autumn,I sailed for England; having been appointed, by President Madison, as "Bearer of Despatches" to Mr. Pinckney, the American Minister in London, and to General Lyman, the United States Consul General. It was during the famous Embargo; and the only conveyance to be obtained was by the British Packet from New York to Falmouth. It was also during the famous "restrictive system" of Bonaparte, and there was allowed no communication between England the Continent of Europe.

My travels and researches were, therefore, necessarily confined to Great Britain and Ireland. I had taken letters of introduction to Sir Humphrey Davy, Dr.Singer, Dr.Babington, Dr.Marcet, William Allen, and other distinguished scientific gentlemen in London, and found a free access to their cabinets, laboratories, and lectures. My winter was thus spent very industriously in London.

In the spring, I had resolved on a tour through the interior of England, Scotland, and Ireland; and a well-educated young gentleman of New York, who had been my fellow-passenger on ship-board, and fellow-boarder in London, volunteered to accompany me. Our object was not so much to see the large towns, as to examine the agricultural, manufacturing, and mining operations of the country; and to effect this end we resolved to travel on foot. Though such a mode of travelling, by gentlemen in our situation, was then a novelty, we found no reason to regret our decision. On one occasion, indeed, in an obscure part of Scotland, and when separated from our credentials, we were arrested for a robbery and murder which had been committed in the vicinity; yet we found but little difficulty in making our real character understood, and were speedily released.

We spent a considerable time in exploring the caverns and mines of Derbyshire; and in visiting the manufactories of Worcester, Manchester, and Birmingham; and in admiring the lake and mountain scenery of Cumberland and Westmoreland. We passed through the southern part of Scotland to Port Patrick; and from thence crossed over to Donahaddie, in Ireland. After visiting Lough Neagh, and the Giant's Causeway, we returned by the eastern coast of Ireland to Belfast, and thence by packet, again to Port Patrick, in Scotland. From the latter place we pursued our way along the western coast to the city of Glasgow. In this latter place we spent two or three ~~idix~~ weeks, during which time I had free access to the laboratories of Dr.Ure and Dr.Cleghorn. From Glasgow we proceeded to the city of Edinburgh. Here we spent a few weeks in examining the most interesting objects of the city and its environs. I found every facility in visiting the laboratories, and attending the lectures of the distinguished chemists and mineralogists, who have added so much to the fame of the ancient capital of the kingdom.

Our peregrinations on foot terminated in this city. It had come to be time to return to America. We took the mail stage for Liverpool; from whence we embarked in a merchant ship for New York. After a pleasant passage ~~voyage~~ to that city, I reached home at Union College, just in time to commence my course of chemical instruction at the opening of the Fall term.

I had brought with me a considerable cabinet of minerals and sufficient chemical apparatus to enable me to illustrate the principles of chemical science to advantage. Thus had passed one of the most busy and eventful years of my life; and I now entered on my course of instruction with zeal and industry.

The year after my return from Europe, on the 6th of August, 1811, I was married to Charlotte Dickinson, of the city of Lansingburgh, N.Y. She was the daughter of Tertullus Dickinson, once a partner in mercantile business with Col Beverly Robinson, of New York, and her mother was a daughter of Dr. Huggeford, an eminent physician of the same city.

My wife, and nearly all her connections, were of the Episcopal Church; and we were married by the Rev. Dr.Butler, Rector of St.Paul's Church, Troy, I was thus, for the first time, brought into intimate relations with Episcopalians.

Previous to this, I had become convinced of the historical and Scriptural grounds of Episcopacy, yet I had not felt the necessity of changing my church relations. But I was now led to give a more particular examination to this subject. At the ensuing Easter, I took a pew in St. George's Church, Schenectady, under the Rectorship of the Rev.Dr. Stebbins. On the 5th of September, 1813, I was baptized in that church by the Rector. Shortly afterwards I was confirmed by the Bishop, and was admitted to the Holy Communion of the Church.

It will seem strange that I had not received Christian Baptism at an earlier period. The fact of the delay is to be accounted for, though not justified, by the state of society in which I was reared.

The community in which my early years were passed, were either Quakers, or Calvinistic Congregationalists. My parents attended public worship with the latter denomination; and though they had a distance of five miles to travel, and over bad roads, they were punctual in their attendance, andwere careful to provide a conveyance for a good portion of their family. Though always exemplary in their moral character, they were not technically "members of the Church." But when they came to be about forty years old, an extensive "revival" prevailed in their vicinity; they became subjects of it, and were then baptized, with all their younger children. I was at that time some thirty miles from home, at Bristol Academy, and on the point of entering college. I may add, too, that it was then considered almost an unheard of thing that a person twenty years of age should receive baptism, unless he was the subject of some prevailing revival, and had, as it was termed, "experienced a change of heart;" a change which was supposed to be sudden, if not instantaneous, and wrought,by the irresistible operation of the Holy Ghost.

Soon after my baptism, confirmation, and admission to the Holy Communion of the Church, I began to devote my leisure hours to the study of theology, as it is taught in the standard Church works--not, however, with a view to the relinquishment of my college avocations, but in the hope that I might add to my usefulness by receiving Holy Orders, and affording a Sunday supply to some vacant parishes in my vicinity.

On the eleventh of April, 1816, I was admitted to the Holy Order of Deacons, in Trinity Church, New York, by the Rt.Rev.Bishop Hobart; and soon afterwards, in the same place, I was admitted by him to the Holy Order of the Priesthood.

During the ensuing summer and autumn, I officiated every Sunday in vacant parishes within twenty miles of Schenectady. In the early part of the following spring, I was attacked with a severe disease, which settled on my lungs, and disqualified me for labor through the ensuing summer. In the autumn, my physician advised me to spend the coming winter in a milder climate, and I determined on a journay through the Southern States. Accordingly, I proceeded, by easy stages, as far south as Georgia; spending a few days in each principal city by the way, and devoting four or five weeks each to Charleston and Savannah. My health was, all the time, steadily improving, and I found myself able to preach at least a portion of nearly every Sunday.

Returning to New York in the spring, with recovered health, I spent a Sunday there, and preached in Trinity and St. Paul's Churches. There was then a vacancy in the ministry of Trinity parish, occasioned by the recent defection of the Rev.Dr.How. Shortly after returning to my home in Schenectady, I received an invitation to fill that vacancy. The overture was altogether unexpected. But as I received private letters from the Bishop, who was Rector of the parish, and also from his two assistants, assuring me that my acceptance would be agreeable to them personally, I decided on a change of occupation, after the ensuing College Commencement, if my health should then appear to be sufficiently re-established.

Accordingly, in the ensuing month of August, I entered on the duties of Assistant Minister of Trinity Church, New York, and removed my family to that city on the following October.

My residence in the city of New York was of brief duration, but was, in all respects, agreeable. I was received with great cordiality by the Bishop, and by my brethern of the clergy, and with all kindness by the people among whom I was called to minister. I supposed I had then entered upon the labors of my entire subsequent life.

But, in the following June, I was waited on by a delegation from Connecticut, informing me of my election to the Episcopal charge of that Diocese. Such an event was altogether unexpected by me. I had received no previous intimation of it; and having entered the sacred ministry so late in life, there would have been but little probability that I should ever be called to one of its highest stations. But though such an office was not to be sought, nor expected, it was not to be hastily declined.

After seeking the Divine direction, after consultation with my Bishop and other friends, and under assurances of the unanimity of my election, I decided on accepting the solemn responsibilities of the office to which I was called.

I was accordingly consecrated to the Episcopal office, in Trinity Church, New Haven, on the twenty-seventh day of October, in the year of our Lord one thousand eight hundred and nineteen, by the Rt.Rev. William White,D.D.,Bishop of Pennsylvania, the Rt.Rev. John Henry Hobart,D.D.,Bishop of New York, and the Rt.Rev. Alexander Viets Griswold,D.D., Bishop of the Eastern Diocese.

With what degree of faithfulness, and with what success, I have fulfilled the duties of the sacred office, it becomes me not to speak. I entertain a most grateful sense of the indulgence and kindness with which my imperfect services have been received by the Diocese.

Commending the people of the Diocese, and yourself, as my assistant and successor, to the keeping of Almighty God,

I remain your affectionate friend and brother,

THOMAS CHURCH BROWNELL.

Rt.Rev.Bishop Williams

Hartford,May 22d,1858.

"Autobiography of the Bishop Elect."

Hist. of the Episcopal Church in Connecticut
Vol. 2 pp. 189-199.
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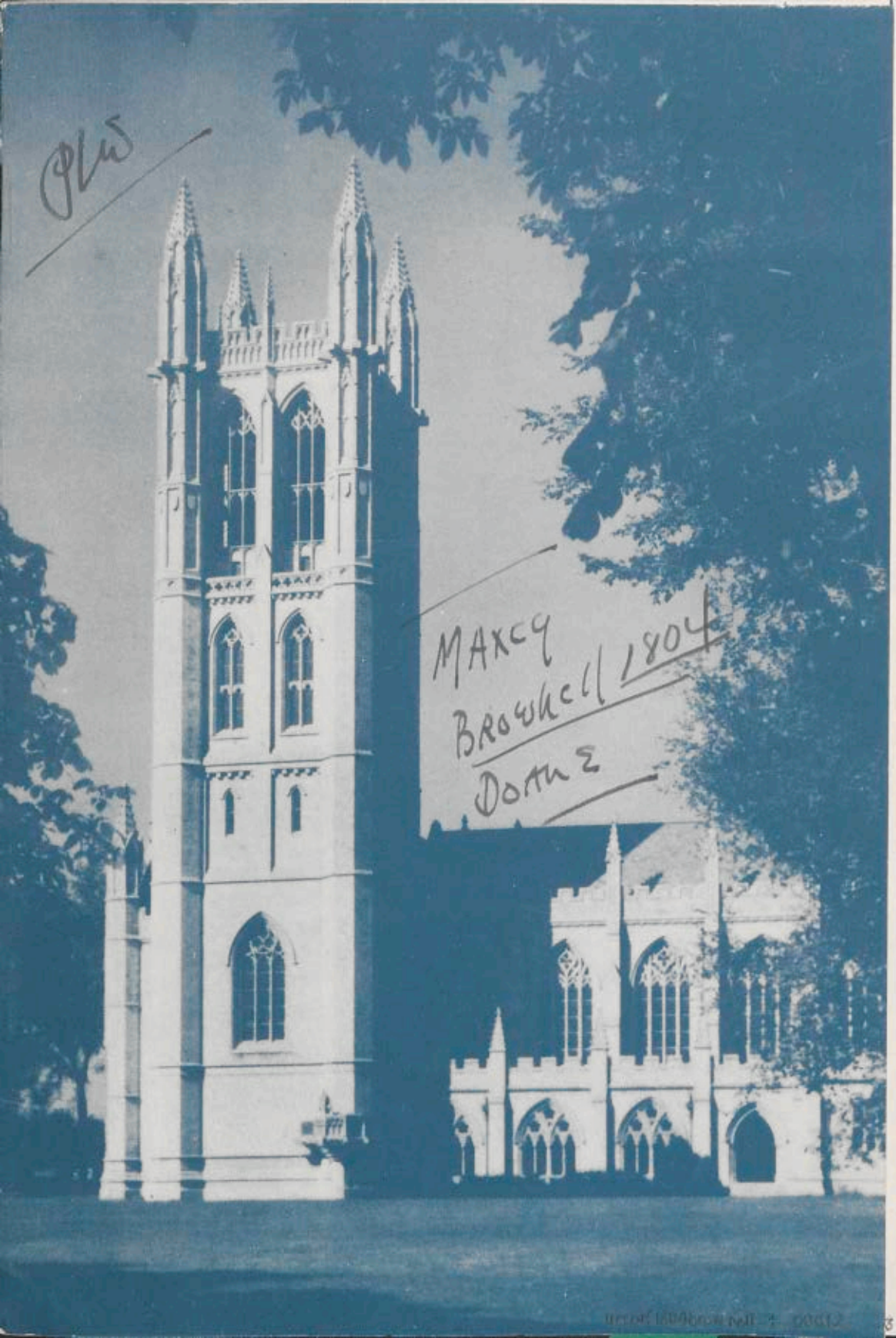
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TRINITY COLLEGE, HARTFORD, CONN.

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THE FOUNDING OF TRINITY COLLEGE [WASHINGTON COLLEGE, 1823-1845]*

*By Arthur Adams***

DR. William A. Beardsley in his article on the Episcopal Academy of Connecticut, which appeared in the September 1944 number of the HISTORICAL MAGAZINE, has told the story of the aspirations and struggles of the Episcopalians in Connecticut to secure for themselves and the Church at large an educational institution of college grade and quality. In this article, we shall carry on the story to the realization of their desires in the founding of what is now known as Trinity College, known from 1823 to 1845 as Washington College.

After the refusal of the legislature in 1810 to grant the Episcopal Academy the power to confer degrees, we hear no more of the effort to turn the Academy into a college. Rather the effort took the form of an appeal for a charter for a second college in the State.†

In 1811, the General Convention of the Episcopal Church gave their approval to the plan and expressed their earnest wishes for its success.

After the death of Bishop Abraham Jarvis, May 3, 1813, nothing was done till 1816. At the diocesan convention held June 6, 1816, the following vote was adopted:

> Resolved, by this convention that the Rev. Mr. Chase, Rev. Mr. Burhans, Charles Sigourney, Asa Chapman, and Nathan Smith, Esqrs., be appointed a committee to prefer 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 Order 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.

*May 8, 1845, the trustees voted to request the legislature to change the name of the college to Trinity College. The legislature approved the change and the governor signed the act May 24, 1845.

The petition gave as the reason for the change the fact that there were "sundry other colleges in the United States bearing the name of Washington College."

**Librarian, Trinity College, Hartford.

†The request was repeated in 1811, but met with no greater success.

Apparently, the committee did not find it expedient for the convention June 4, 1817, voted to continue the committee. It was voted again June 3, 1818, that the committee be continued. Nothing further is heard of this committee. Doubtless it did not deem the time opportune for making the effort to secure the coveted charter for an Episcopal college in Connecticut. Doubtless, too, it was felt to be wise to defer action till a new bishop should be elected.

It is to be noted that the committee was directed to bend its efforts to the securing of a charter for a new college. Evidently the idea of securing an enlargement of the powers of the trustees of the Episcopal Academy at Cheshire had been abandoned. Just why this change of plan took place does not appear. Perhaps it was because Cheshire was not regarded as the best town for a college. Perhaps it was thought that there was need for both a secondary school and a college, and that they should be entirely separate. Perhaps it was thought it would be easier to secure money for a college in New Haven or Hartford than for a combined secondary school and college in Cheshire. Whatever the reasons, it is clear that the idea of making an Episcopal college out of the Episcopal Academy had been abandoned and the plan of founding a new institution, a second college in Connecticut, adopted in its stead.

The Rev. Thomas Church Brownell, assistant minister in Trinity Church, New York, was elected the third bishop of Connecticut June 3, 1819. One would expect from his training and experience that he would throw himself vigorously into the effort to secure the charter for the projected Episcopal college of Connecticut, yet for three or four years after his election nothing was done. Why this was so, will soon be evident.

In 1800, he entered Brown University. In 1802, the Rev. Jonathan Maxcy, president of Brown, became president of Union College, and young Brownell followed him to Schenectady. He was graduated as valedictorian of his class in 1804. He had expected to enter the ministry of the Presbyterian Church, but reading in the early history of the Church turned his attention to the Episcopal Church. He became tutor in Latin and Greek in Union in 1805; professor of belles lettres and moral philosophy in 1807; and in 1809, professor of chemistry and mineralogy, sciences hardly known at that time in America. He spent a year in Europe to prepare himself for his new duties. In England, he became acquainted with Sir Humphry Davy, and other eminent scientists of his day. He had, therefore, an unusually broad training in the academic learning of his day, a fact that was to have no small influence on the second college in Connecticut when it came into being. In 1811,

his marriage to Charlotte Dickinson, a member of an Episcopal family, again turned his attention to the Episcopal Church. In 1816, he was ordained to the diaconate by Bishop Hobart in Trinity Church, New York, and in August of the same year, was advanced to the priesthood. In 1818, he became an assistant minister in Trinity Church, New York. Three years after his ordination as deacon he was elected bishop of Connecticut, then as now one of the largest and most important dioceses in the Church.

Probably the new bishop did not turn his attention sooner to the proposed college, because his interest and his energy in the first years of his episcopate were centered on the General Thological Seminary.

The General Seminary had been established in New York in 1817 by the General Convention. The institution did not flourish in New York, just why does not appear, and the General Convention of 1820, resolved that it be transferred to and located within the city of New Haven, in the diocese of Connecticut. The General Seminary opened its session in New Haven the 13th of September 1820, with some ten students, and in October, Bishop Brownell removed to New Haven to assist in the work of teaching, devoting himself to homiletics and pastoral theology. In 1921, Jacob Sherred, a vestryman of Trinity Church, New York, died, leaving about $60,000, a very large sum in those days, to a theological seminary in New York founded either by the General Convention or the convention of the diocese of New York. So in 1821, the General Seminary returned to New York to take advantage of this large bequest, merging with a diocesan institution already established there.

Bishop Brownell and the friends of the proposed second or Episcopal college in Connecticut were now free to give their attention to the project.

The bishop and his associates went ahead without asking authority from the diocesan convention, doubtless thinking the votes approving the project and appointing a committee to present a petition for a charter sufficicnt authority. A week before Christmas in 1822, eighteen of the clergy of the diocese met at the bishop's house in New Haven to take the preliminary steps. We have no formal record of this meeting, but we know that the bishop with two of the clergy and three laymen was appointed to draw up a memorial to be circulated in the diocese for signatures—praying "the General Assembly to grant an act of incorporation for a college with power to confer the usual literary honors, to be placed in either of the cities of Hartford, Middletown, or New Haven, according to the discretion of the Trustees."

Copies of the petition, with the following letter, were sent to each

parish in the diocese, the intention evidently being to have the petition supported by the signatures of the Episcopalians throughout the State:

New Haven, March 20, 1823.

Sir,—The Committee appointed to prepare a Memorial to the Legislature of this State, for the incorporation of a new College, have attended to that duty, and herewith forward you a copy of the same, which you are requested to circulate for subscription, through your Parish. Similar copies have been forwarded to every Parish in the Diocese, and it is expected that they will be signed by all the Episcopal Clergy, and by every male Episcopalian of lawful age. If anything should prevent you from attending to this business personally in your parish, the Committee will rely upon your procuring some other person to perform the duty. After the signatures are obtained, it is requested that the Memorials be returned to Charles Sigourney, Esq., Hartford. It is desirable that they should be in his hands by the first day of the session of the Legislature, and if no earlier private opportunity should offer, the Representatives from the several towns will afford very suitable means of conveyance.

With great respect,
Your obedient Servant,
T. C. Brownell,
Chairman of the Committee.

The petition follows:

PETITION FOR THE INCORPORATION OF WASHINGTON COLLEGE.

To the Honorable, the General Assembly of the State of Connecticut, to be holden at Hartford on the first Wednesday in May, 1823.

We the undersigned, convinced of the expediency of attempting to establish another Collegiate Institution in this State, and entertaining the belief that such an Institution would meet with a liberal patronage, beg leave respectfully to submit our wishes and views to the consideration of your honorable body.

We are aware of the great benefits which have resulted to this State and to the general interests of Literature, from the important Literary Institution at New Haven, and we have no wish to lessen its future usefulness by our present application.

We are members of the Protestant Episcopal Church; a denomination of Christians considerable for their numbers and resources in our country; and we beg leave to represent, that

while all other religious denominations in the Union have their Universities and Colleges under their influence and direction, there is not a single Institution of this kind under the special patronage and guardianship of Episcopalians. It cannot be doubted but that such an Institution will be established, in some part of our country, at no distant period; and we are desirous that the State of Connecticut shall have the benefit of its location.

As Episcopalians, we do not ask for any exclusive privileges, but we desire to be placed on the same footing with other denominations of Christians.

Though a parent may not be over-solicitous to have his children educated in a servile acquescence with his peculiar religious views, yet he will be reluctant to place them in situations where they will be likely to acquire a strong bias against his own principles. If it should be thought expedient to establish a new College, your memorialists are desirous that it should be conducted on broad principles of religious toleration, and that Christianity should be exhibited in it, as it is in the Gospel,—unincumbered with metaphysical subtilities, and unimpaired by any false liberality, or refined explanations, which would divest it of some of its fairest characteristics.

When we consider the rapid increase of the population of this country, and the growing demand for the facilities of public education, it is manifest that the present provisions for this object are becoming inadequate. Accordingly, we see our sister States, with a wise policy, encouraging the erection of new Seminaries within their limits, for the purpose of securing to themselves the benefits which naturally flow from them. Should the inhabitants of the South and the West continue to rely chiefly on the Colleges of New England for the education of their sons, as it seems likely they will do, it surely ought to be the policy, as it is unquestionably the interest, of Connecticut to multiply attractions of a literary nature. Perhaps the present College in this State already numbers as many pupils as can either be instructed, or governed to advantage, in one Institution. But however this may be, we are persuaded that if your Honors should think fit to grant our present request, funds, to a considerable amount, would be raised, which otherwise would not be appropriated to the support of literature at all, or would be devoted to the endowment of a College in some other part of the Union.

When compared with some of her sister States, Connecticut possesses but a moderate extent of territory, limited resources, and a circumscribed population; but she may easily become prëeminent by the number and importance of her literary institutions. Recommended by the general intelligence of her citizens, moderate habits, cheapness of living, and ease of access, it only requires that she should extend and foster her *Literary Institutions,* to attract the youth from every part of our coun-

try;— to acquire an influence and importance in the Union, which her physical resources deny to her;—to become the seat of science and literature,—the *Athens of our Republic.*

Your memorialists conclude with humbly praying this Honorable General Assembly to grant them an Act of Incorporation for a College, with power to confer the usual literary honors; to be placed in either of the Cities of Hartford, Middletown, or New Haven, according to the discretion of the Trustees, who may be appointed by your honorable body; which act of Incorporation shall take effect whenever Funds shall be raised for the endowment of the Institution, to the amount of Thirty Thousand Dollars, and not before.

And your petitioners, as in duty bound, shall ever pray.

It is of interest to note that the day before the petition was to be presented, the Yale Corporation at a meeting in Hartford abolished the requirement of subscription to the Saybrook Platform. This requirement had been one of the grievances of which Episcopalians had complained. Whether or not the dropping of the requirement was suggested by the knowledge that the petition for a second college in which no such test was to be required can only be conjectured.

The limitation of space forbids introducing the Charter *in-extenso* in this paper, but a few quotations and comments may be permitted.

It recites that whereas sundry inhabitants of the State of the denomination called the Protestant Episcopal Church have represented by their petition that great advantages would accrue to the State, as well as to the general interests of literature and science, by establishing within the State another Collegiate Institution, therefore, *Resolved by this Assembly,* That Thomas C. Brownell, etc., are constituted a body politic and corporate forever, by the name of the "Trustees of Washington College."

The charter gave power and authority to grant all such literary honors and degrees as are usually granted by any university, college, or seminary of learning in this State, or in the United States. It provides no ordinance or by-law shall "make the religious tenets of any person a condition of admission to any privilege in the said College, and that no President or Professor, or other officer, shall be made ineligible for or by reason of any religious tenet that he may profess, or be compelled, by any by-law or otherwise, to subscribe to any religious test whatsoever." It provides that the institution shall enjoy the same privileges and exemptions as to taxation as have been or may be granted to Yale College. It provides that the trustees may establish the college in such town in this State as they may judge most expedient, whenever

funds amounting to not less than $30,000 shall be contributed or secured, certainly a very modest amount!

The charter was granted by the legislature May 16, 1823; the long fight for a charter for an Episcopal college had been won. What made the victory so long withheld so easy now?

For at least half a century, repeated efforts had ben made to secure a new constitution for Connecticut, whose only constitution was the charter granted by King Charles in 1662. Under it, as before indeed, the Congregational Church, or Congregational Churches, were established and supported by taxation. The forces that were to destroy this union of church and state and to secure complete freedom of conscience and worship were numerous and complicated. One was the defeat of the Federalist party, of which Connecticut had been a stronghold, and which had been a defender of the Standing Order, a defeat due to the rise of democratic sentiment, economic changes, and opposition to the church establishment. Generally the Episcopalians had supported the Federalist party, but now they made common cause with the Baptists and Methodists and other discontented factions and added their strength to the Republican party, the party of toleration and progress, the party promising an extension of the suffrage to the "common man," whose numbers had become greater because of the changed economic conditions resulting from the growth of mills and factories. In 1816, the toleration party nominated Oliver Wolcott, Jr., and Jonathan Ingersoll for governor and lieutenant governor respectively. Both had been staunch Federalists, and Jonathan Ingersoll was an Episcopalian. Ingersoll was elected and was the first Episcopalian to hold a State office in Connecticut. In 1817 Wolcott was elected governor and Ingersoll was reelected. They elected their candidates for the lower house by a vote of two to one. However, the Federalists still controlled the upper house. In 1818 at last, the toleration party swept all before them, and on August 26, 1818, a constitutional convention met in Hartford. Here also the Baptists and Methodists joined with the Episcopalians to make sure of the separation of church and state. The new constitution provided that "no preference shall be given by law to any Christian sect or mode of worship," and provided that no person shall be compelled to support any congregation, church, or religious association. The days of the domination of the Standing Order were over, and the Episcopalians might now have the charter for their college for the asking. Doubtless, they would have asked before 1823, but for the temporary sojourn of the General Seminary in the State.

In his address to the convention in St. Andrew's Church, Meriden, June 14, 1823, Bishop Brownell said in reference to the granting of the charter:

But it is almost in vain to endeavour to imbue the tender minds of our children with our own views of religious truth, if during their subsequent education, they must be placed in situations where our peculiar sentiments are constantly treated as matters of indifference, or exhibited as positively erroneous. It is difficult for youth to withstand the influence of example, of authority, and of numbers; and without imputing any sectarian partialities, or any proselyting zeal, to the instructors of Academies and Colleges who dissent from our religious views, every person who knows anything of the relations subsisting between the instructor and the pupil, must be aware of the important influence which the religious sentiments of the former will be likely to produce on the minds of the latter. There is moreover, a spurious liberality much in vogue at the present day, which, if it do not reach absolute latitudinarianism, professes to regard it as a matter of indifference, or at most, of expediency, to what particular denomination of Christians any one belongs. But if this principle be admitted, the obvious inference is, that it is most expedient to unite with that denomination which is the most numerous or the most popular. It is easy to see that the prevalence of such a principle would prove the ruin of our Church, and lead to a general laxity of religious faith. We are Episcopalians, not from any slight preference, but as I trust from examination and conviction, and from an imperious sense of duty. Our charity would accord the same grounds of preference to other denominations; and that golden rule which applies to so many of the relative duties, we would take as the true rule of religious toleration—"to do to others, as we would have them do to us;" while we may reasonably require the same religious privileges which we freely concede to others. Without setting up, therefore, for exclusive orthodoxy, we may surely be allowed to take all those measures for the education of our children in our own faith, which are adopted by other religious denominations, and in relation to which we can have no cause of complaint. We should not, perhaps, be over-solicitous in imposing our own creed upon our children, but it is an evidence that we think lightly of our profession if we needlessly place them in situations where they will be likely either to become indifferent to our peculiar principles, or to acquire a positive bias against them.

Under the influence of such considerations, the Episcopalians of this State petitioned the General Assembly, during its recent session, for the incorporation of a College, to be under the patronage and principal direction of members of our Church. The application was received with great liberality; and a Charter has been granted, on condition that Thirty Thousand Dollars be raised by private contribution. An earnest appeal will now be made to the friends of the proposed Institution, and I confidently trust, it will be met with the liberality which the importance of the object demands.*

The first meeting of the trustees under the charter was held at Bulkeley's Hotel in Middletown, on Tuesday, July 8, 1823. Bishop Brownell was chairman and Charles Sigourney was elected secretary and Samuel Tudor, treasurer. The only business transacted was the appointment of a committee to devise ways and means to procure funds, with power to appoint suitable agents. The members of the committee were: the Right Rev. Thomas C. Brownell, the Rev. Samuel Merwin, the Rev. Harry Croswell, the Rev. Elisha Cushman, and the Rev. Birdsey G. Noble.

The committee reported at a meeting held at the house of Charles Francis in Middletown, March 4, 1824, that agents had been appointed who had obtained about $10,000 on a general subscription without reference to the location of the college and that the Rev. Nathaniel S. Wheaton, rector of Christ Church, Hartford, had been sent to England to solicit donations for a library. It was voted that they meet in Middletown, April 22, 1824, to hear a further report and to decide on the location of the college.

Moved evidently by a series of anonymous articles printed in the Connecticut *Courant* designed to show that there was no need of a second college, that a second college would cost more than it was worth to the community in which it should be located and more to support it properly than could be raised, and attacking the honesty of the friends of Washington College in their protestations of devotion to religious liberty in the proposed institution, they ordered to be published the provisions of the charter on the subject. The third of the articles had accused the trustees of hypocrisy, because at home they talked of religious freedom and in their instructions to the Rev. Mr. Wheaton, their agent to go to England, they stressed the Episcopal character of the college.

The granting of the charter had also precipitated a miniature pamphlet war. The first of the three pamphlets was entitled "Considerations suggested by the Establishment of a Second College in Connecticut." This was answered in 1825 by "Remarks on Washington College and on the Considerations"—suggested by its establishment. This also is anonymous, but it is known that the author was the Rev. Nathaniel S. Wheaton, returned from England with books for the library and with philosophical apparatus. The third pamphlet, also issued in 1825, is entitled "An Examination of the 'Remarks' on Considerations suggested by the establishment of a Second College in Connecticut." The

*Journal of the Convention, 1823.

two pamphlets hostile to the new college are evidently by the same hand, as are apparently the letters in the Connecticut *Courant*. Certainly no good purpose was served by the controversy, and certainly it did not prevent the committee of the trustees from raising the $30,000 required to make the charter effective.

Friday, April 23, 1824, the trustees met in Middletown to consider the proposals from Hartford, Middletown, and New Haven for the location of the college, but adjourned to meet in New Haven May 6, 1824.

At the meeting in New Haven on that date, it was voted by ballot to select Hartford. Hartford receive nine votes, Middletown five, and New Haven two. The trustees elected Bishop Brownell, president, Charles Sigourney secretary, and Samuel Tudor, treasurer. The president, John S. Peters, and Richard Adams were appointed to select a site for the college buildings, and William H. Imley, Samuel Tudor, and Michael Olcott were appointed to superintend the erection of the necessary buildings. The president was directed to devise and procure a common seal for the use of the institution.

The original Hartford subscription paper has been preserved and was printed in the Trinity College Bulletin in 1902. No subscription was for more than $1,000, and only three were for that amount, namely, those of Samuel Tudor, Charles Sigourney, and William H. Imlay. All three were eminent merchants and citizens of Hartford. Many of the subscriptions are for very small amounts, showing the general interest of Hartford people in the college, and were payable in labor or building materials.

The Times, and Hartford Advertiser in its issue for May 11, 1824, notes the decision to locate the college in Hartford:

> The Trustees of *Washington College* at their meeting at N. Haven on Thursday last, having agreed to locate that institution in this town, the news of the event was received here with tokens of great satisfaction, particularly among the younger class of citizens, who manifested their feelings on the occasion by the discharge of cannon and other fire works. The votes of the Trustees were, for Hartford, nine—Middletown, 5—New Haven, two.

In his Convention address, June 2, 1824, Bishop Brownell says concerning the college:

> At our last meeting, I had the pleasure of congratulating you on the passage of an Act, by the General Assembly of this State, for the establishment of a College, to be under the patronage and principal direction of members of our Church; provided thirty thousand dollars should be raised for its endowment by private contribution. I have now the satisfaction of announcing to you that more than the requisite sum has been raised, to render the Charter available. Nearly fifty thousand dollars have been subscribed to this object, within the Diocese; the greater portion of which has been contributed by the City of Hartford, in which the Institution is established. The College will be organized, and go into operation without delay. Arrangements have been made for procuring a Library and suitable Philosophical apparatus, and preparations are in train for erecting the necessary buildings for the accommodation of Students, and for public rooms. Though these edifices can hardly be completed before the next Spring, yet it is purposed to be ready for the reception of Students the ensuing Autumn, and, in the mean time, to procure accommodation for them in private families.
>
> It will be the object of the Trustees of the Institution, to seek the ablest Professors that can be obtained, in order to ensure the requisite number of Students to support the establishment. It is hoped also that the organization of the Institution, will be thought to contain some improvements on the ordinary systems of education, calculated to procure for it the favourable notice of the public.*

The committee charged with the erection of the necessary buildings for the college at once advertised for bids for the erection of a "College and a Chapel." The chapel was designed by Samuel F. B. Morse, inventor of the telegraph, and the "College" by Solomon Willard, architect of the Bunker Hill Monument. They were first occupied in 1825.

At the meeting of the trustees held in the counting-room of Charles Sigourney in Hartford, August 10, 1824, a course of study and a system of discipline were adopted, and it was voted that the college should open September 23, 1824, for the reception of students. The Rev. George W. Doane, A. M., was elected professor of belles-lettres and rhetorick, Frederick Hall, A. M., professor in Middlebury College in Vermont, professor of chemistry and mineralogy, Horatio Hickok, A. M., professor of agriculture and political economy, George Sumner, M. D., professor of botany and the Rev. Hector Humphrey, A. M., tutor of languages, until a professor be appointed.

George Washington Doane, subsequently second bishop of New Jersey, was a graduate of Union College in the class of 1818; Frederick Hall was a graduate of Dartmouth College in the class of 1803; Horatio Hickok, Yale 1798, was a brother-in-law of Bishop Brownell, they hav-

*Journal of the Convention, June 2, 1824.

ing married sisters; George Sumner was graduated from Yale in 1813, and received the M. D. degree from the University of Pennsylvania in 1817; and the Rev. Hector Humphrey, later president of St. John's College, Maryland, was graduated from Yale in 1818. Horatio Hickok was not an Episcopalian; he is said to have been the first professor of political economy in America, but John McVickar had been made professor of moral philosophy and political economy at Columbia in 1818.

The course of studies required work in natural philosophy in the junior year and work in chemistry, natural philosophy, and mineralogy, geology, and botany in the senior year. In the minutes of the meeting of the trustees held June 14, 1826, reference is found to the "Botanic garden" and the "Green House therein." In the minutes of the meeting held August 1, 1826, reference is found to the "Cabinet of Minerals" deposited in the college for the use of students by Professor Hall.

At this meeting, the following resolution was adopted: "Whereas, it is impracticable, during the infant state of the Institution, to appoint Professors to all the departments of learning;—*Resolved*,—that the business of instruction be equitably divided among the existing officers, in such manner as may be mutually arranged by them, or as the President may direct."

Instruction was begun September 23, 1824, in a private house on Main Street in Hartford. Nine students were admitted on that date, and a tenth on October 12, 1824. By the end of the year, the number had increased to fourteen, all of whom but one were from Connecticut.

In his address to the diocesan convention, June 1, 1825, Bishop Brownell says:

> I have previously had occasion to take notice of the incorporation of a College, to be under the principal patronage and direction of members of our Church, and to state that the requisite endowments had been obtained to render the charter available. Since our last meeting, the institution has been organized, and it is now in successful operation. It has indeed had to encounter much of that prejudice and obloquy, which has so frequently been experienced by our Church; but this unmerited reproach seems only to have had the effect of creating for it additional sympathy in the minds of liberal men, and we have every reason to look for its future prosperity and usefulness.*

The first commencement was held August 1, 1827, the B. A. degree being conferred on ten young men. Isaac Edwin Crary was valedictorian. He was a delegate to the Federal Congress for the territory of Michigan, 1835-1836, and representative from Michigan in Congress, 1837-1841. The first D. D. degree was conferred on Alexander Jolly, bishop of Moray in Scotland in 1826, and the first LL. D. degree on Gideon Tomlinson, governor of Connecticut in 1827.

*Journal of the Convention, 1825.

The minutes of the faculty are extant from the meeting held February 13, 1826. Their first recorded act is to vote that John L. Delong and Edward Pitcher, members of the junior class, receive a "publick admonition from the President, in the College Chapel." They had been found guilty of disorderly conduct in college, particularly in throwing a log downstairs in the night!

Evidently the foundations of the college had been well and truly laid, and we may leave it to its normal career of progress and discouragement through the years!

THOMAS CHURCH BROWNELL
October 19, 1779—January 13, 1865
Third Bishop of Connecticut, 1819-1865
Founder and First President of Trinity College, Hartford, 1823-1831
His statue, unveiled November 11, 1869, stands in the center of Trinity College campus

Brown Univ. Cat. (Historical)
1764-1904

1804 at Brown p. 597

BROWNELL, THOMAS CHURCH, A.B. Union college 1804; D.D. 1819; Columbia college 1819; LL.D. elsewhere. Student 1800-01. Tutor Latin and Greek, Union college, 1804-06; professor belles-lettres and moral philosophy 1806-08; professor chemistry and mineralogy; in Europe 1809; ordained Episcopal deacon 1816; priest 1818; assistant minister Trinity church, New York, N. Y., 1818-19; bishop of Conn. 1819-65; one of the founders Trinity College 1823; trustee 1823; president 1824-31, presiding bishop 1852-63. Author *Bible class and family expositor to the study of the New Testament; Commentary on the Book of common prayer*, 1823; editor *Selections on the religion of the heart and life*, 5 vols., 1839-40; *The Christian's walk and consolation;* also various sermons and charges. Born Westport, Mass., Oct. 19, 1779; died Hartford, Conn., Jan. 13, 1865. Nat. cyc. Am. biog., Cyc. Am. biog., Union

See picture which is framed in office ~~with biographical sketch~~ attached.
Received at office in July 1933 from
E. E. Brownell of Philadelphia, Pa. – March 1964
delivered to Prof Bacon for display in chemistry.

Brownell, Dr. 8/11/1859
"Dr. Proudfit says...in 1818 when he came here, Dr. Brownell lived in the south end of North College." Pearson Diaries V.7

Brownell, Dr. 10/27/1863
See: South end South College, occupants, under U. C. Pearson Diaries

1804 THOMAS CHURCH BROWNELL

Thomas C. Brownell, first president (1824-31) of Trinity college, Hartford, also third Protestant Episcopal bishop of Connecticut, and 19th in succession in the American episcopate, was born at Westport, Mass., Oct. 19, 1779. He entered the College of Rhode Island (now Brown university) in 1800; removed with President Maxcy to Union college in 1802, and was graduated there in 1804. When Rev. Eliphalet Nott, D.D., under whom he had studied theology, became president of Union college (1804) young Brownell was made tutor in Latin and Greek; in 1806 he became professor of belles-lettres and moral philosophy at Union, and in 1808 its professor of chemistry and mineralogy. In 1809 he visited Europe, and spent a year in attending lectures and traveling over Great Britain, chiefly on foot, and on one occasion was arrested on suspicion of being concerned in a robbery and murder, a sufficiently ludicrous conception to any one who knew him. In 1810 he returned to the United States and to his professorship. In 1813, although bred a Congregationalist, he united with the Protestant Episcopal church, and was ordained deacon by Bishop John Henry Hobart of New York Apr. 11, 1816. He still continued to act as professor at Union College, and performed missionary labor in the adjoining country. In 1818 he was ordained priest, and became assistant minister of Trinity church, New York. He was consecrated bishop of Connecticut, Oct. 27, 1819, and entered vigorously on his work. His administration of the diocese was eminently wise and successful. In the interest of domestic missions he made a laborious journey to survey the Mississippi country as far as New Orleans, La. In 1824 he was the chief instrument in founding Washington (now Trinity) college at Hartford, Conn., of which institution he was president until 1831. When in that year the pressing duties of the episcopate compelled him to relinquish that position, he was made its chancellor, and was such until his death. In 1851, when he became infirm, an assistant bishop was chosen at his request. In 1852 the death of Bishop Chase of Illinois elevated him to the dignity of presiding bishop, and he held the position for thirteen years. His last years were spent in retirement. Bishop Brownell published a "Bible Class and Family Expositor to the Study of the New Testament," and a "Commentary on the Book of Common Prayer." In 1839-40 he prepared five volumes, entitled "Religion of the Heart and Life." He was also the author of important published charges to his clergy, and various sermons on special occasions, and contributed in other ways to the current literature of the day. He died at Hartford, Conn., Jan. 13, 1865.

The N. C. of A. B., Vol. III, Page 495.

1804

Thomas C. Brownell, D.D.,LL.D.--- Pres. of Washington College, Ct. C. Feb. 1887.

May 14, 1823, a charter was granted by the legislature of Connecticut establishing a second college in the State. This was Washington College. It began its work September 23, 1824, with nine students: one senior, one sophomore, six freshman, and one special student.

Two buildings of brown stone were erected on a site then about a mile from the city, now the grounds of the State Capitol building. One building was designed by Professor S.F.B.Morse, inventor of the telegraph. This building contained the chapel, the library, the museum, laboratories, and lecture rooms. The other, designed by Solomon Willard, architect of the Bunker Hill Monument, provided rooms for about one hundred students.

The founder and first president of Washington College was a Union College graduate of the class of 1804. He had become professor of chemistry at Union after graduation and then after 1819 Bishop of Connecticut for the Episcopal Church, the Rt. Rev. Thomas Church Brownell. With him on his first faculty as professor of belles lettres and oratory was Dr. George Washington Doane, Union 1818, afterward Bishop of New Jersey.

1804 →

← Washington College, which has been known as Trinity College since 1845, may, therefore, be said to owe its origin and first directions to sons of Union College. There were other Union men who taught there during its first few years while its policies were forming. Dr. Horatio Potter, Union 1826, afterwards Bishop of New York, was professor of mathematics and natural philosophy there after leaving Union. He also designed the large one-arch stone bridge in Main Street of Hartford. In 1833 two graduates of Union in the class of 1830 went to Washington College to teach. Dr. Duncan L. Stewart taught there twenty-three years and was professor emeritus for twenty-four more. Dr. Silas Totten was professor 1833 to 1837 and then President of the College from 1837 to 1848. Later he was professor at William and Mary College and Chancellor of the University of Iowa. It was during his term as president that the name of the College was changed to Trinity.

Irving Buell '17.

Nov 1933

For Bishop Brownell's alumni folder

D82.9

(1940-41)

In his annual report for the past academic year President Remsen B. Ogilby, of Trinity College, says:

"...Time was when unifying elements were kept alive in the teaching process because of the wide range of interests represented in the mental equipment of a single professor.

"Take, for example, the pedagogical experience of Thomas Church Brownell, the founder of our College. At the age of fifteen he started teaching in the district school at Little Comptom, Rhode Island, continuing in that position for three years. Then after a brief study of English grammar and the rudiments of Latin with the local clergyman, he went to Bristol Academy at Taunton for less than a year, and was admitted to college at Brown. When at the close of his sophomore year the President of Brown became President of Union, Brownell followed him to Schenectady and graduated from Union College in 1807 as valedictorian. After studying theology at Albany for the summer and spending a few weeks at home, he returned to Union as tutor in Greek and Latin, becoming in two years Professor of Belles Lettres and Moral Philosophy. He did not hold this position long, for in another two years a department of Chemistry was established at Yale; and Union, not to be outdone in competition, set up a Chair of Chemistry and Mineralogy, appointing Brownell as the first incumbent. He spent a winter in England, gathering minerals and chemical apparatus, and entered with enthusiasm into his new field. But then he got religion all over again. He was baptized in 1813, ordained to the Episcopal ministry in 1816, and after a brief term of service as Assistant Minister of Trinity Church, New York, was consecrated Bishop of Connecticut in 1819. When four years later he founded our College and bedame its first president, there was obviously in his person a synthesis of the whole field of available learning of that day. Classicist, philosopher, scientist and theologian - Que hombre!"

1804 THOMAS CHURCH BROWNELL

Later Bishop of Connecticut, was not a member of the Episcopal Church when, on April 5, 1805, he began to teach Latin and Greek in Union College, at Schenectady, New York. Two years later he became Professor of Belles Lettres and Moral Philosophy there. By another two years he was teaching in the new department of Chemistry and Mineralogy. His marriage to a strong Episcopalian helped to clear his ideas of religion and church. He was baptized on the fifth of September, 1813, in St. George's Church, Schenectady, and was confirmed a few days later. Some years afterward, as Bishop of Connecticut, he took a vital interest in educational matters. When the General Theological Seminary was removed from New York to New Haven, he welcomed it and worked for it; when Sunday Schools began to form in the various parishes, he encouraged them and found in them a hopeful means of religious education; when he saw the need of an American Commentary on the Prayer Book, he wrote one; when the time came to open a college in his Diocese, he led in the agitation for Washington, later renamed Trinity, College and became its first President.

Education in the Episcopal Church p. 102
Clifton Hartwell Brewer
New Haven 1924

CLASS OF 1804. THOMAS C. BROWNELL.

Married: On Tuesdaylast, by the Rev. Mr. Butler, Mr. Thomas C. Brownell, Professor of Chemistry and Belles-Lettres in Union College to Miss Charlotte Dickman, of this village.

Lansingburgh Gazette.
August 13, 1811 (Tues.)

w. Q. M. 4/42

Que Hombre!

FRANCIS BACON, Viscount St. Albany (1561 – 1626) whom Pope pigeonholed for posterity as "the wisest, brightest, meanest of mankind," is said to have been the last figure in English literary history who claimed a knowledge of all the available learning of the day. Indeed, since Bacon's day, progressive specialization has become such a potent influence in education that broad knowledge is almost frowned upon, and professors sometimes find it necessary to hide their pedagogical peregrinations lest their avocational interests do violence to their reputations as "authorities" or "specialists."

But the pendulum is beginning to swing, especially in smaller independent colleges, and college presidents are beginning to look inquiringly at the broad fields of interest displayed by faculty worthies of former days. One such worthy was Thomas Church Brownell, a graduate of Union College in the Class of 1804, of whom President Remsen B. Ogilby of Trinity College, in his annual report for the past academic year, says:

" . . . Time was when unifying elements were kept alive in the teaching process because of the wide range of interests represented in the mental equipment of a single professor.

"Take, for example, the pedagogical experience of Thomas Church Brownell, founder of our College. At the age of fifteen he started teaching in the district school at Little Compton, Rhode Island, continuing in that position for three years. Then after a brief study of English grammar and the rudiments of Latin with the local clergyman, he went to Bristol Academy at Taunton for less than a year, and was admitted to college at Brown. When at the close of his sophomore year the President of Brown (Johnathan Maxcy) became President of Union, Brownell followed him to Schenectady and graduated from Union College in 1804 as valedictorian. After

studying theology at Albany for the summer and spending a few weeks at home, he returned to Union as tutor in Greek and Latin, becoming in two years Professor of Belle Lettres and Moral Philosophy. He did not hold this position long, for in another two years a department of Chemistry was established at Yale; and Union, not to be outdone in competition, set up a Chair of Chemistry and Mineralogy, appointing Brownell as the first incumbent. He spent a winter in England, gathering minerals and chemical apparatus, and entered with enthusiasm into his new field. But then he got religion all over again. He was baptized in 1813, ordained to the Episcopal ministry in 1816, and after a brief term of service as Assistant Minister of Trinity Church, New York, was consecrated Bishop of Connecticut in 1819. When four years later he founded our College and became its first president, there was obviously in his person a synthesis of the whole field of available learning of that day. Classicist, philosopher, scientist and theologian—Que hombre!"

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sincerest regrets that I cannot be with you on Founders' Day of Union College. I would have been so happy to again visit your inspiring institution whose serene atmosphere has remained with me ever since I was privileged to be your guest a year ago. I am deeply sorry that I must forego the pleasure and honor of addressing, on this solemn occasion, the faculty and the student body and above all to miss the opportunity of thanking the Board of Trustees of Union College for the great honor conferred upon me, which I fell I can consider also as a tribute to the fighting spirit of the people in the Netherlands battling against aggression. I shall also cherish with great pride my degree of Doctor of Letters of Union College and I hope that in a not too distant future I may be able to express my thanks in person.

ALEXANDER LOUDON,
Netherlands Minster.

Oct. 30, 1942

Dear Mr. Brownell:

Dr. Fox has let me read the letter from Dr. Adams of Trinity and I am making a copy of it to put in Bishop Brownell's biographical folder.

Your letter asks for any evidence we have as to the role Thomas C. Brownell played in the founding of Union College. As you know he was graduated A. B. from Union in 1804. He had come to Union with President Jonathan Maxcy, when the latter transferred from Brown to Union. We have no evidence whatever that Brownell played any part in the founding of the college. Endeavors to this end had begun in 1779 and were successfully led between 1785 and 1795 by Theodoric Romeyn, pastor of the Reformed Dutch Church in Schenectady. At the end he was helped by General Philip Schuyler. These dates indicate that Brownell would have been much too young to have had any important part in the work.

He taught at Union after graduation and in this sense he was active in the development of the College in its early days. Our records show: Tutor, 1805-6; Professor of Logic and Belles Lettres, 1806-11; Lecturer on Chemistry, 1811-14; Professor of Rhetoric and Chemistry, 1814-19. He spent one season in England and brought back apparatus for the newly established course in chemistry, and minerals for use in the course in mineralogy.

With best wishes, I am

Sincerely yours,

C. N. Waldron

Mr. E. E. Brownell
1418 Walnut St.
Philadelphia, Pa.

EDWARD S. BROWN, VICE PRESIDENT E. E. BROWNELL, PRESIDENT H. HESSELBACHER, TREASURER

E. E. BROWNELL ENGINEERING COMPANY

1418 WALNUT STREET

Philadelphia, Pa.

October 29, 1942

Dr. Dixon Ryan Fox, President
Union College
Schenectady, New York

Dear Dr. Fox:

Will you please be kind enough to forward me, by return mail, your version of what part Thomas Church Brownell played in the founding of Union College. I know that he was intimately connected with its early life, but do not know the dates or his position in respect to your institution.

Please return the enclosed letter from Dr. Adams.

With best personal regards, I am

Very truly yours,

E. E. Brownell

President

EEB/jap

1804 – AB
1919 – DD

CLASS OF 1804.

THOMAS C. BROWNELL.

The Rev. Thomas C. Brownell, late Professor of Chemistry in Union College, we learn has accepted a call as collegiate Rector in St. Paul's, Trinity, and St. John's churches, in the city of New York. Albany Gazette.

The Cabinet
Schenectady
Sept. 25, 1818.

Letter from Dr. Arthur Adams of Trinity College to E. E. Brownell - Oct. 26, 1942

"Whether we regard Bishop Brownell as the 'founder'of hhe college, perhaps depends on our definition of the word 'founder.' He is not the 'founder' in the sense that John D. Rockefeller, for example, is the founder of the University of Chicago.

"The effort to secure a charter for a second college in Connecticut had been begun by the Episcopalians as far back as Bishop Seabury's time. When Brownell became Bishop, he continued the effort and was the leader in the successful effort. Consequently, we regard him as the founder and always speak of him that way. Others were much interested, including some who were not Episcopalians, some Baptists, for example. They objected as much as the Episcopalians did to the establishment of the Congregational Church.

"With that explanation, I think it right and proper to call Bishop Thomas Brownell the Founder of the College.

"Thank you for the copy of the letter from Senator Donahey. It is good to know that he has a high opinion of Arthur Morgan and that he promises a real investigation of TVA."

Thomas Amory Brownell AB-1804

Thomas Church Brownell D. D. 1804