

there are 4 or 6 seventh day men, and about so many more quakers.

27. Great care is taken for the instruction of the people, in the Christian Religion, by ministers Chattechising of them, and preaching to them twice every Sabbath day, and sometimes on Lecture days, and so by masters of families, instructing and chattechising their children and servants, being required so to do by law. In our corporation are 26 towns as aforesaid, and there is 21 Churches in them. There is in every town in our colony a settled minister, except it be in two towns new begun, and they are looking out for a minister to settle amongst them. For the maintenance of the ministers, it is raised upon the people by way of rate, and it is in some places, £100 per annum, some 90, some 80, but in no place less than 50 pounds per annum, as we know of, and so the proportion raised, is according as the occasion of the minister calls for it, and the peoples ability will allow. For the poor it is ordered that they be relieved by the towns where they live, every town providing for their own poor, and so for impotent persons, there is seldom any wants relief, because labour is dear, viz. 2s and sometimes 2s 6d a day, for day labourers, and provisions cheap, viz. wheat 4s per bushell, Winchester measure, pease 3s per bushell, indian corne 2s 6d per bushell, pork 3d per pound, becif 2 1-2d per pound, butter 6d. Beggars and vagabond persons are not suffered, but when discovered bound out to service, yett sometimes a vagabond person will pass up and down the country, and abuse the people with fals news, cheat and steal, but when they

are discovered they are punished according to their offence.

WILLIAM LEET, Governour.

Pr. order, JOHN ALLYN, Sec'ry.
Hartford, July 15th, 1680.

Acts of November, 1776 - Connecticut General Assembly

Whereas George the third, King of Great Britain, hath unjustly levied war against this and the other united States of America, declared them out of his protection, and abdicated the government of this State, whereby the good people of this State are absolved from their allegiance and subjection to the crown of Great Britain: And whereas the Representatives of the said United States in General Congress assembled have published and declared that these United States are and of right ought to be free and independent States, and that they are absolved from all allegiance to the British crown:

Resolved by this Assembly, That they approve of the Declaration of Independence published by said Congress, and that this Colony is and of right ought to be a free and independent State, and the inhabitants thereof are absolved from all allegiance to the British Crown, and all political connection between them and the King of Great Britain is, and ought to be, totally dissolved.

And be it enacted by the Governor, Council and Representatives, in General Court assembled, and by the authority of the same, That the form of civil government in this State shall continue to be as established by Charter received from Charles the second, King of England, so far as an adherence to the same will be consistent with an absolute independence of this State on the crown of Great Britain; and that all officers, civil and military, heretofore appointed by this State shall continue in force untill otherwise ordered: And that for the future all writs and processes in law or equity shall issue in the name of the Governor and Company of the State of Connecticut; and that in all summonses, attachments, and other processes before any assistant or justice of the peace, the words, One of his Majesty's justices of the peace be omitted, and that instead thereof be inserted justice of the peace; and that no writ or process shall have or bear any date save the year of our Lord Christ only; any law, usage or custom to the contrary notwithstanding. And that the act in alteration of an act prescribing forms of writs, processes &c. be repealed, and the same is hereby repealed.

Connecticut Officeholders, 1787-1788

GOVERNOR

Samuel Huntington

LIEUTENANT GOVERNOR

Oliver Wolcott, Sr.

TREASURER

Joins Lawrence

COMPTROLLER

James Wadsworth

SECRETARV OF STATE

George Wyllys

SUPERIOR COURT

Richard Law (Chief Judge), Eliphalet Dyer, Oliver Ellsworth. William Pitkin Roger Sherman

MEMBERS OF CONGRESS

(May-October 1797): Joseph Platt Cooke James Hillhouse. William Samuel John. son. Stephen Mix Mitchell, Jonathan Sturges John Treadwell, Erastus Wolcott: (from October 1797): John Chester, Joseph Platt Cooke. Pierpont Edwards, Benjamin Huntington, Stephen Mix Mitchell, John Treadwell, Jeremiah Wadsworth

DELEGATES TO CONSTITUTIONAL CONVENTION

Oliver Ellsworth, William Samuel Johnson, Roger Sherman, Era+tut Wolcott (resigned)

COUNCIL

Samuel Huntington, Governor
Oliver Wolcott, Sr.. Lieutenant Governor

William Samuel Johnson
Joseph Spencer
William Williams Andrew
Adapts Benjamin
Huntington Joseph 1'121(
Cooke

Stephen Mix Mitchell, Clerk
William Hillhouse Erastus
Wolcott
John Treadwell
Jonathan Sturges
James Wadsworth

HOUSE OF REPRESENTATIVES

October-November 1787

HARTFORD COUNTY

Hartford
Jeremiah Wadsworth
Jonathan Bull
Berlin
Gad Stanley
Sristol Hart
Bristol
Zebulon Peck

Fast Hartford
Jonathan Wells
Ashbel Pitkin
East Windsor
Lemuel Stoughton
Roswell Grant
Enfield
Daniel Perkins
Ephraim Peaso

Farmington

Hezekiah Wadsworth James
Lusk

Glastonbury

Joseph Mosely
John Wells

Granby

Hezekiah Holcomb

Southington

John Curtiss
Asa Barns

Suffield

Abraham Granger
Amos Granger

Simsbury

Noah Phelps
Jonathan Pettibone

Wethersfield

John Chester, Speaker
Jos,ph Bulkley

Windsor

Henry Allyn
Solomon Griswold

NEW HAVEN COUNTY

New Haven

Pierpont Edwards
Charles Chauncey

Branford

Edward Russell
Timothy Hoadley

Cheshire

Samuel Beach
Reuben Atwater

Del by

John Wooster
Samuel Hull

Durham

Simeon Parsons
Benjamin Picket

East Haven

Samuel Davenport

Guilford

John Burgis
John Elliott

Hamden

John Hubbard

Milford

Stephen Gunn
Gideon Buckingham

North Haven

Daniel Bassett

Wallingford

Street Hall
Samuel Whiting

Waterbury

Joseph Hopkins
John Welton

Woodbridge

Thomas Darling
David French

NEW LONDON COUNTY

New London

Amasa Learned
John Deshon

Norwich

Elijah Backus
Jared Tracy

Bosrah

Isaac Huntington

Colchester

John Watrous
Joseph Isham

Franklin

Joseph Barker

Groton

Thomas N. Niles
Stephen Billings

Lisbon

John Perkins

Lyme

Mansfield Parsons
Ezra Selden

Montville

John G. Hillhouse

Preston

Oliver Crary
John Tyler

Stonington

Charles Phelps
Elisha Denison

FAIRFIELD COUNTY

Fairfield

Andrew Rouland
Elijah Abel

Danbury

Eli Mygatt
Daniel Taylor

Constitution of 1818:

As of 2004, Connecticut's Constitution of 1818 could be found on the internet at:

<http://www.sots.state.ct.us/RegisterManual/SectionI/1818CTCO.HTM>

Governor's Message - April, 1901, Cont.

CONSTITUTIONAL REFORM

retain two representatives, while others having ten times that number are entitled to but one.

Some of you may be tempted to point to the proposed increase in the Senate as fully satisfying the spirit of the Constitution. I cannot see wherein this amendment can be soberly considered as a remedy for the real and growing injustice in the apportionment of the representation in the House. The Senate in name, purpose, and history is the smaller and conservative body, and it should in my judgment remain such.

There are at present eighty-seven towns having two representatives and eighty-one towns having but one. If each town is given one representative, and there is added to every town exceeding a certain population one representative for each ten thousand or more of such excess, you will fairly and substantially remove the present injustice. and still retain the federal or territorial clement in the present Constitution.

It is a compromise, but an honorable and logical promise, in which the people gain much, and the towns save much in retaining a privilege which to them is an education and a dignity as dear and sacred as it is conservative, and beneficial to the State.

A reapportionment that would entirely deprive the smaller towns of their individual representation would be a radical and complete departure from the plan of the founders, and I fear that any attempt to secure such a reapportionment would be as unsuccessful as it would be unwise. Many of us still believe in the little town republics. And whether they created the State or the State created them, they have lived together in harmony and stood shoulder to shoulder in defense of each other and the State too long to become antagonists now.

[Reprinted from House journal of June to, 1901.]

STATE of CONNECTICUT,
EXECUTIVE DEPARTMENT,
HARTFORD, June 10, 1901.

To the Honorable General Assembly:

I AM informed that your committee on Constitutional Amendments has reported to your honorable body a resolution providing for a Constitutional Convention in the event such convention is approved by the electors of Connecticut. In my suggestions upon this subject communicated to your honorable body at the opening of its session, I opposed this method of amending our Constitution. Since that time a candid and earnest effort has been made to secure in the definite way provided by the Constitution a reapportionment of the membership in the House of Representatives upon a rational, conservative basis most liberal to the small communities. This effort has failed. I now consider it my duty to myself to inform you that I look upon a Constitutional Convention as far less dangerous to the system of town representation and the good of the State than would be continued failure to give this matter the favorable consideration it deserves before your final adjournment. As a citizen of a town of less than 2,500 inhabitants, and a firm believer in town representation as established by the founders of our government, I am convinced that we cannot too soon indicate our determination to treat this all-important subject fairly and fearlessly if we desire to merit and preserve the confidence and support of the people of Connecticut. If the small towns ever lose their right of representation in the General Assembly it will be due to their own refusal to so exercise that right that it can be defended by its best friends.

GEORGE P. MCLEAN,
Governor.

**WILBUR L. CROSS GOVERNOR of
*Connecticut***

BANK HOLIDAY

1933

BY virtue of Chapter 28 of the Public Acts of 1933, I hereby declare that an emergency exists and, therefore, designate and set apart Wednesday, March 8th and Thursday, March 9th, next, as legal holidays, to be known as bank holidays.

During such holiday period all banking transactions are suspended, except, that the Bank Commissioner, with the approval of the Governor, may prescribe such regulations only as to all and any banks in such form and to the same effect as may be prescribed by the Secretary of the Treasury with the approval of the President of the United States.

This proclamation is applicable to all state banks and trust companies, savings banks, private bankers, industrial banks, and building and loan associations within this state.

March 7, 1933

TERCENTENARY RELIGIOUS OBSERVANCE

THREE hundred years ago small bands of men and women came to the banks of the Connecticut River seeking wider opportunity and greater freedom for the exercise and expression of their Faith.

Although beset by perils and sore troubles in their first days in the new settlements, they yet gave thanks to the Divine Providence that had guided them to the haven they had sought. On the strong foundation of their faith they built for the millions who followed them lasting communities and a form of government which has since given freedom to all creeds and a refuge for the oppressed of many lands.

It is fitting that in remembrance of this spirit of our fathers a time be appointed for public thanks in the midst of a year of celebration and rejoicing. Therefore, I hereby designate Saturday and Sunday, the fifth and sixth days of October next, as days of Religious Observance throughout the State. May we all, as we gather in our places of worship during this period, re-dedicate ourselves to the noble ideals of our ancestors and give thanks to Almighty God for the courage and wisdom of the founders who blazed the way to the abundant blessings which we now enjoy.

"One generation shall praise Thy works to another and shall declare Thy mighty acts."

**Excerpts from
ANNOTATED DEBATES OF THE
1818 CONSTITUTIONAL CONVENTION**

by Wesley W. Horton

Connecticut Bar Journal,
Vol. 65 Special Issue, Jan., 1991

Because disestablishing the Congregational Church was one of the main reasons for calling a Constitutional Convention in 1818, the following excerpts from the DEBATES show what the Delegates had to say on that important issue.

Other major changes in the Constitution dealt with providing for separation of powers, and making permanent an expanded suffrage.

**ARTICLE FIRST
Declaration Of Rights**

Section 3d was now read, and the convention adjourned to 2 o'clock P.M.

Afternoon - Mr. Treadwell remarked, that all sects of religion should be tolerated in this State. He had no objection to the article, but was willing there should be universal *toleration*. Papists, Mahommedans, Jews, or Hindoos, should be allowed to meet together and tolerated; all should be tolerated agreeably to the article; and no force should be used against them, unless to prevent acts of disturbance. He had no objection to an article of this kind. - Unanimously approved and accepted-

Sec, 3 as approved:

The exercise and enjoyment of religious profession and worship, without discrimination, shall forever be free to all persons in this State, provided that the right hereby declared and established, shall not be so construed as to excuse acts of licentiousness, or to justify practices inconsistent with the peace and safety, of the State

Sec. 4th- "No preference shall be given to any religious sect, or mode of worship-"

Mr. Morse³⁹ wished to erase this section and substitute the following, viz "That rights of conscience are unalienable; that all persons have a natural and indefeasible right to worship Almighty God, according to their own consciences; and no person shall be compelled to attend any place of worship or contribute to the support of any minister, contrary to his own choice.

Mr. T. Pitkin begged leave to read the statute on that subject; which done. Mr- Morse replied those were rights which they had never *asked* for - all they wished, was the privilege of managing their own concerns in their own way.

Mr. Treadwell was willing this subject should be taken up, but doubted the propriety of taking it up in this place.

Mr. Edwards concurred with the gentleman from Farmington [Mr. Treadwell] - he was willing to take up this subject, not now; so important a principle should not be left to the Legislature, but he would secure every thing, - motion to substitute [made by Mr. Morse] negatived.

Mr. Treadwell, wished to move one amendment to the 4th section, which would render it unexceptionable to all parties; he was not ashamed of our religion, or mode of worship; our religion came from God, it was the *Christian* religion: and he knew it to be the power of God unto salvation; he would not change the object of worship; he had no idea of setting up Jupiter Ammon, or Mahomed, or Confucius, or any other heathen God, as a proper object of worship; nor would he substitute any other worship for that of Jesus Christ, the present mode should not be changed; and here he hoped it would be understood that he had nothing personal in view - that he was expecting no office and no emolument, but being called upon to act as a member of this Convention, he had a duty to discharge; that duty should be conscientiously discharged, and he should not be accountable for any consequences which might result from the Constitution. He was not prepared to place Jesus Christ on a par with false Gods, and would therefore move, that the word "*religious*" be erased and the word "Christian" substituted - so that the Section would read, "no preference shall be given, by law to any

³⁹Rev. Asahel Morse, Republican of Suffield. He was a Baptist minister and he supported the Constitution-

*The 1818 CONSTITUTIONAL
CONVENTION*

Christian sect, &c." He was willing that all should enjoy equal privileges - that no preference should be given by law to any Christian sect - but that in point of *law* all should be equal - substituting the words *Christian* for *Religious* he thought removed the ambiguity *and* would render the section acceptable to all - as it stood the section might be construed to mean, that no preference should be given to the Christian religion above any other, but he was not prepared to say, that the Christian religion should not be ranked above any other.

Mr.A. Wolcott, said he could not find that he had any ideas of his own on this subject, but he found some difficulty in settling what the gentlemen would mean, or what was intended by the amendment; was it intended to exclude Jews or Mahomedans, or any other religious sect? If the section was designed to place them all on a footing, *well* - but unless that were the case, he, was prepared, to say that Religion was not an affair of State. The Convention or the Legislature had nothing to do with the subject; it became necessary to alter the phraseology of the laws, he could not see that they had power to frame such laws, there should be no distinction between Jew or Gentile.

Mr. Edwards, declared himself in favour of the amendment, he agreed with the Honorable gentleman from Farmington [Mr. Treadwell], that no preference should be given to any religious sect; he was willing the Legislature should tolerate Jews and Mahommedans, at the same time there had never been any in the state, and probably never would be; but if there should, the amendment would not infringe their privileges, and he was therefore in favour of it.

Mr. Lanman remarked at some length, and the question on the amendment was carried, on the section as amended."

Mr. A. Wolcott remarked, that he no doubt was as anxious to promote the interests of the state as any man, but he was opposed to the section; It was not proper to say that any other religion was equal to the Christian religion, nor was it proper to say that any other religion, was not equal to it; it was altogether a mistaken idea, that any thing should be done on the subject; why compel a man to support any religious sect? the question

⁴⁰That is, Mr. Treadwell's amendment to change "religous" to "Christian" was approved. This provision of the Constitution protected only Christians until 1965.

was coming to this, and he would ask of what use it could be? it is said that religion is the foundation of good morals; *what* are good morals? we are not indebted to the Christian religion for them; all the virtues have been inculcated by Pagans, and he would have the law the same, as it regards both Christians and Pagans; he would have no difference. Why *enforce* religious instruction, because it will bring many to embrace religion; what religion? the Christian religion - which sect? which inculcates truth or falsehood? each sect will say *mine*, and each will undertake to supplant the other. If it is not right to compel a person to embrace the truth, is it right to compel him to embrace falsehood? he would have no laws upon the subject, laws were not necessary to support falsehood, and no religion could be useful which was believed to be false. We seek to know which sect embraces the truth, and all dogmas are either true or false; but don't say if you wont support truth, you shall support falsehood - truth can't be demonstrated, there were different opinions and all could not be true; as it respects society, it was of no importance what a man believes concerning a future state; it was conduct which was of consequence to the community; on this ground he was unwilling to do anything about it.

Mr. Treadwell said, if he understood the gentleman's argument, he had been considering the question, whether it is proper to support religion by law, which was not the question before the house; it might be proper to discuss that question some other time, but at present, it was the question whether the article under consideration, should be inserted in the Bill of Rights; any other question had nothing to do with the subject, the Convention had only to determine now, whether any distinction should be made by law between different denominations of Christians.

Mr. N. Smith declared himself in favour of the section-, its provision was consistent with the principles of justice, it was also consistent with the third article [section], which to the free exercise and enjoyment of religious profession and worship, by all religious denominations, without discrimination. Would it not be free to allow *him* the free enjoyment of his own peculiar mode of worship, and at the same time allow the like privileges to others? without the provision contained in section fourth, you may establish one denomination by law, and leave all others

unprotected; but this declares that *no* preference shall be given by law, to any denomination of Christians and without this, how can we proceed to legislate with perfect equality? The question is not whether any religious sect be *wrong* or *right*, but whether all denominations of *Christians* shall enjoy equal privileges. The people of Connecticut are all *Christians*;⁴¹ their modes of worship are *various*, and it is of peculiar importance that each should be preserved. The principle contained in the fourth section was a fundamental principle, it did not need an argument for its support, and it could not be desirable to go extensively into the questions; were not this principle adopted, the different denominations would look at each other with a jealous eye. This ought not to be. He was willing for one, to vest in the Legislature supreme power on the subject; it was consistent with the idea, that one Christian denomination should not be built up at the expense of another; it was not inconsistent for a society to pay *no* tax, but if he wished to join a society which was disposed to pay taxes, *he* ought to have that privilege, and the legislature ought to have the power of regulating the subject; without this, the Constitution would be unwarrantably defective.

Mr. D. Burrows,⁴² did not agree with the gentlemen from New-Haven [Mr. Smith] - he could not agree that the legislature have a right to make laws on this subject - if they had, *he* had always been in an error concerning it. In the first place he doubted the power altogether - if they had power to legislate on the subject, they had power to legislate on matters of *conscience* - he was altogether opposed; but *he* was not opposed to the question on the 4th section, if it amounted to a religious test, that no man should hold an office who did not embrace the *Christian* religion; if that was the idea he had no objection - but if it was designed to give a right to *legislate* on religious concerns, he was still more opposed.

41 Historians are in agreement that there were no Jews or Mahomedans living in Connecticut in 1818- However, there undoubtedly were many nonbelievers- Indeed, some said that that included three delegates: Peters (see note 25), Stow (see note 43) and William Hungerford.

42 Daniel Burrows, Republican of Hebron. A Methodist minister and supposedly illiterate, he was on the drafting committee. He supported the Constitution.

Mr. Stow" remarked, that this question had been agitated ever sense his memory, and he conceived this to be the only true ground, that the legislature have a right to legislate on all subjects relating to this world - if they step off of the ground at *all*, and presume to legislate on the subject of religion, they carry the matter too far. Christ's kingdom was not of this world, and all had a right to worship in their own way. If the people are disposed to make regulations to build houses, or to pay taxes, they have a right, but, that the *legislature* have a right to make laws on this subject, he denied. He believed that the Christian religion disowns any such right. Look at our neighboring states, N. York, New-Jersey, and others - their government is founded on religion as well as ours - *there* the legislature did not interfere in religious concerns. Look at Massachusetts, where the legislature has interfered, and you find nothing but constant *petitioning* - the same is the case in England, where they have an established religion; it would be a radical error if this subject should not be put at rest - he doubted whether the Constitution could be carried into effect, until this subject should be entirely put at rest-

It was then motioned to amend the 4th section by adding the following clause: "Nor shall any person be compelled to attend any place of public worship, or maintain any minister, without his consent and approbation," - which did not pass. The 4th section as reported, was then approved and adopted.

ARTICLE FIRST

Declaration of Rights

Sec. 4 as approved

No preference shall be given by law to any Christian sect or mode of worship.

(Note: This provision of the Constitution protected only Christians. That limitation was one of the reasons for calling the 1965 Constitutional Convention.)

Friday, Sept. 11
ARTICLE SEVENTH 81
RELIGION

Mr- Hart⁸² read the section and made some remarks on its importance, and expressed himself in favour of its provisions. The following is the section as reported.

§ 1- It being the right and duty of all men to worship the Supreme Being, the great Creator and Preserver of the universe, in the mode most consistent with the dictates of their consciences; no person shall be compelled to join or support, nor by law be classed with, or associated to any congregation, church or religious association. - And each and every society or denomination of Christians in this state, shall have and enjoy the same and equal powers, rights and privileges, and shall have power and authority to support and maintain the ministers or teachers of their respective denominations, and to build and repair houses for public worship, by a tax on the members of the respective societies only, or in any other manner.

Mr. Treadwell agreed that it was a very important section, and moved to divide the question: the first to be taken on that part of the section ending with the words "or religious association," - which was agreed to, and he then made the following remarks: - I rise, sir, for inquiry on this part of the

⁸¹Religion rates a separate Article, in addition to mention in the Bill of Rights, because the disestablishment of the Congregational Church was one of the principal purposes of the Convention. It is Article Seventh that formally disestablishes the Congregational Church. Ironically it also "disestablishes" the dissenting churches.

In the eighteenth century, all residents had to attend Sunday services and pay taxes to support the local Congregational Church unless a resident obtained a certificate from a dissenting church such as Baptist or Episcopalian) stating that he attended and supported that Church. In the 1790s the law was changed to allow the resident himself to sign such a certificate, but this merely caused an uproar among the dissenting Churches, who often did not know who was required to support them. In any event, all residents supposedly had to attend services and support some church until this article was adopted.

The Congregational Church employed various other tactics to maintain its predominance, but the biggest public relations disaster was caused when the federal government returned a surplus to the state treasury of \$145,000 in 1815 because of the early conclusion of the War of 1812. The Legislature decided to give one-third of the money to the Congregational Church and one-seventh of it to Yale (also Congregationalist). The act provoked much outrage. As a result the Republicans allied with leading dissenters to form a Tolerationist ticket. It lost narrowly the election of 1816, but won narrowly in 1817 and resoundingly in 1818.

While the duty to support an church ended with the Article, the Convention did amend the draft to require an affirmative act by a resident wanting to avoid his duty of support There were to be no nominal church members.

⁸² Undoubtedly Samuel Hart, of Berlin. He voted in favor of Article Seventh, whereas Bliss Hart, of Burlington, voted against it.

article. As it regards conscience, I know it is the duty of every person to worship the Supreme Being, in spirit and in truth - but conscience may be perverted, and man may think it his duty to worship his creator by images, or as the Romans and Grecians did. My objection, sir, is to the word duty. I would *tolerate* all modes of worship, but would not recognize it in the Constitution, as the *duty* of a person to worship as the heathen do. Again Sir - "No person shall be compelled to join or support, or by law be classed with, or associated to any congregation, church or religious association." I wish to know the extent of meaning in this expression. If I understand, it goes to dissolve all ecclesiastical societies in the State. Ecclesiastical societies are *now* associated by *law*, and have certain privileges by *law*. This Sir, takes away their rights and privileges, it recognizes no ecclesiastical association, but leaves all, as it were, in a state of nature. Sir, I have no idea of making *distinctions* between different religious denominations; whether Congregationalists, episcopalians, baptists or methodists, all should be placed on equal footing. When a particular denomination prevails, I would make it the standing denomination of the place, and others should enjoy the privilege of separating from it. If the episcopalians or baptists prevail, the other denominations should certificate. Sir, there can be no objection to this principle; I know that in most societies, Congregationalists prevail, but what then - this makes no distinction, the principle associates no particular denomination by law. But the article dissolves all associations: "No person shall be classed with" - now, all persons are classed with and associated together; this is to dissolve the whole union. Sir, I am unwilling that these associations should be thus dissolved; they have certain rights and privileges as corporate bodies, and unless they have forfeited those rights, they cannot be justly taken from them. Justice would demand a trial in this case, and unless my views should be very much corrected on this subject, I am altogether opposed to the article.

Mr. A. Wolcott said, in order to conciliate the feelings of gentlemen, he would move to erase the words "and duty," which was not done.

Mr. Stow - We are called upon, Mr. President, for the meaning of this section. I will give what was my opinion of its

meaning, when it passed the committee. It had always been my opinion, that Connecticut had been parcelled out; that religion had been established by law, and that congregationalists had been the order established. I believe, Sir, if it had never been the case, the people would not do it *now*; but it has been done, at a time when men were not as liberally disposed as they now are, or at least when there were not as many denominations as there now are. I acknowledge, Sir, that certain societies have corporate rights; some societies have funds, and if we do away with these rights, we infringe on *private* rights. To steer clear of that, I would say in *future*, that is, I would not say hereafter that a person *shall* contribute to support, but with his voluntary consent. If an individual enters a town now, he must enter his name as belonging to some denomination of Christians. This law was made so broad as to compel no such thing; but it designs that all who have been caught in these bands may be let out. If any man says he has been imprisoned unlawfully, this will let him out, and he may go free; hereafter we will have no such restraint. As to the present section, if it is altered in anyway, it will curtail the great principles for which we contend, and society will be disturbed as heretofore; and Sir, to come to the

established order, for whatever you may call them, although they were established by the Saybrook Platform, they do not all agree among themselves. Some say, that if their preachers continue to preach certain doctrines, they shall be dissatisfied; they will not pay for preaching which they don't believe - and Sir, on this principle of liberality they will not need to. Some societies will tax themselves, and some not - they will find it inconvenient, they will find themselves losing members by it, for those who are dissatisfied will go away and finally adopt principles which otherwise they would not own. Some societies will sell their pews, and others will rent them for the support of their minister according to circumstances. Sir, this provision is necessary, to secure the rights of those who are incorporated, and those who are not. The gentleman from Farmington [Mr. Treadwell] would make the congregationalists the predominant order, but Sir, this is not agreeable to the spirit of the times. It is well known that certain orders don't want this privilege, and it would be idle to grant them what they don't want. I hope this section may pass, that the thing may be set at rest, and the State settle down quietly.

Mr. Treadwell said the gentleman certainly misunderstood him. He *expressly* declared, that all denominations should be placed on an equal footing.

Mr. A. Wolcott would not have a man compelled to join, or pay, to any political society.

Mr. G. Tomlinson 83 expressed himself in favour of the section, as it stood, and declared that it placed the subject exactly on the footing of the present law.

Mr. N. Terry - Sir, I cannot agree with the gentleman last up; if I could I should be very glad. Nay, Sir, my ideas on this subject are exactly *contrary to his*. The principle contained in this section, is entirely different from our present law on this subject. The principle on which our law is founded is here cut up by the roots; our law does compel a person to belong somewhere, though he has the liberty to belong where he pleases; but here it is declared, that it shall be at the option of the person, whether he belongs to *any* denomination: "No person shall be compelled to join or *support*, or by law be *classed with*, or associated to, any congregation, church or religious association" - if the gentlemen would stop *here*, the Article would be less exceptionable; but the Article goes to withdraw all support from present corporations - turn Sir if you please to the 2d Section: "If any person shall choose to separate himself from the Society or denomination of Christians, to which he may belong, and shall leave a written notice thereof with the Clerk of such Society, he shall thereupon be no longer liable to any future expenses, which may be incurred by such Society" - now Sir, put these two passages together, and I submit, whether it does not dissolve all obligation; this is to be the operation of it: I am not opposed to the free enjoyment of the rights of *conscience*, I should be the last man to oppose a principle of that nature; Sir, no man should infringe *my* rights of conscience, and I am willing that all others should enjoy the same - but the question is, whether religion shall be supported *somewhere*; does this interfere with the rights of conscience? this law is to be established for the health of *community* - we are taxed to support many things which we don't like; suppose I do not like a particular religious

83 Gideon Tomlinson, Republican of Fairfield. He later was Governor from 1827 to 1831, when he resigned to become U.S. Senator from 1831-1837. He supported the Constitution.

denomination, and am taxed to support it, unless I unite myself to some other; does this interfere with my rights of conscience? no more Sir, I beg leave to say, than it does to be taxed for the support of a war, which I don't approve of. I suppose I should not think it necessary for my children to be *schooled*; if laws are made for the support of schools, shall I be absolved from taxes? no Sir. Schools are a benefit to the community, and all men should be made to support them; although some may be of a different opinion. On the same principle, would I make all men support public worship *somewhere*; but on the question *where*, every man should be left to act at pleasure; this is the object of all our laws, the public *good*. I do not understand that any *one* denomination is placed over another - Sir, what is our law? why, that if a person wishes to leave a society of one denomination for that of another, he has only to signify his desire in writing, and lodge it with the Town Clerk; and can you get along without this? will you go counter to the very principle which has produced so much happiness to the people? but gentlemen say, you must "certificate to the standing order" - can it be otherwise? Sir, I defy the gentleman to make a practicable alteration in this respect: the attempt has already been made by a party on coming into power, and what was done? the same law continued with a very slight alteration. On this principle, if a man moves into the society of West-Hartford, he is presumed to belong to the congregationalists - and if he comes into Hartford, would you certificate that he don't belong to the Episcopal Church? No *Sir*, there is no propriety in this; in carrying this law into effect, you must have a place, a quo to start from; it is impossible that a law should be more equitable, or more just - but this Article goes to destroy the law, and puts it in the power of every man to contribute or not as he pleases. But gentlemen would permit those to be taxed who are willing - what sort of regulation is this? here is a meeting house to be built, and the society votes to build it - certain persons choose not to pay their part, and withdraw from the society; but as soon as the house is built, and the minister settled, these same persons come directly back and enjoy the privileges. But Sir, I have been up long enough, I cannot vote for the Section, and am obliged to say, that I cannot vote for the Constitution with such a provision in it - *for Sir*, it strikes at the *root* of good order in

society.

Mr. Burrows and Mr- Treadwell both spoke here, but we must omit their remarks.

Mr. Stow - In answer to the gentleman from Hartford [Mr. N. Terry], Sir, I deny that the Legislature have a right to compel a man to support public worship; if they have that right, they have a right to say what is public worship, and where, and in what manner he shall support it; this is impolitic - it has been the cause of all the martyrdoms down to the present day; they have a right to legislate on all subjects relative to civil liberties, and in such cases the majority shall rule; but if a society can say that individuals shall worship, it can say *how* they shall worship: to direct to worship on this mountain or on that mountain. And if they vary from this, the right is infringed. It is the duty of all to worship in sincerity and in truth; but I deny the right of any power to make a man worship - all should be left free, and if men differ, it amounts to only this; if my neighbor does not think as I do, he is accountable to his God for it. If a power has a right to say what is public worship, it may go to support idolatry. The Bill of Rights says that it shall be free for all men to worship God according to the dictates of their own consciences; now if you make a law that a man shall worship somewhere, and that man should think it his duty to worship the *devil* you would *compel* him to worship the *devil*; and is the gentleman prepared to say, a man shall do that? Let every man have a *right* to render a voluntary worship, and not compel him to render it. - Adjourned to 2 P.M.

Afternoon.

Mr. Tomlinson moved to amend the first part of the section, so as to read thus - "It being the duty of all men to worship the Supreme Being, the Great Creator and Preserver of the Universe, and their right to render that worship in the mode, &c" - which was done.

On motion of Mr. Lanman, the same section was further amended by transposing the words "by law," from the end of the 6th line to the end of the 5th line, and inserting "*But*" instead of "*And*," at the beginning of the 9th line.⁸⁴

⁸⁴ This and the next paragraph are from the official journal, p. 50, as Mr. Lanman's motion is omitted from the newspaper accounts.

The question was then taken on the section, as amended, and approved by 103 yeas to 86 nays [Burrows, Edwards, S. Hart, Lanman, Stow, G. Tomlinson, Waldo and A. Wolcott voted yea; T. Pitkin and Treadwell voted nay; N. Terry did not vote].

Mr. Treadwell then moved the following amendment, to the 2d section - by inserting after the words - "clerk of such Society" - this clause - "and shall join himself to a society of Christians of a different denomination, so as to become subject to their lawful orders, and regulations, with respect to its common expenses" he shall, &c. This amendment, said Mr. T. will compel those who belong to a particular society, to continue their support or contribute to some other society. His connection with one, cannot be dissolved, till he has prepared to become subject to the regulations of another. It therefore places the subject on this solid principle that every individual shall support public worship, *somewhere* - and the proportion will be properly distributed. Expences incurred for common good should not be defrayed by a few individuals. I do not like the idea of taxing one part of the community and excusing another. The support of Public worship, is necessary to the good of the State. On what principle, therefore, can any man be excused from the burthen?

Mr. Waldo 85 - In old times, we are told that Pharaoh, would not let the people go - and when the disciples deserted our Saviour, and walked no more with him, we don't hear of any force being used to make them return. Much is said, Mr. President, about religion in what does it consist? "Love the Lord thy God, &c." Those who do not this, must take the consequences, I would not compel them to do it. The worst thing that ever was, is an established religion. This has been the case with the Mahomedan and Roman Catholic. When I was a little boy, it caused more bloody noses, than any thing else; are you *separate, you separate*, the other boys would cry; I'm sorry I ever took so much notice of them, but, I now thank God for the privilege of expressing my opinion and giving my vote against it. Mr. Hart said, there has been an established religion here, and can it be the true religion? There is but one true religion - and what shall we do with Catholics and other denominations?

85 Zacheus Waldo, of Windham. He supported the Constitution.

(Tolerate them all said Mr. Treadwell.) Mr. Speaker, this looks a little like *this* - one man says to another, you help me support my truth, and I will help you support your falsehood. I have no idea of supporting error. I don't like it, and I shall make use of all my weapons to destroy it. There are two kinds of religion brought in here, one of the heart, and the other of the head. It seems we can do nothing about supporting the religion of the heart - but you can compel a man to pay money - and will this promote the good morals, happiness, and peace of society? Many people think that religion may be supported without money - and for my part, I have no mind to make a monied institution of it. According to the reasoning of the gentleman, the more money you spend, the more religion you have - and what right has a man to make another support a monied religion? I know of but one man who undertook to purchase the gift of God with money, and he did not succeed very well. Let us refute each others errors, and support *truth*. Mists and darkness are now cast around it. We had much better support truth, than compel the people to pay money.

Mr. D. Burrows said, if a man went off from society, as it was represented he might do, by the gentleman from Hartford [Mr. Terry], he was a mean fellow, let him go; but we ought not to make a man pay so much money for going to Heaven.

Mr. Edwards; Perhaps it is proper Mr. Speaker to remove some difficulties out of the way, or which some will call difficulties if they do not urge them as argument. "This provision gives to every one the privilege of leaving a society, without uniting himself to any other." It *does*, Sir; and the laws as they now stand do so; and those from the year 84 [1784]. Sir, I would have no *expost facto* laws; much has been said regarding the propriety of maintaining religion as engine of the State. That is not the question now, if it had been I should have been under the necessity of summoning more strength than I now feel possessed of. The single question is, shall we retain this section? why not, Sir? Under your present laws you can no more maintain religion as a State engine. The gentleman from Farmington would compel the people to support this engine. Sir, I need go no further back than the law of 1817, which permit me to read; (reads) - here is no compulsion, for joining another

permitted to attach himself to no denomination. Sir, they talk about a *bubble*, as says the gentleman from Hebron [Mr. Burrows]; it is well known that the people will belong to the baptists and methodists, and the gentleman from Farmington [Mr. Treadwell] will get enough to support his state engine with. Sir, this is going round Robin Hood's barn, to get at the same thing, instead of coming directly up to it. I would have a gentleman walk directly up. Sir, I would go into the principle, but it is unnecessary.

Messrs- Stevens, Lanman, and Pitkin, spoke on the question, but we must omit their remarks. Mr. Pitkin spoke against the provisions and the other gentlemen for it.

Adjourned to 8 this evening.

Evening.

Ill health would not admit of our attending this evening,⁸⁶ but nothing of importance was done, but the question on this section was approved.⁸⁷

The 2d section of the Seventh Article was read, and on motion of Mr. T. Pitkin, to strike out the whole section, it was determined in the negative. Yeas, 84; nays 105.

The question was then taken on the section as reported, and it was approved by 97 yeas to 69 nays [Burrows, Edwards, S. Hart, Stow, G- Tomlinson, Waldo and A- Wolcott voted yea; T- Pitkin. N. Terry and Treadwell voted nay].

**ARTICLE SEVENTH
OF RELIGION
(a5 approved)**

**ARTICLE SEVENTH.
OF RELIGION.**

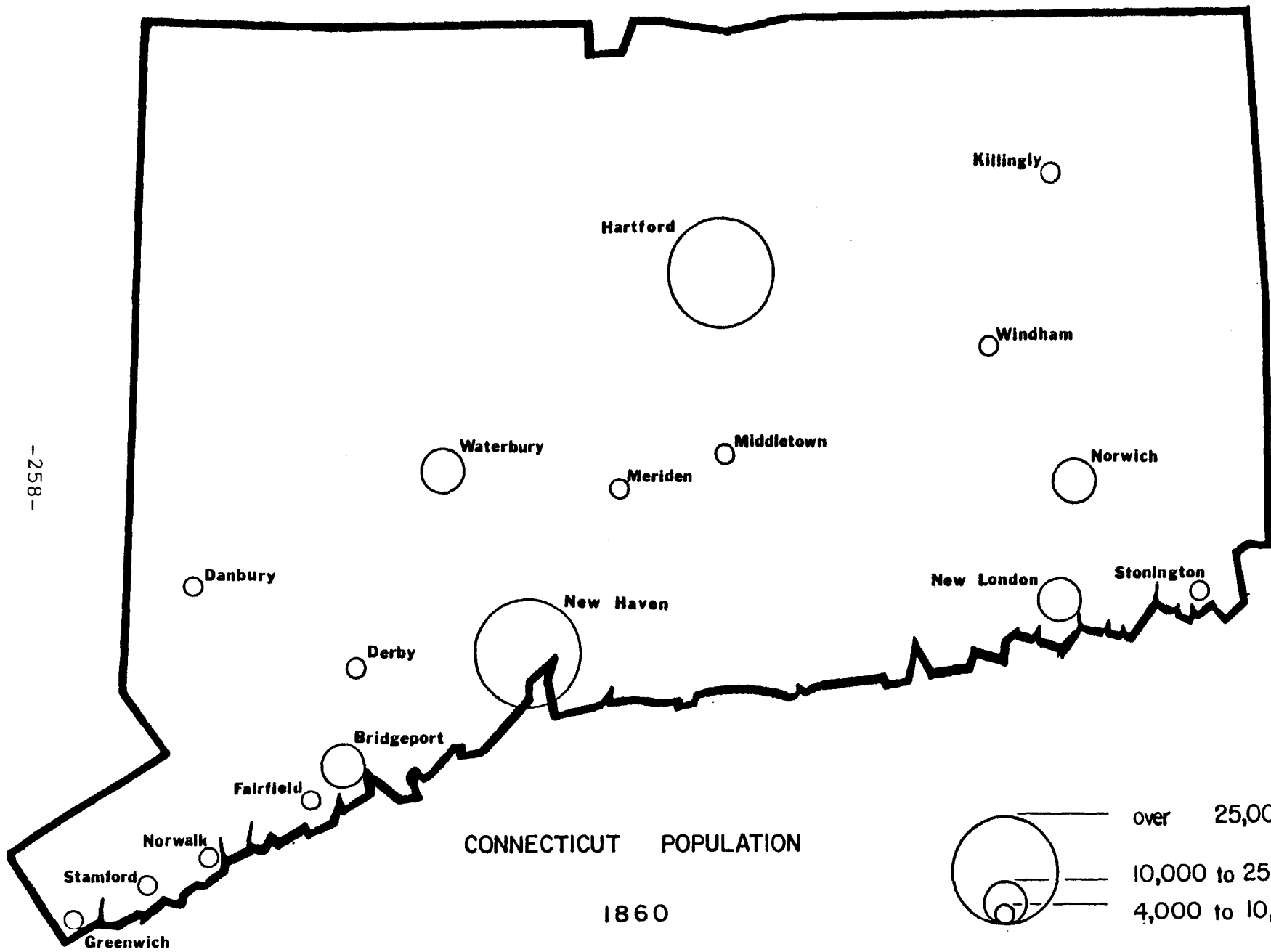
1. It being the [right and] duty of all men to worship the Supreme Being, the Great Creator and Preserver of the universe, and their right to render that worship, in the mode most consistent with the dictates of their consciences; no person shall [by law] be compelled to join or support, nor [by law] be classed with, or associated to any congregation, church or religious association. But every person now belonging to such congregation, church, or religious association, shall remain a member thereof, until he shall have separated himself there from, in the manner hereinafter provided- And each and every society or denomination of christians in this State, shall have and enjoy the same and equal powers, rights and privileges; and shall have power and authority to support and maintain the Ministers or Teachers of their respective denominations, and to build and repair houses for public worship, by a tax on the members of [the respective societies] any such society only, to be laid by a major vote of legal voters assembled at any society meeting, warned and held according to law, or in any other manner-

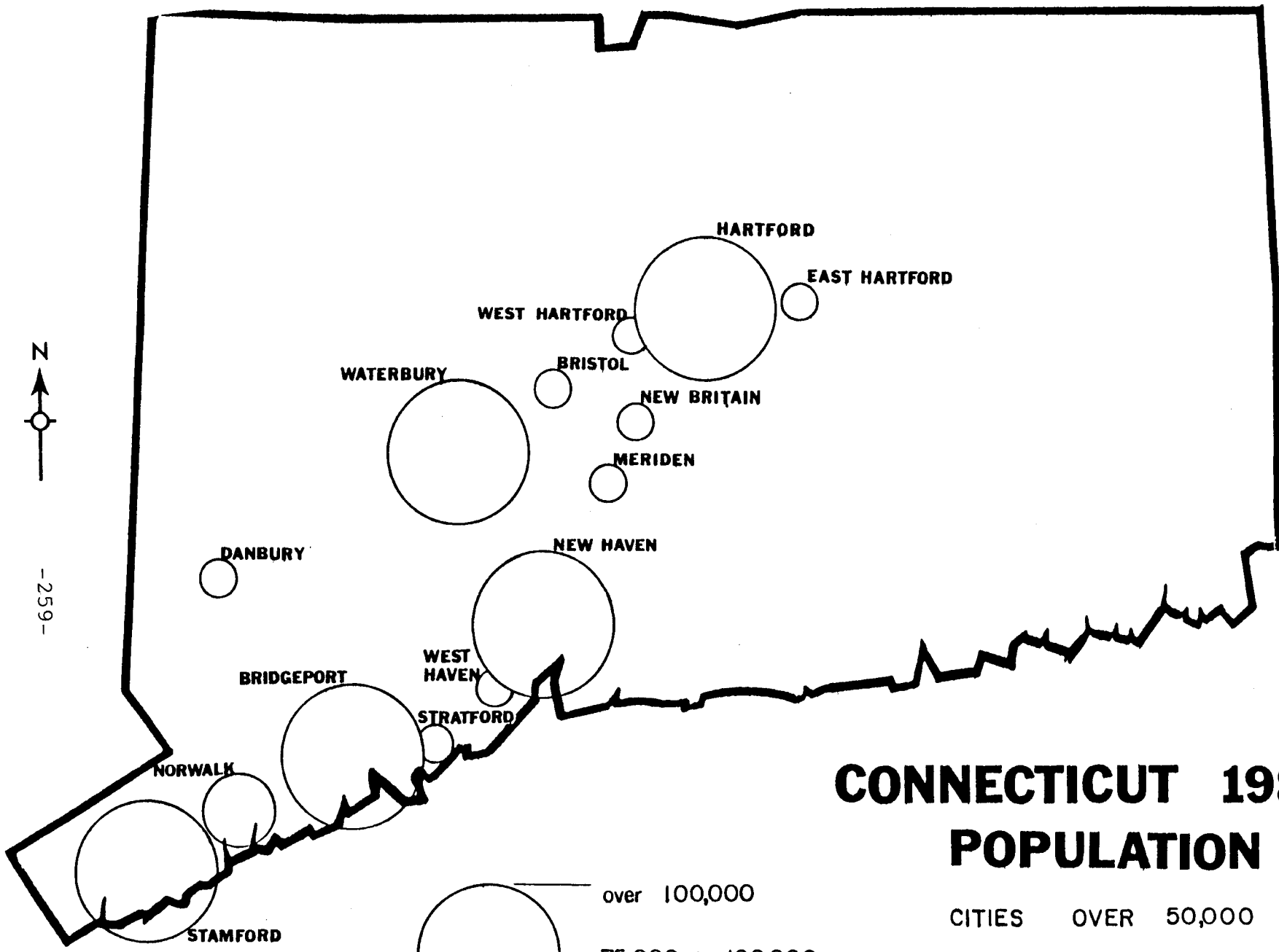
§ 2- If any person shall choose to separate himself from the society or denomination of christians to which he may belong, and shall leave a written notice thereof with the Clerk of such society he shall thereupon be no longer liable for any future expenses, which may be incurred by said society.

Constitution of the State of Connecticut

As of 2004, the Connecticut Constitution could be found at:

<http://www.sots.state.ct.us/RegisterManual/SectionI/ctconstit.htm>





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CONNECTICUT 1980 POPULATION

CITIES OVER 50,000

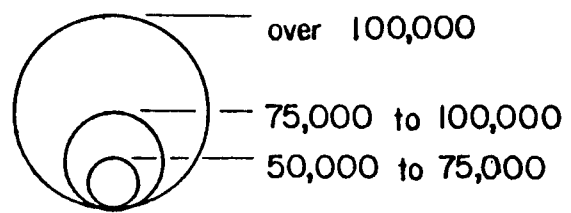


TABLE 1. ETHNICITY--1790

	Fairfield	Hartford	Litchfield	Middlesex	New Haven	New London	Tolland	Windham
Total	36,250	38,029	38,755	18,855	30,830	33,200	13,106	28,921
<u>White*</u>	<u>35,126</u>	<u>37,336</u>	38,199	18,494	29,972	31,855	12,965	28,397
Free Colored	327	430	323	140	425	729	94	340
Slave	<u>797</u>	263	233	221	433	586	47	184

* No data available on foreign born; all residents listed by family name in 1970 census. Source: Table II, 1870 U.S. Census of Population, Vol. I.

TABLE 2. ETHNICITY--1870

	Fairfield	Hartford	Litchfield	Middlesex	New Haven	New London	Tolland	Windham
Total 95,276		109,007	48,727	36,099	121,257	66,570	22,000	38,518
Native 77,400		82,716	41,655	28,545	91,415	53,668	18,469	29,947
Free Colored 1,680		1,752	1,052	372	2,734	1,419	199	460
Foreign Born Total 17,876		26,291	7,072	7,554	29,842	12,902	3,531	8,571
North and West Europe 17,489		24,932	6,669	7,341	28,753	10,529	3,100	3,965
Canada 387		1,359	403	213	1,089	2,373	431	4,606

Source; Table II and Table VII, 1870 Census, Vol. 1.

TABLE 3. ETHNICITY--1920

Fairfield	Hartford	Litchfield	Middlesex	New Haven	New London	Tolland	Windham
Total 320,936	336,027	76,262	47,550	415,214	104,611	27,216	52,815
Native White 226,109	232,899	57,398	36,063	290,541	79,084	20,462	39,663
Negro 5,043	5,985	702	324	7,080	1,425	142	345
Foreign Born White 89,568	96,938	18,141	11,156	117,354	23,961	6,607	12,788
North and West- Europe 35,770	36,034	7,178	4,868	42,282	8,564	2,848	3,461
South and East Europe 50,280	54,524	9,681	5,862	68,821	11,264	3,131	3,020
Canada 2,553	5,270	959	371	5,319	3,524	572	6,063
Other Countries 965	1,110	323	55	932	609	56	244

Source: Tables 9 and 12 for Connecticut, 1920 Census, Vol. III.

TABLE 4. RACE AND ANCESTRY--1980
(rounded to nearest thousand)

Fairfield	Hartford	Litchfield	Middlesex	New Haven	New London	Tolland	Windham
Total 793,000	787,000	154,000	124,000	740,000	227,000	104,000	90,000
White 702,000	690,000	152,000	118,000	655,000	214,000	102,000	88,000
Black 65,000	65,000	1,000	4,000	66,000	8,000	1,000	500
Hispanic 44,000	41,000	1,000	2,000	27,000	4,000	1,000	2,000
North and West Europe* 159,800	174,600	38,300	29,600	143,800	58,300	28,100	29,100
South and West Europe* 157,700	153,700	23,900	22,600	191,300	29,400	12,500	7,500
Asia* 5,600	4,600	500	500	3,700	2,000	600	200

* Rounded to nearest hundred.

Source: Tables 54 and 60, 1980 Census.

Present Political Boundaries - Towns

History & Settlement

