

I

THE FUNDAMENTAL  
ORDERS 1614 -1662

Founding of Connecticut  
and  
Emergence of Self Government



## IN CONNECTICUT COLONY

- 1614 Dutch explorer/trader Adriaen Block explored Connecticut coastline and sailed up the Connecticut River. 1633 Dutch built a trading post on the site of Hartford- "House of Hope".
- 1634 Dutch abandoned post in the face of English claim and more permanent fortified settlement of Pilgrims in Plymouth, Mass.
- 1635- Puritan group in Mass. received permission of Mass.
- 1636 General Court and leaders of Congregational Church to migrate to Connecticut River Valley. Established Towns of Hartford, Windsor, Wethersfield and Springfield. Reverend Thomas Hooker was leader of the group which established Congregational Church in Hartford. Land was also claimed by a group in England who held a Patent from the King (The Warwick Patent). The March Commission (March 1636 - March 1637) was recognized as the lawful governing body by the Mass. General Court and the Patentees in England with the agreement of the settlers. It included:  
2 Magistrates from each Town, 1 Constable from Mass. (William Westwood), 1 Representative of the Patentees (John Winthrop, Jr.).
- 1637 Springfield withdrew from Connecticut's jurisdiction. (William Pyncheon).  
May, 1637 Capt. John Mason with Mohegan and Narragansett Indian allies defeated main force of Pequot Indians in Mystic.
- May 29, General Court established for 3 river Towns. Delegates elected by Freemen in Towns.
- March, 1638 Freemen in each Town elected 4 Deputies. Sitting as a General court the 12 Deputies chose Magistrates from among their number. Magistrates had judicial responsibilities as well as legislative.  
May 29, 1638 - Roger Ludlow (only attorney in the Colony and one of the Magistrates) wrote the Governor of Massachusetts that the Connecticut colonists wanted to "unite ourselves to walk and lie peaceably and lovingly together", and proposed "to bring ourselves to some rules, articles and agreements."
- May 31, Reverend Thomas Hooker preached the Election sermon to the General Court, saying:
- God is the source of all law.
  - People on "God's allowance" have power to appoint civil officers and magistrates and set bounds and limits on them.
  - Civil authority rests with the people.
  - The frame of government ought to be written down and agreed to by the people.

## IN ENGLAND

- 1625-1649 Charles I, ruled 1625-1649. Believed in the divine right of kings to rule as they wished. 1627 Dissolved Parliament. 1628 Petition of Right passed by both Houses of Parliament. Finally signed by Charles I in order to obtain funds for war against France. 1629 - dissolved Parliament and ruled by royal decree for the next 11 years, making laws, levying taxes, selling monopolies and patents for land to raise funds. His Star Chamber Courts used arbitrary means to try and to punish all who offended or opposed the King, denying traditional rights to due process, trial by jury and habeas corpus.



drawing by JAMES DAUGHERTY  
from *An Outline of Government  
in Connecticut*, 1944

## IN CONNECTICUT

### COLONY (Hooker's sermon, cont.)

-The franchise (the right to elect officials) should include all good and wise men in the community, not just members of the Church.

- June 1638 The General Court appointed a Committee to set some "rules, articles and agreements" by which the Colony would be governed. The Committee met until January, 1639 to accomplish its task. No records exist of their debates and deliberations, unlike the New Haven Record. (See Documents Section)
- January 1639 The Fundamental Orders were presented to the General Court and adopted by the Court sitting as a legislative body. Perhaps the Fundamental Orders were voted on by the freemen in each Town, but that is not known for certain.
- 1639 Town Meeting Voters (included more men than church members and freemen) in each Town elected 4 Deputies to represent Town. In a special meeting the freemen of each Town voted for 6 Magistrates and a Governor. John Haynes elected Governor.  
April 11, 1639 First meeting of the General Court under the Fundamental Orders in Hartford.  
1639 The General Court established Town Courts, but reserved the right to hear appeals from the rulings in the Town Courts. It also kept the power to try any cases it wished to, so it was both a Court of original jurisdiction and a Court of Appeal.
- 1640- Movement to establish a Confederation of the New England Colonies (1640-1650). John Haynes represented Connecticut at commission meetings.
- 1644 The land claims of the Patentees in England were purchased for the Colony by the General Court.
- 1650 The Ludlow Code approved and published. The first set of laws for Connecticut had 77 titles arranged alphabetically, dealing with every aspect of the lives and property of the settlers. It also contained a Declaration of Rights, modelled on the Massachusetts Body of Liberties, stating the basic principle that every man had the right to due process according to the laws passed by the General Court.

Between 1639 and 1659 the Towns of Middletown, New London, Norwich and Farmington were added to the original 3 River Towns. They were given the same responsibilities, laws and rights to elect Deputies, Magistrates and the Governor by the General Court as the original towns.

## IN ENGLAND

- 1639 Charles I was finally forced to call a Parliament but dissolved it almost immediately because the members raised so many protests against his rule, called "Short Parliament".
- 1640 Long Parliament (1640-1653)
- 1644 Defeat of Royalist army under Charles at Battle of Marston Moor.
- 1645 Royalist forces finally defeated by New Army led by Oliver Cromwell.
- 1646 Charles I surrendered and imprisoned by parliament
- 1648 Scottish Army supporting Charles was defeated.
- 1649 Trial and execution of Charles I. 67 of the 70 judges at his trial judged him guilty of treason, including the 3 who fled to Connecticut when Charles II became king in 1660.  
When Charles was executed, the House of Commons established a Commonwealth.
- 1653 Oliver Cromwell assumed the title of Lord Protector.  
1658 Cromwell died. He was succeeded as Protector by his son, Richard. There was then a struggle for power between Richard, supported by the Army, and Parliament, against the royalist forces supporting Charles II, which was finally won by Charles II. 1660 Restoration of the monarchy under Charles II.

## IN NEW HAVEN COLONY

- 1638 Settled by a group of Puritans from England under the leadership of Rev. John Davenport and Theophilus Eaton.
- June 4, 1639** "the free planters assembled together in a general meeting to consult about settling civil government according to God and about the nomination of persons that might be found by consent of all fittest in all respects for the foundation work of a church and ... to agree accordingly on the establishment of civil order." (See Document section for first-hand account of this meeting).
- 1643- Colony admitted Towns of Guilford, Milford, Branford, Stamford, and on Long Island, Southold to its jurisdiction.

## Under the Fundamental Orders

1. The most revolutionary principle was that the people, under God's hand, had the right to set up and control the arrangements for a civil government to which they gave their consent. See excerpts from Sermon by Thomas Hooker in Biographical Section stating principle in May, 1638. Briefly summarized, Hooker: - denied the claim of divine right for royal authority. This view was widely expressed in the Colonies by the 1630s and by some in England.

- asserted the principle that the people were the source of civil authority, and, in civil matters, a broad franchise would bring a consensus about the common good for a community.

2. The Fundamental Orders was a covenant binding the people in the 3 Towns to be governed in all civil matters by the Orders. It was the civil equivalent of a Church covenant which was the basis for all Puritan, or Congregational, Churches at the time. There was no provision in the Orders for separation of church and state. The Puritans believed those were 2 branches of a community's life, both under God's rule and guidance as set forth in the Bible. However, the right to vote in civil matters was given to a broad group of property owners without any religious test, whereas the right to vote on church matters was limited to members of the church (a highly select group). This was a first, significant step in separating church and state, as well as enlarging the franchise.

3. The Orders were also revolutionary for the time because all references to the English King and Parliament were omitted. As with the New Haven Colony, this document was to be the basis for local civil government ... a "self-created form of public organization" - the first written document embodying the principle of self-government.

4. The 11 Orders were, in fact, statutes agreed to by representatives of the 3 Towns. There was no special amendment procedure included, and they could be, and were changed by vote of representatives in the General Court from time to time.

5. While the Orders did not divide powers and functions between three separate branches of government, they did set up a specific plan for governing the confederation of Towns.

The General Court held legislative, executive and judicial powers with no separation among them. It was to meet twice each year - in April and September. If the Court refused to meet, the freemen in the 3 Towns could force it to convene if a majority so voted. The "admitted inhabitants" in each Town elected 4 freemen in their Town to represent them as Deputies to the General Court. These Deputies had the right to meet in caucus with the other Deputies before the General Court session met.

The Governor and Magistrates were nominated by the General Court in September and voted on by the freemen in their special Town meetings. The 6 nominees for Magistrate who received the most votes were elected. They were what we call today "at large" delegates to the Court, not representing a specific Town as the Deputies did. With the Governor, they were an early kind of upper house, with executive, legislative and judicial review powers.

The Governor had few powers. His major duty was to preside over the General Court. He could vote only to break a tie; and he could not disband the Court nor call it into special session. He had no power to veto laws passed by the General Court, nor to change any of its judicial decisions. No man could serve as governor more than once every two years.

6. Specifically, the General Court was authorized to adopt and repeal laws, impose taxes, distribute land, apprehend and punish people for crimes, and to enact all necessary legislation to promote the common good. It also had authority to make all appointments, military as well as civil, direct all actions of the Treasurer and carry out other executive and administrative chores. Each task was handled by a committee appointed for that single purpose. There were no standing committees until the 19th century. (Collier p. 9 ff)

7. The Colony did not tolerate diversity, particularly in religious belief. Quakers were expelled from Connecticut settlements by order of the General Court. New settlers were welcome when they were connected with the Congregational Church, but vagrants were "warned out of the Town by local officials."

The problems dealt with by the March Commission (1636-37) in its 8 meetings suggest the continuing issues which the General Court had to handle:

- establishing new Churches and surveying land for the Towns;
- regulating trade with the Indians;
- organizing defense for the Towns;
- ruling on probate cases, divorce petitions, and settling estates.

As time went on, other issues and problems occupied the sessions of the General Court:

purchase of the land claimed by the Patentees in England (1644)

expanding the colony to include other Towns

securing the Dutch holdings in Hartford (1654)

continuing problems with the Indians, including their claims to land, trade with the local tribes, and defense against attacks.

The Ludlow Code of 1650 was the most comprehensive body of laws passed by the General Court up to that time. In 1646 the General Court asked Roger Ludlow "to take some pains in drawing forth a body of laws for the government of this commonwealth, and present the same to the next General Court". It was to be a code "grounded in precedent and authority and fitted to the necessities of the new civilization." (Cohn, p.12)

When completed in 1650, the Code was included as 50 pages of the printed Colonial Records of Connecticut. It is divided into 77 titles arranged alphabetically.

See Documents Section for excerpts.



**First election for the General Court** There seems evidence that nearly all the adult male settlers in the three Towns could vote for Deputies to this first General Court from their Town, providing the man was willing to take the required oath of fidelity. (Collier)

## Under the Fundamental Orders

The "admitted inhabitants" of each Town who had taken the oath of fidelity chose Deputies to the General Court in "a reasonable proportion to the number of Freemen that are in said towns". At first the usual number was 4. The Deputies had to be freemen, but did not have to be members of the Congregational Church.

Freemen were adult men who had been certified by the Town officials as members in good standing in the community, of "sober and up-right behavior and conversation", and who had property in land worth about L40. They were given freemen status by vote of the General Court.

Only freemen were qualified to vote for the Magistrates (at first 6, later 12, and later called Assistants). For this a special election meeting was held, at first in Hartford at the General Court, later in each Town. The Governor was elected by the freemen at the same time they chose the Magistrates. It was explicitly stated in the Orders that he must "be a member of some approved congregation, and formerly of the magistracy within this Jurisdiction. No man could be Governor more than one year out of every two.

By the 1640s to become a freeman a man still had to be over 21 years of age, of sober behavior and conversation, take the oath of fidelity, and be certified by the Town officials to be a member of the community in good standing, but the value of his land had to be only L30.

It seems probable that fewer than 1/3 of the adult males were freemen. The others were "inhabitants", and continued to have the right to attend town meetings and discuss and vote on town affairs as well as

elect the Town's Deputies to the General Court. All "inhabitants", however, also had to take the oath of fidelity, which by its wording excluded Jews, Quakers and atheists, as well as unsettled folk.

Note that only in the case of the Governor is membership in an "approved congregation" required. To vote on church matters, a man had to be a full member of a church, but in civil matters, except for the Governor, there were no stated religious qualifications in Connecticut.



## WE THE PEOPLE ... who had no vote

All women, all males under 21, most Negroes (because they could not meet the property requirement), all slaves and indentured servants as well as others who had no property in land, and, of course, the Indians. Also excluded were those who, for whatever reason, would not take the required oath of fidelity.

## *Reverend Thomas Hooker*



**Born:** July 7, 1586, Marfield, England

**Died:** July 7, 1647

**Highlights:** Emigrated to Boston, September, 1633. June, 1636 led followers from Cambridge, Massachusetts to lands along the Connecticut River. Founder of Congregational Church in Hartford.

Election Sermon delivered on May 31, 1638 stated new principles of government which became the basis of the Fundamental Orders.

- He objected to the authoritarian style of government in Massachusetts as much as to tyranny by the royal government in England.
- He believed there ought to be a body of fundamental rules that bound the government, and that these rules, in the civil body politic should be agreed to by the people (i.e. the adult male owners of property).

Reasoning from the Biblical injunction "Take ye wise men, and understanding, and known among your tribes, and I will make them rulers over you," Hooker argued in his sermon that "the choice of public magistrates belongs unto the people, by God's own allowance ... it is in their power also to set the bounds and limitations of power and place unto which they call them [because] the foundation of authority is laid, firstly, in the free consent of the people".

"The relationship between the governments of church and state - the ecclesiastical body politic and the civil body politic - was very close in Hooker's mind. The 'gift of election' in the hands of the church members who chose their minister and elders, he said, was the same as the power that people in a municipal corporation have 'to chose a mayor and give him authority to do that which they themselves cannot do:....

"When a group of regenerated believers - the invisible church - come together to form an institutionalized entity - the visible church - it is the 'covenanting and confederating of the Saints... which gives constitution and being to a visible church.' This must be accomplished through a written covenant. ...In the church there would be a mixed government in the classical form - the monarchy of Christ, the aristocracy of the elders, and the democracy of the church members. Once established in the ecclesiastical body politic, this system was by parallel construction built into the civil body politic".

The source of civil authority, according to Hooker, came from the consent of the people to be governed. "In all matters which concern the common good, a general council, chosen by all, I conceive under favor, most suitable to rule and most safe for the relief of the whole."

By differentiating between authority over ecclesiastical matters and authority over civil matters, Hooker took a major step in the direction of separating church and state. It was a revolutionary step for his time. Both the theory and much of the practice central to the Puritan experiment in the New World was the belief that in a true Bible Commonwealth only full members of the Congregational Church (a very limited group in each community) decided both church and civil matters, and the right to vote and hold civil office was open only to members of "approved congregations". That practice prevailed in Massachusetts through much of the 17th century and also in the New Haven Colony until it was forced to merge with Connecticut under the Charter of 1662.

Hooker also was responsible for the adoption of written ballots in Connecticut elections and for persuading the General Court to send a delegate to the Confederation of New England Colonies when it began in 1643.

*(See Collier, p. 7A, for further information about Hooker's influence.)*

## George Fenwick

**Born:** in England about 1590

**Died:** in England in 1656

**Highlights:** Admitted as a lawyer to the Bar in London - 1621, and also served as an officer in the British Army. After 1631 he was active with the group of English Puritans who planned to establish a settlement at the mouth of the Connecticut River (Saybrook area) on behalf of the holders of the Warwick Patent. With others in the group he signed the contract with John Winthrop, the Younger, which made him the first governor of the proposed settlement.

The original tract of land in the Patent extended 120 miles along the coast of Connecticut and Rhode Island and 60 miles inland, but the most strategic point for a fortified settlement was at the mouth of the "Great River", so plans were drawn up for a permanent fort and a governor's mansion as well as homes and a church.

To build the fort Fenwick recruited Lt. Lionel Gardiner, an officer in the British Army with engineering experience. Gardiner went to Saybrook in 1635 and Fenwick joined him in 1636. Fenwick returned to England later that year to be married, but in 1639 moved back to Saybrook with his wife, infant son, his 2 sisters and their servants. He intended to settle permanently in the area, and became Governor of the Saybrook Colony on behalf of the Proprietors in 1640. As in 1636, however, the Puritan groups in England who wished to emigrate to the area were refused permission to leave by the Church authorities (Archbishop Laud), so plans for Saybrook as an independent Colony had to be abandoned. The area became part of Connecticut when the General Court purchased the Patent in 1644.

Fenwick was one of the colonial leaders who started the New England Confederation of Colonies, and served as commissioner from Connecticut with his friend Edward Hopkins at the early meetings in Boston.

Elected Magistrate in the General Court, and re-elected in 1645, 1647 and 1648 though he was in England after 1646, he did not return to Connecticut. In England he served in Cromwell's Army and in Parliament until his death in 1656.

Eventually, learning that no immigration would take place except from Massachusetts, Fenwick sold, in December, 1644, the fort and all its appurtenances (but not the land, 20 x 8 miles on both sides of the river) to the colony of Connecticut at Hartford. As far as can be figured today, he received the equivalent of about \$50,000 in our money for the price of his location. Furthermore, he made the promise that he would convey title to all the land on the river included in the old patent, "if it should come into his power." In the final agreement, Fenwick was to stay on and collect his price by ten-year taxes, including an export duty on corn, biscuit, and beaver skins, taxes on beaver skins traded in, hogs killed, milch cows and mares owned.

(NOTE: See Perry p. 39)

## John Haynes

**Born** in 1594 - Old Holt, Essex, England

**Died:** 1654 - Hartford

**Highlights:** Emigrated to Boston in 1633 with Thomas Hooker. 1634 admitted as a freeman in Cambridge and elected an Assistant 1635 became 3rd Governor of Massachusetts.

Was the Governor who banished Roger Williams from Massachusetts, believing his views were "full of antichristian pollution." (Perry p. 64)

1635 On receiving information that the Dutch were planning a settlement on the Connecticut River, he sent word to their Governor in New York that the territory belonged

to the English. The Dutch ignored his warning and built a small settlement in the area of Hartford.

1637 Moved from Massachusetts to Hartford.

Was one of the signers of the Treaty between the Connecticut settlers and the Narragansett and Mohegan tribes.

1639 Elected first Governor of Connecticut under the Fundamental Orders. Since under the Orders he could not succeed himself as Governor, he alternated as Deputy Governor with several others. He was an active supporter of the effort to establish a Confederation of the New England Colonies, and represented Connecticut at the meetings of the commissioners in 1646 and 1650.

His wealth came from substantial holdings of land in England and in Connecticut.

## *Edward Hopkins*

**Born:** 1600 in Shrewsbury, England

**Died:** 1657 in England

**Highlights:** Emigrated to Boston in 1637, and moved to Connecticut the same year.

1639 Elected an Assistant

1640 Elected Governor

Thereafter alternated with John Haynes as Deputy Governor, or served as Assistant.

Governor -1644,1646,1648,1650,1652

Assistant- 1641, 1642

Deputy - 1641, 1643, 1645, 1647, 1649,1651

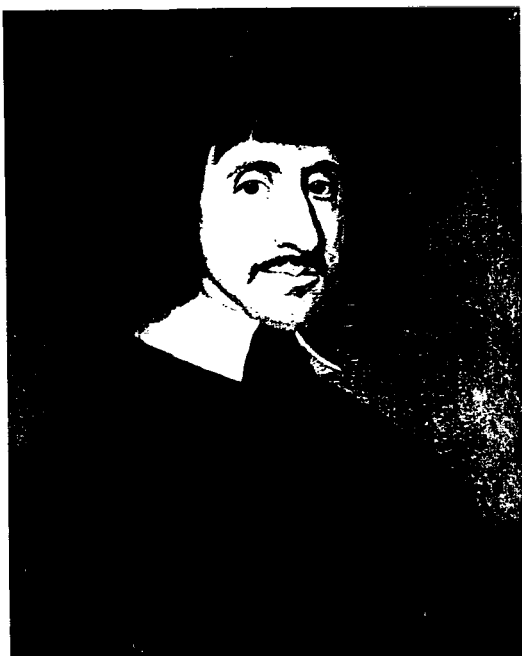
1640- Was an active supporter of the effort to establish a

1650 Confederation of the New England Colonies, serving as representative of Connecticut at meetings of the commission in Boston.

An active, prosperous business man, he traded in furs, fishing, milling and merchandise imported from England.

1652 Returned to England when Oliver Cromwell appointed him to be a Commissioner of the English Navy.

1656 Elected to the English Parliament representing Dartmouth, Devonshire. In his will Hopkins left his residuary estate "for public ends" in Connecticut.



*John Winthrop, the Younger*

## *John Winthrop, the younger*

**Born:** February 12, 1605, Groton, England

**Died:** 1676 - Boston, Massachusetts

Son' of John Winthrop, the Elder, Governor of Massachusetts. Studied medicine at Dublin University, and law in London. In 1631 emigrated to Massachusetts Bay Colony.

1635 Holders of the Warwick Patent (claim to land) made plans to build a settlement at the mouth of the Connecticut River (Saybrook area).

Winthrop was made governor of the new settlement by contract with the Proprietors. One of his first acts was to send Lt. Simon Willard of the British army to drive out the small group of Dutch traders who had used the area for their ships since 1624, and to prepare for building a permanent English fort.

1636 The fort was completed, but the Saybrook settlement failed to attract enough Puritan emigrants from England so had to be given up. The fort, however, was critical for protecting the up-River Towns of Hartford, Windsor and Wethersfield from raids by the Dutch, and by the Pequots.

Winthrop continued as representative of the Warwick Patentees in the Connecticut River settlements until the Colony purchased the Patent in 1644.

1647 Winthrop founded New London, purchasing title to 12,000 acres of land east and northeast of New London including Fisher's Island. 1649-He became as Assistant, and served in that capacity until he was elected Governor in 1657. In New London he built the first water powered grist mill and made it a thriving business enterprise.

When Charles II was restored to the throne in England, Winthrop was assigned by the General Court the task of securing a formal Charter from the king which would recognize the existing colonial government in Connecticut. He worked tirelessly in England for two years, finally through skillful diplomacy obtaining the King's signature in April, 1662. Among other things the Charter legalized the existing government of the Colony (the General Cout) and so enabled the colonists to continue their tradition of self-government; confirmed the Colony's title to lands it had purchased from the Indians, extended the Colony's boundaries to the Pacific, and united the New Haven Colony with the Connecticut Colony.

## Roger Ludow

Born: 1590 in England

Died: unknown

Educated and received legal training at Balliol College, Oxford

1630 Emigrated from England with one of first groups of Puritans under Charter granted by Charles I to the Company of Massachusetts Bay. Ludlow and his family settled in Dorchester.

He was appointed Magistrate of the Great Charter Court of Massachusetts. In that capacity he performed invaluable services with interpreting the general powers granted under the Charter and adapting them to the needs of the Colony.

1634 Joined with Thomas Hooker and John Haynes in prolonged negotiations with the Massachusetts Bay authorities to gain permission to move to the Connecticut River valley. The congregations which were finally given permission were in Cambridge, Watertown and Dorchester; and the settlers came in small groups during 1634 and 1635 to the valley of The Great River, as they called it, the Connecticut.

1637 Ludlow was among those who established a General Court for the Colony and was its Presiding Magistrate until 1639, when the Fundamental Orders gave that position to the Governor.

The jurisdiction of this first Court was, of necessity, comprehensive, "covering such matters as the naming of local officials and formulating laws and rules for their guidance, for relations with Indian tribes, formation of a church, education of children, inventories and settlement of estates of deceased persons, military training, surveys of lands, laying of taxes, fixing of town boundaries, and the numerous matters which required adjudication. As the only trained lawyer in the colony, it was Ludlow who framed the orders and decrees of the Court and its rules and procedures..." (Perry, p. 69)

1639 Was a member of the Committee which wrote the Fundamental Orders and was probably the author of the final document. Also in 1639 purchased land from Indians at Poquannocke (in Fairfield County) and settled there.

1646 Was asked by the General Court to write out a complete code of laws for the Colony "grounded in precedent and authority and fitted to the necessities of the new civilization". (Cohn p. 12)

1650 the Ludlow Code was adopted by the General Court. (See Documents Section for excerpts)

1654 Sold his land in Fairfield and returned to England.

He was appointed by Cromwell to high posts in Ireland and finally settled in Dublin.



## *John Davenport*

**Born:** 1597 in Coventry, Warwickshire, England

**Died:** 1670 in Boston

**Highlights:** educated in Coventry Free School and at Oxford University. In Coventry Free School he began his life-long friendship with Theophilus Eaton

1624 Became Pastor of St. Stephen's Church in London.

Though this was an Anglican Church, with a wealthy middle class congregation, both Davenport and the members were increasingly convinced of the need to "purify" the Anglican Church of what they saw as corrupt beliefs and practices.

1629 Davenport showed he had become one of the Non-Conformists (Puritans) when he invested 50 lbs in the Massachusetts Bay Corporation.

He and a number of his congregation were forced to flee to Holland.

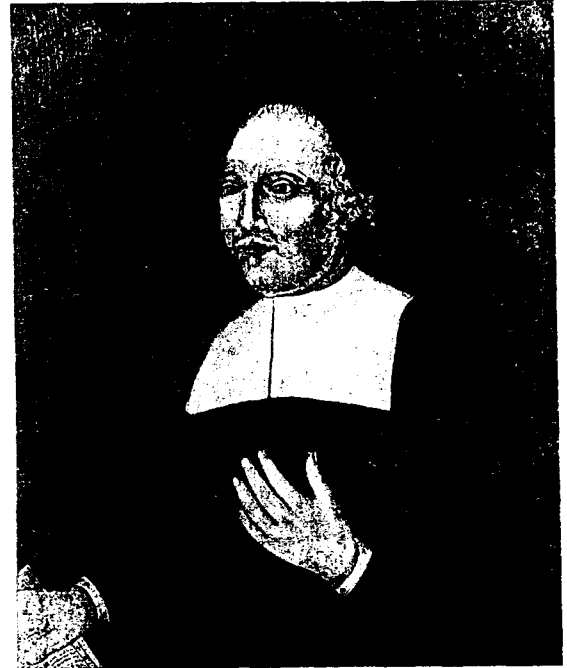
1633 Joined Eaton and his group of Puritans in emigrating to Massachusetts as spiritual leader of the group. They landed in Boston, and were encouraged by the Massachusetts Bay authorities to settle there.

Eaton, however, wished to establish his own commercial colony and Davenport supported him.

1638 The congregation of about 200 people left Boston and settled in the Quinnipiack country (New Haven), where Davenport preached the first sermon under a "great oak tree" on the first Sunday after they landed.

1639 As Pastor of the Congregation, he was the major spiritual and intellectual force behind the design for the Bible Commonwealth established by the Planters assembled at the meeting in Robert Newman's "great barn". (See Record of New Haven Colony in Documents Section)

He was one of the "seven pillars", along with Eaton, who were responsible for electing the first public officials, and continued as Pastor of the congregation as well as a dominating influence in the civil government of the New Haven Colony until 1667. (Perry , p. 102)



1661 He hid two of the regicide judges in his home (Goffe and Whalley), even while stating that he had no knowledge of their whereabouts.

1662 He spoke out strongly against the union of the New Haven Colony with Connecticut, which was one of the results of the Charter of 1662. His main objection was to the more liberal suffrage rights in civil matters in Connecticut. In New Haven only church members (a very restricted group) could vote in civil elections or hold civil offices.

1668 He left New Haven for Boston, where he was called to be Pastor of the First Congregational Church. His New Haven congregation split over the issue of giving him permission to leave, and his Boston Congregation split over his opposition to the "Half Way Covenant", so he ended his long ministry in the midst of controversies, but faithful to the end to his narrow vision of what constituted authority and "the common good" in a true Bible Commonwealth.

## Theophilus Eaton

**Born:** October 31, 1590 in Oxfordshire, England

**Died:** 1657 in New Haven

**Highlights:** educated with John Davenport at Coventry Free School in England

Became a freeman for London, and prospered as a merchant in trade with the Baltic countries. He was eventually elected governor (or managing director) of his trading company and became an influential, wealthy business leader. He was also an active member of Davenport's Puritan Congregation in London.

1634 When Davenport was forced to flee from England to Holland in 1634 with other Separatists, Eaton made plans to form a trading company which would locate its business in the colonies, with himself as the principal stockholder. With a number of merchants and traders, he sailed from England in April, 1637, Davenport joining the group as its spiritual leader. This was the last large company of Puritans to leave England during the Great Migration of the 1630s.

1637 Though the group landed first in Boston and was encouraged by the Massachusetts Bay authorities to settle there, Eaton was determined to set up an independent commercial colony. Exploring southward along the coast, he and a few men sailed into the harbor of New Haven and were delighted with

fertile valley between the "Red Rocks". The remaining members of his company followed him there, and the day after the landing on April 10, 1638, they observed their first Christian Sunday, with Davenport preaching under a great oak tree.

Eaton wished his trading metropolis to be orderly and impressive, so ordered John Brockett, a surveyor with the company to lay out a plan for the town. In this first town plan in the New World, Brockett divided the 1/2 mile square town into 9 squares, the innermost of which was named the New Haven Green. It covered originally about 16 acres, and was to be perpetually preserved for a market place and other public uses. Eaton, of course, was a leader at the meeting which drew up the plan for the government of the Colony in June, 1639 and was elected its first governor. The General Court for the Colony met at his house on Elm Street for several years until a fitting building was erected.

By 1646 the commercial ventures of the Colony had run onto hard times so that year Eaton and the other merchants committed all their free capital - over L5000 - and their most able men to a "Great Shippe" filled with furs and other products of the Colony to be traded in England. They hoped to recoup their losses, but disaster struck when the ship was lost at sea. After that the fortunes of the Colony declined to the point where some of the settlers gave up and returned to England. Not Eaton, however. He kept on working to make the settlement an independent successful commercial Colony until his death in 1657.



PREACHING ON THE NEW HAVEN GREEN

## 1637 - 1683

Among the most colorful characters during the early years of English settlement in Connecticut was the Indian Sachem Uncas. A man of dominating personality who found out early how to use the English settlers for his own purposes, Uncas came into the Connecticut River area as chief (or Sachem) of one of the smaller Mohegan tribes, possibly from the territory which is now northeastern New York.

The Pequot tribes were by far the strongest and best organized of several tribes in the River Valley.

Through inter-marriages the family lines of the Pequot Sachems and Uncas were closely linked, and clearly he had exceptional ambitions as well as leadership qualities. He was determined when he came to the area to establish himself as Chief Sachem (or Sagamore) over all the tribes in the southeastern part of the Connecticut River Valley, which meant conquering the Pequots. The word Pequot means "destroyer", and the members of the tribe lived up to their name, carrying out continual raids and warfare against rival tribes over a wide territory - mainly occupied by Mohegans, Narragansetts and Niantics. By 1628 the tribe numbered about 10,000 members and controlled more than 2,000 square miles in what is now southeastern Connecticut.

In determining to conquer the Pequots and make himself Sagamore over them, Uncas was carrying on rivalries that had existed in the area between ambitious Sachems since time immemorial, and was doing it in the traditional way - warring, raiding and destroying. In his time, however, the arrival of the English colonists changed the dimensions of traditional Indian warfare. The new men were few in number, but they brought advanced weaponry with them, and had different ideas about treaties and land and organizing themselves. Uncas was wily enough to grasp the advantages an alliance with the English could give him in his war against the Pequots, and the English were glad enough to have an ally with many warriors in their campaign to stop the Pequot raids on Saybrook and Wethersfield. Thus each group for its own reasons joined forces in 1637, and under Captain

John Mason, attacked the main Pequot fort at Mystic, reducing it to ashes and slaughtering a great number of men, women and children in the settlement. The survivors fled south, with Uncas in relentless pursuit. He and his warriors caught up with them at Fairfield Swamp and in the ensuing fight most of the remaining Pequots were either killed or enslaved.

The Treaty of Hartford in 1638 - "A Covenant and Agreement made between the English inhabiting the Jurisdiction of the River of Connecticut and the Sachems of the Mohegans (Uncas) and the Narragansetts (Niantinnomy) eliminated the Pequots as a tribe, divided some of the remaining members between the Mohegans and the Narragansetts, who had joined the alliance at the urging of Uncas, and forced the few who were not killed or enslaved onto the Pequot Plantation - approximately 3,000 acres in the area of Norwich. [This is the land where the tribe still has its reservation, now under the name of the Mashnatucket Pequots.] In the treaty the English were given a large share of the Pequot lands "by conquest"; the Sachems promised to keep the peace, to cease raiding each other's villages and the English settlements, to return all English captives to the Connecticut authorities, and to refer future disputes to the English. This was the first of such Treaties and Covenants between Uncas and the General Court and seems to indicate that Uncas developed a profound respect for the governing institutions and legal arrangements of the English settlers.

Possibly he recognized they had ways of settling disputes and handling power rivalries that did not depend on warfare, revenge, raiding and destruction, as was the Indian way. In any case, one of the consistent "articles" appearing in the series of Agreements, which went on from 1638 to 1681, was the promise that the Great Sachem Uncas would submit disputes to the Connecticut General Court, and would abide by its decision.

## 1637 - 1683

Of course that too could be made to serve his purposes in the incessant warfare between rival tribes. In spite of the Treaty of Hartford, the Indian allies - the Mohegans and the Narragansetts - almost immediately began raiding each other's villages, and as warfare between them broke out, both sides pressured the English to support their cause. Again Uncas gained the upper hand by granting substantial land concessions (in the area of New London) to the English, promising to send his warriors to aid their troops if attacked, and to report any "plottes" against their settlements he heard about. When he captured the Chief Sachem of the Narragansetts (Miantonomo) he brought him before the General Court for a "trial". The Court sentenced Miantonomom to be executed, and handed him over to Uncas to carry it out. This he did on "the Great Plains" (southeast of Norwich), thus ridding himself of a chief rival as well as ingratiating himself with the Connecticut authorities.

For the rest of his life Uncas continued to use whatever leverage he could to keep his alliance with the English intact; and his manipulations, as well as his skill and power in Indian warfare, enabled him to increase his power over the tribes in the region. By 1650 he had eliminated his rival Sachems to the point where he could place one son as Sachem over the Mohegans and another over the Niantics, with himself as Sagamore over all. Reports of the "tumult" among the Indians caused by that move so disturbed Governor Winthrop in Massachusetts that he wrote Governor Haynes in Connecticut protesting that Uncas was plotting to put a "universal monarchy among the treacherous hethen".

Certainly he was laying a strong foundation for the future greatness of his family. Descendents of Uncas down to the 5th generation -Sachems all - have been confirmed by anthropologists, one of the few "family trees" that have been written down among the New England Indians.

Documents show he continued to appeal to the General Court to protect his interests and those of his sons. In addition, he sent his warriors to fight beside Connecticut troops during King Philip's War in 1675, when his Mohegans had an important part in the Great Swamp Fight which destroyed the Narragansetts, much as he had helped the English destroy the Pequots in 1637. In the constant rivalries between Indian Sachems and tribes, Uncas was always the wily manipulator who knew how to keep himself on the winning side.

At late as 1681, at 84 years of age, he was still signing Agreements of Friendship with the "Colony of Connecticut", agreeing to let the General Court decide disputes about his lands (which they usually did in his favor), promising not to "plott nor practice any evell against them", even to "take advice of the Generalle Court of Conecticut especially in making peace and war... and I will make no League of Friendship with any person or people that are in emnitie with the Collonie of Connecticut." The final clause in this final Agreement he signed explains in part the motive that for all his life drove this Great Sachem. "I do Desire that this League of Amitie may include my Son, Owanese, and Grandson, Josiah, and their posterity and all our people, and that it remain Inviolable forever". To gain, hold and pass along to his posterity a secure position of strength and leadership over his own people and also in the new social order the English were establishing was what made Uncas into a manipulator as well as a canny leader, willing to using the new ways of treaties and promises - when they served his purpose.

*(NOTE: Material from documents in the Indian and Colonial Research Center, Old Mystic.)*

**I**

(Elementary Level Reading)

**THE FUNDAMENTAL ORDERS  
1614-1662**

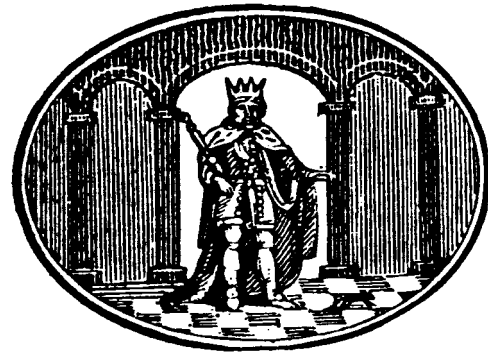
Have you ever wondered why our country has a President instead of a king or queen? Or why the first settlers came here to Connecticut, which was a wilderness with no cities or houses?

If you played the Island Game you will know that it is sometimes a problem if only one person can decide what's best for most of the other people. This is what happened in England, where the first settlers lived before they came to Connecticut and Massachusetts. In England the King had most of the authority and power over the people.

The first settlers were called Puritans. The King of England was unfair to the Puritans because they wanted to have a different religion than he did. So the Puritans left England and came to the new world.

The Puritans were very different from you and your classmates. Their beliefs about the common good and what was best for people was found in the Bible. Everything in their lives was ruled by the Bible.

One small group of Puritans moved to what we know today as Connecticut with their leader, the Reverend Thomas Hooker. Connecticut looked very different to the Puritans than it does today! There were Indians living there and most of the land was wilderness.



The Puritans built three small towns along the Connecticut River, which they called "The Great River". They named their towns Hartford, Wethersfield, and Windsor. Each town had just one small church and a few houses.

Life was hard in the new settlement. The Puritans found out quickly that they would need to have rules for everyday living. They were still ruled by the King of England, but he was very far away. So they decided to write down the rules for their towns. They called this new set of rules the Fundamental Orders of Connecticut. It was the first time that men had ever written out a description of government and then lived under it. When people agree to live under rules they have written, we say they have a constitution. The Fundamental Orders was the first constitution in the American colonies. This is why the license plates on all the cars in Connecticut say "The Constitution State".

**I**

(Secondary Level Reading)

**THE FUNDAMENTAL ORDERS****1614 -1662**

If you played the Island Constitution Game, you will know that there were some very important differences between the Connecticut settlers in the 1630's and you and your classmates. First, the settlers of Connecticut immigrated from Massachusetts by choice. They wished to form a society where civil authority was based upon the consent of the people. Connecticut Puritans believed that civil law should be formulated according to the will of good citizens and not by a few select religious leaders.

Second, the Puritan values and standards of life were perhaps different from those of your island society. The common good and basic principles of these people were found in the Bible, a source of guidance containing the words of God. Their interpretation of life, liberty, and property was defined by the strict rules of the Puritan religion and by the strict interpretations of their religious leaders. Third, and perhaps the most significant difference between our Puritan forefathers and you and your classmates, was the legal and governing traditions brought by them into the wilderness. Our present concept and knowledge of authority is based upon the ideals of democracy. We have a basic understanding

of individual freedom and a representative government based upon the consent of the governed. We have an idea of limited authority created by a system of checks and balances, religious toleration, separation of church and state, equal justice under law, and many other liberties familiar to Americans. All these enlightened concepts were strange and radical ideas to the people of the seventeenth century. The king of England was the source of governmental authority in England and in the New England colonies. He was an absolute monarch who ruled over his subjects as he wished. Some of his authority was shared with Parliament but generally his word was often law. The king proclaimed his authority to rule was given to him by God, by divine right.

The English Parliament and the Puritans often violently challenged the monarch's unfair practices. In fact, Charles I of England lost his head over his use and abuse of authority after the English Civil War in 1649.



### King for a Day

#### OBJECTIVES

- I. Read the elementary level student reading on the *Fundamental Orders*.
- II. Identify the difficulties of exercising authority.
- III. Analyze what "rule by one person", or monarchy, means.
- IV. Evaluate the reasons that Puritans were unhappy with a monarchy.

#### Materials

Crown - made of paper or purchased



#### Strategy

Step 1-

Have class read the one page elementary reading on the Fundamental Orders.

Step 2 -

Tell the students that you have decided that one of them is going to be the king today so they can see what it is like to live in a monarchy. Point out that in 1638 everyone lived under a king - even after they came to America. Then, designate one of the students to be king. Do this without regard for the student's abilities or personality, and without consultation of any kind with the students.

Step 3 -

Give the "King" authority over some aspect of the day. For example, the "king" can decide what everyone should have for lunch that day or can "tax" people to pay for lunch (even his/her own!) The King can be first in line, first to go to recess, etc. The king can make whatever rules he/she wants to.

Step 4 -

At the end of the day see how everyone feels about the king. This may depend upon whether the king made good laws or bad laws that day. Then take a vote to decide whether everyone thinks this is a good and fair way to make decisions for the class. See if anyone has any better ideas.

#### QUESTIONS TO ASK:

1. Would you like it if we had a king in the United States today? Why/why not?
2. The Puritans had the chance to make their own rules for living when they came to America. Look at the Fundamental Orders and see what kind of rule they made for who would be in authority. Was it a king?
3. Why do you think they chose the kind of government that they did?

## IDEAS FOR WRITING IN YOUR CONNECTICUT CONSTITUTION JOURNAL....

*OR MAKE UP YOUR OWN!*



Pretend you are a Puritan just arriving in Connecticut for the first time. There are no houses or cities. You have just landed at the mouth of a big river after sailing for weeks from England. Pretend you are keeping a journal. Tell your journal what you would have to do fast when you landed. How would you feel? Draw a picture of what you see when you first arrive.

Tell what you learned about Puritans and what you think they would say about their reasons for leaving England. How are they the same as you? In what ways would they be different?

Imagine how Connecticut looks today from what you know about your own town and other towns and cities you may have seen in Connecticut. Then think how it must have looked to the Puritans. Write all the ways you think Connecticut is different today. Are there some things that are still the same?



THE FUNDAMENTAL ORDERS  
Comprehension Check- Elementary

A. Fill in the blanks:

1. The motto on the Connecticut automobile license plates is the " \_\_\_\_\_ " state.
2. Some countries have kings and queens. In the United States, we have a \_\_\_\_\_.
3. The first settlers in Connecticut came from \_\_\_\_\_. They were called \_\_\_\_\_.
4. The new set of rules that the settlers wrote were called the \_\_\_\_\_ of Connecticut. It was the first written \_\_\_\_\_.

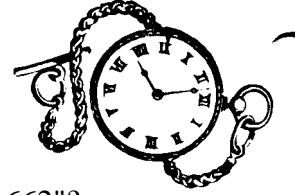
B. Write the answers to these questions. Remember to put your answers in complete sentences.

1. Why did the Puritans want to leave England to come to America?
2. Describe what Connecticut was like when the Puritans got here and how they decided what rules they would use to govern themselves.

C. Find a word that means:

- a set of rules that is written down \_\_\_\_\_
- the book that ruled the lives of the Puritans \_\_\_\_\_
- the person who had most of the authority in England \_\_\_\_\_

## It's Just a Matter of Time Review of Events from the Time Line



Can you answer the following questions from your "Connecticut Timeline: 1614-1662"?

The first four towns settled by Massachusetts Puritans along the Connecticut River were:

\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
and \_\_\_\_\_.

The religious leader of this group was \_\_\_\_\_, and he contributed greatly to the development of government in Connecticut. His thoughts and sermons differed from most religious leaders of the time because he believed governmental authority should come from the \_\_\_\_\_ and not only from a few church members. He also believed that God did not give permission for the king to rule. Government leaders should be chosen by \_\_\_\_\_ and the rules of government should be \_\_\_\_\_ so everyone would know and understand them.

The first code of laws imposed upon Connecticut inhabitants was created in 1650 by \_\_\_\_\_ the only lawyer in the colony.

In 1639, the first written document establishing a government by the people was called the \_\_\_\_\_.

The first elected governor of Connecticut was \_\_\_\_\_.  
Six \_\_\_\_\_ and 12 \_\_\_\_\_  
met with the Governor in 1639 to make laws, enforce laws, and to settle disputes for the Connecticut colony.

In that same year the colony of \_\_\_\_\_ was founded on Long Island Sound by \_\_\_\_\_.

During the founding years of Connecticut, King \_\_\_\_\_ ruled England by severe and unfair laws. The Puritans in England violently protested the king's manner of ruling and defeated him in a bloody civil war. The king was sentenced to death and beheaded in

In 1644 \_\_\_\_\_, a Puritan, became the ruler of England. This leader became a dictator with absolute power and was as unfair as the king. The people of England thought they were better off with a king so they restored the monarchy by giving King \_\_\_\_\_ the throne in 1660.

## Creating Authority in Puritan Connecticut

### OBJECTIVES:

- I. Review the Fundamental Orders and "Basic Principles".
- II. Identify how authority was created in Puritan Connecticut under the Fundamental Orders.
- III. Analyze the reasoning behind the Connecticut founders' allocation of authority.

Can you answer the questions below by using the excerpts from the Fundamental Orders and the "*Basic Principles and Practices*"?

A. Was the authority of the General Court taken or given by:

- 1. Force? (taken by the strongest or the smartest)
- 2. Chance? (random selection or a lottery system)
- 3. A famous leader? (eg., Someone who held a leadership position in the Puritan church)
- 4. Mutual agreement? (representatives of the people created the governing authority)
- 5. All members of the towns sharing authority equally in the General Court of Connecticut?
- 6. No one assuming authority - the people did as they wished in their town governments

a. Which example above BEST applies to the Fundamental Orders?

# \_\_\_\_\_

b. Why do you think the founders of Connecticut created authority in this way?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

c. Select the option that you think would give the early settlers the most trouble and explain the reasoning behind your choice.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



**OBJECTIVES:**

- I. Review "We the People ... who had the right to vote
- II. Identify who had the right to vote in Puritan Ct.
- III. Analyze why certain people couldn't vote

**The Power of the Vote**

Although the government of Connecticut let some people choose their leaders, seventeenth century Connecticut would not be "democratic" by today's standards and values.

**By reading "WE THE PEOPLE ... who had the right to vote" you will discover why early Connecticut was a democracy but not very democratic.**

**QUESTIONS:**

- 1. Who had the right to vote in Connecticut in the 1640's?

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List the persons who did not have the right to choose their leaders and have influence on what laws were made.

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Can you make a reasonable guess as to why the Puritans would not allow these people to vote?

(How about a hint! - Could the people who were not given the right to vote be a threat to the Puritan way of life? Could their strange beliefs, values and goals be different from the Puritans and therefore disrupt the common good of the Puritan society?)

**OBJECTIVES**

- I. Review "Time Warp" activity and "Test of a Good Law".
- II. Analyze why 1650 law is "good" or "bad".

**The Law Code of 1650:  
Was It Fair?**

Remember the laws and punishments you created on your island? You made some of these laws to protect the common good. The common good was defined by your beliefs about what was right and what was wrong. The Connecticut Puritans did the same thing. As you already know, many of their beliefs about right and wrong came from their interpretation of the Bible. Below is an edited law contained in the Law Code of 1650. Using the "Test of a Good Law" (Intro, page 18) find out if this law is what we today think is a "good " law:

*Any child of sixteen years or older and of sufficient understanding, curses (swears at) or smites (hits) their natural father or mother and these parents have educated the child in proper behavior and have not provoked him by extreme and cruel punishment, the child shall surely be put to death.*

If this is not good, can it be corrected?  
(yes) (no)

If it can be corrected, rewrite the law and punishment, either in the space below or in your Journal.

## The Common Good: What's Best for All

### Objectives:

- I. Identify from the excerpt of the Fundamental Orders: the source of authority and the concept of the common good.
- II. Analyze the advantages of separating church and state.
- III. Evaluate the Fundamental Orders according to the "Criteria for a Modern Constitution" using the "Basic Principles".

Read the introductory paragraph to the Constitution of 1639, the Fundamental Orders. If you have a difficult time understanding this passage, read the edited version at the right:

Now answer the following questions in your Constitution Journal-:

1. In early Connecticut, how did the founders know what was best for the people? (Who or what determined the "common good")
2. By reading this excerpt of the Fundamental Orders, can you make a list of what the settlers of Connecticut determined to be the common good?
3. Where did Connecticut founding fathers receive their guiding principles, values and goals for their society and government?
4. Why did the three Connecticut River towns decide to unite into one colony?
5. Thomas Hooker thought it was a good idea to have non-religious leaders elected by the people. Why do you think he thought this was a good idea?

*We the inhabitants and residents of Windsor, Hartford and Weathersfield, are now living together and dwelling upon the land of the Connecticut River. Because it pleased the Almighty God and by the wise use of his divine guidance, we chose to organize and carry out our affairs together. When people gather together, we know God requires the maintenance of peace and cooperation. There should be an orderly and decent government established according to God and that this government is to order and carry out the affairs of people throughout the year as it is required. We therefore come together and join into one State or Commonwealth for ourselves and for those who came after us. We join together in a confederation to maintain and preserve the liberty and purity of the Gospel of our Lord Jesus, which we now believe in and support in our churches by our laws. The Gospel also guides and determines our civil affairs by laws, rules, orders, and decrees we shall make.*

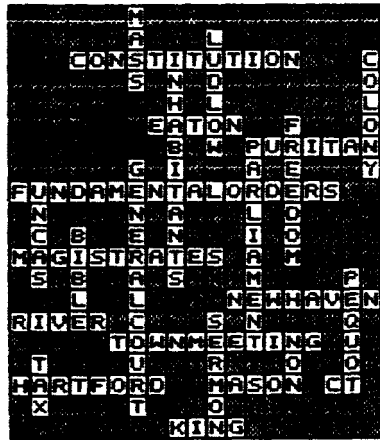
**Try to think of some problems that may be caused by having civil affairs and religious affairs controlled by the same people. Consider the trouble spots in the world today. Do England, Ireland, Lebanon, Iraq, Iran, Israel, and some other countries mix religion and government?**

## Structure of Governments in the 17th Century

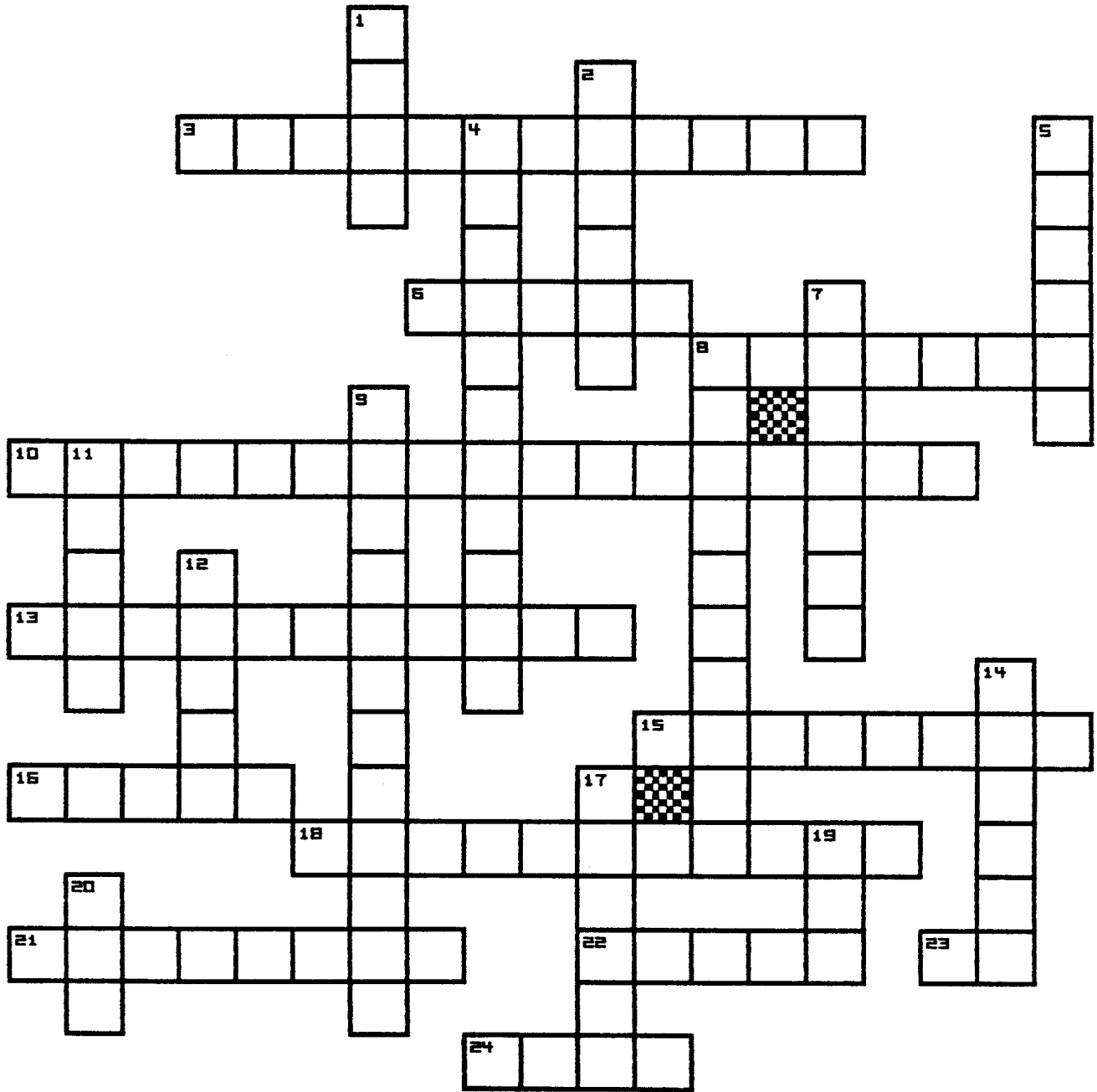
Refer to the Chart in Chapter 1, Page 37 "Organization of Government" to fill in the blanks:

1. The inhabitants of the early Connecticut towns ruled themselves through town meetings. Male citizens gathered together in these town meetings to vote on important local issues and to settle minor disputes. The town meeting form of local government is known as a \_\_\_\_\_.
2. The inhabitants of 17th Century Connecticut towns decided to create a colonial government that would meet common needs that couldn't easily be met by town meetings. The local townspeople chose the best among them to govern in their place. These representatives of the people formed a government call the General Court. This government created by the Fundamental Orders is known as a \_\_\_\_\_.
3. The people of England in 1639 were ruled by Charles I. He was an absolute ruler who could make, enforce and settle disputes as he saw fit. Nobles and a few others had some influence over the king's decisions but Charles I's word was law. The government operated by Charles I is called a \_\_\_\_\_.
4. The 1640's in England was a time of bitter civil war between the King and powerful groups (including Puritans, Calvinists, and others). The King lost the war, the throne, and his head. Oliver Cromwell became the absolute ruler of England. Although Parliament had some influence over making and enforcing the law and settling disputes, Oliver Cromwell had the authority to control and operate all of the functions of government. The government under Cromwell is often called a \_\_\_\_\_.
5. In the Massachusetts Bay Colony the making and enforcing of laws was controlled by a small group of Puritan ministers. They not only controlled church matters but nearly all social, economic, and political matters of the colony. Their word was law and their authority came from the Bible, not from the citizens. The government operated by this small select group is known as an \_\_\_\_\_.

ANSWERS: FUND. ORDERS (ELE)



FUND. ORDERS (ELE)



## ACROSS CLUES

3. an outline of governmental authority; state nickname founder of the New Haven Colony with Rev. Davenport in 1638
8. religion of the founders of Connecticut
10. first written constitution to establish a government by the people (2 words)
13. members of the upper house of the General Court who were nominated by deputies & elected by freemen
15. a colony settled In 1638 and was later incorporated Into the Connecticut colony (2 words)
16. Hartford, Windsor, & Wethersfield are all located on the Connecticut
18. where local laws were made by the people & where Deputies to the General Court were chosen (2)
21. one of the first towns to be settled in Connecticut
22. captain of the state militia who defeated the Pequot Indians at mystic
23. Connecticut (abbr.)
24. title of the ruler of the Ct, Colony; had authority over the colony until its independence

## DOWN CLUES

1. Connecticut founders came from this colony (abbr.)
2. first lawyer of Ct. & author of the Law Code of 1650
4. voters in town meetings who promised to be faithful to the Puritan church
5. Connecticut was a \_\_\_\_\_ of England which meant It was owned and ruled by the King of England
7. Rev. Hooker and other Puritans founded New England colonies so they may enjoy religious \_\_\_\_\_
8. legislative branch of England made laws binding on the American Colonies
9. the name of the Connecticut's first government created by the three original towns (2 words)
11. Indian sachem (chief) who helped Captain Mason defeat the Pequots
12. a source of law for the Puritans and one source for "higher law" In the Fundamental Orders
14. hostile native Americans who declared war on the Connecticut settlers & other local tribes
17. Rev. Hooker outlined the Fundamental Orders In a given to the congregation
19. people who did not follow the Puritan faith were called believers
20. how governments raise money to pay for public services

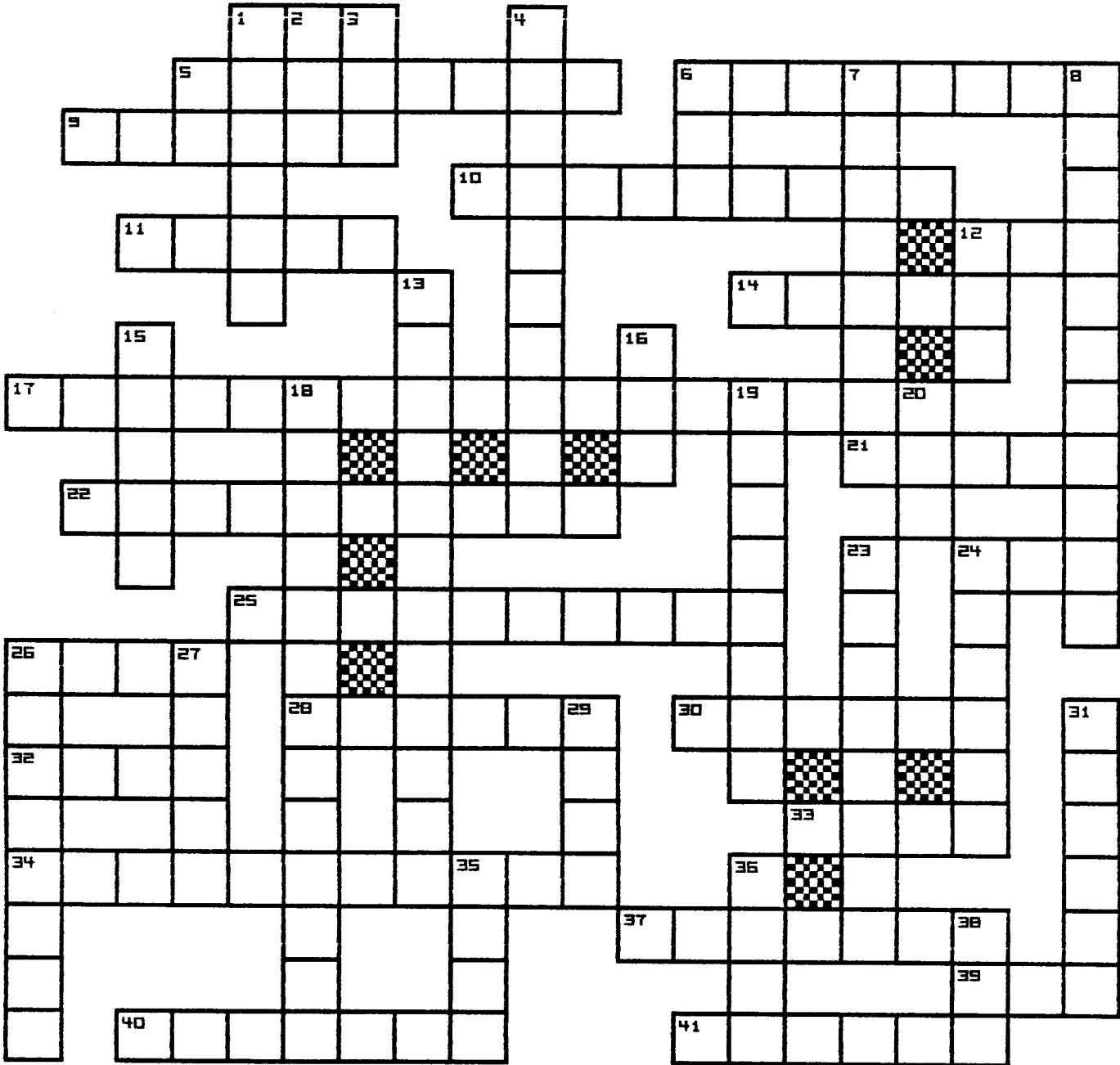
## WORD LIST: FUND. ORDERS (ELE)

BIBLE  
CONSTITUTION  
COLONY  
CT  
EATON  
FREEDOM  
FUNDAMENTALORDERS  
GENERALCOURT  
HARTFORD

INHABITANTS  
KING  
LUDLOW  
MAGISTRATES  
MASON  
MASS  
NEWHAVEN  
NON

PARLIAMENT  
PEOUOT  
PURITAN  
RIVER  
SERMON  
TAX  
TOWNMEETING  
UNCAS

FUNDAMENTAL ORDERS



## ACROSS CLUES

1. rule of behavior; the king's word was \_\_\_\_\_ in colonial Connecticut
5. settlers of Connecticut In 1635
6. a New England Colony founded by Rev. Davenport and Theophilus Eaton In 1638 (2 words)
9. keeping out of sight; concealed
10. founder of the New Haven Colony
11. Dutch explorer who "discovered" Connecticut
12. a trading product of the New England colonies; a tree used for lumber
14. an English judge who sentenced Charles I to death and fled to New Haven to escape death
17. the first written constitution that established a government through the consent of citizens
21. several ten cents
22. one of six government leaders elected by the 12 deputies of the General Court
24. very warm
25. the legislature of England that made laws binding upon the Connecticut colony
26. the inner part of the hand; a tropical tree
28. founder of Connecticut and primary author of Fundamental Orders as delivered In a sermon 30. a religious speech; Thomas Hooker outlined the Fundamental Orders in this manner
32. communal Insects that live In small hills
33. devices used to catch fish
34. a form of direct democracy; where deputies were elected to the General Court of Connecticut (2)
37. King of England who lost the English Civil War and his head
39. a period of time; how old something or someone is
40. to agree; Hooker believed that civil leaders should serve by the \_\_\_\_\_ of the citizens
41. hostile tribe of native Americans defeated by Capt. Mason and Indian allies at Mystic In 1637

## DOWN CLUES

1. Connecticut's first lawyer; author of the legal Code of 1650
2. We \_\_\_\_\_ studying the early history of Connecticut.
3. to come In first; not to loose
4. a voter in early Connecticut towns who had to promise to be faithful to the Puritan religion
5. Police Department (abbr.)
6. \_\_\_\_\_ believers; persons in colonial Connecticut who did not believe in Puritanism
7. Connecticut's present and colonial capital; one of the first settlements in Connecticut
8. an Indian tribe who helped defeat the Pequots In Mystic In 1637 12. not many
13. the name of the first Connecticut government under the Fundamental Orders (2 words)
15. the Mohegan Sachem who assisted Capt. Mason In the Pequot Wars
16. the highest authority in Colonial Connecticut; source of authority for the divine right of kings
18. place of emigration of the Connecticut founders; the original Puritan colony
19. representatives chosen by town Inhabitants In town meetings to the Connecticut General Court
20. the number of Magistrates elected to the General Court in 1636
23. Puritan leader who defeated Charles I and ruled England from 1649 - 1658
24. first governor of Connecticut
26. name given to farmers In the 17th century; name given to the founders of Connecticut
27. captain of the Connecticut militia who defeated the Pequots with the help of Uncas
29. a round piece of jewelry worn on the hand
31. godly; from heaven; the source of authority to kings and to the colonial government of Conn.
35. Is not (contraction)
36. the only gender permitted to vote for colonial deputies and attend town meetings
38. past tense of sit

**WORD LIST: FUNDAMENTAL ORDERS**

AGE  
 ANTS  
 ARE  
 BLOCK  
 CHARLES  
 CONSENT  
 CROMWELL  
 DAVENPORT  
 DEPUTIES  
 DIMES  
 DIVINE  
 FEW  
 FIR  
 FUNDAMENTAL ORDERS  
 GENERALLCOURT  
 GOFFE

GOD  
 HARTFORD  
 HAYNES  
 HIDDEN  
 HOT  
 HOOKER  
 INHABITANT  
 ISNT  
 LAW  
 LUDLOW  
 MAGISTRATE  
 MASSACHUSETTS  
 MASON  
 MALE  
 NARRGANSETT  
 NEWHAVEN

NETS  
 NON  
 PARLIAMENT  
 PALM  
 PD  
 PEOUOT  
 PLANTERS  
 PURITANS  
 RING  
 SAT  
 SERMON  
 SIX  
 TOWNMEETING  
 UNCAS  
 WIN

**ANSWERS: FUNDAMENTAL ORDERS**

