

# Connecticut Courant,

AND  
WEEKLY INTELLIGENCE R.

HARTFORD: PRINTED BY HUDSON AND GOODWIN, NEAR THE BRIDGE.

## Pine Wood.

THE Subscribers want a quantity of Pitch Pine Cord Wood, at their distillery in this place; also a quantity of Wharf Logs. Any person that may supply them, will have a generous price given and the payment on the delivery.

They have for sale New-England Rum by the Hhd. or less quantity, and the best kind of Soal Leather, made from Spanish hides.

BARNABAS DEANE & Co.

Hartford, Feb. 5, 1785.

## ON THE TURF,

(more) (we) (bence.)  
(Once) (Before) (Go)  
(Once) (Before) (Go)

The CITY COFFEE-HOUSE,

Opened by THOMAS ALLEN,

In the OLD WAY,

Next door to Captain Joseph Packwood's in the Main-street,

On Thursday the 13th instant,

For the reception of gentleman travellers by land or sea—where constant attendance will be given and every necessary provided, viz.

Drink for the thirsty,

Food for the hungry,

Lodging for the weary.

Good stabling for horses.

ALL old and new Customers, who please to honour him with their company, may depend on gentle and kind treatment, at a moderate rate as supplies will any way admit of.

He proposes keeping up the Marine List, and all intelligences, all be kindly received by him of foreign markets, price current, &c. which he flatters himself will be of public utility and beneficial to commerce. He begs the favour of all gentlemen, masters of vessels, &c. who arrive from distant ports, to grant him intelligence of this nature, which shall be cheerfully communicated gratis to the public, and the least favour gratefully acknowledged by Their most obedient, and very humble servant;

T. ALLEN.

City of New-London, Jan. 1, 1785.

## Bloomers:

WANTED immediately, three Bloomers, that can be well recommended and understand refining and blooming, may have constant employ by applying to Jacob Hungerford, at the forge in New-Cambridge.

Farmington, February 3, 1785.

THESE may notify the members of the first medical society in the thirteen United States of America, since their independence, that a meeting will be holden at the house of Capt. A. Fuller, in Kent, on the last Tuesday in June next, at 6 o'clock.

Per Order. OLIVER FULLER, Sec'y.

N. B. Innoculation will take place in April next—All necessary accommodations for those who have a mind to apply, &c.

O. F.

Kent, January 22, 1785.

To be Exchanged for Country Produce or Public Securities of any kind,

A Dwelling-House, Barn, and

Garden Spot, in East-Hartford, three miles from the ferry on the road to Glastenbury. Also, 75 acres of Wood Land in the township of Kent, six miles from Litchfield. If applied for soon, a good title will be given.

HORATIO WALES.

Hartford, January 31, 1785.

To be sold by the Subscriber,

A Farm containing about 80 a-

eres, consisting of woodland, mowing, plowing and pasturing, with a good orchard, a dwelling-house and barn standing thereon, an excellent grist-mill, standing on a stream that don't fail at any season. Enquire of

JOHN MOSES.

Simsbury, February 5, 1785.

NOTICE is hereby given to all that owe the estate of John L. Camp, late of Simsbury, deceased, by note or book, to make immediate payment:—Those whose accounts are unsettled, are desired to call on the subscriber, for settlements, and those that have demands on said estate to bring in their claims.

LUKE CAMP, Administrator.

Simsbury, January 27, 1785.

All persons indebted to the Prin-

ters of this Paper, whose accounts are of more than one year's standing, are requested to make payment.

Dr. PRICE'S OBSERVATIONS, continued.

Of LIBERTY OF CONSCIENCE, and CIVIL ESTABLISHMENT OF RELIGION.

IN LIBERTY OF CONSCIENCE I include much more than *Toleration*. Jesus Christ has established a perfect equality among his followers. His command is, that they shall assume no jurisdiction over one another, and acknowledge no master besides himself.—It is, therefore, presumption in any of them to claim a right to any superiority or pre-eminence over their brethren. Such a claim is implied, whenever any of them pretend to *tolerate* the rest.—Not only all *Christians*, but all *men* of all religions ought to be considered by a State as equally entitled to its protection as far as they demean themselves honestly and peaceably. *Toleration* can take place only where there is a civil establishment of a particular mode of religion; that is, where a predominant sect enjoys *exclusive* advantages, and makes the encouragement of its own mode of faith and worship a part of the constitution of the State; but at the same time thinks fit to suffer the exercise of other modes of faith and worship. Thanks be to God, the new American States are at present strangers to such establishments. In this respect, as well as many others, they have shewn, in framing their constitutions, a degree of wisdom and liberality which is above all praise.

Civil establishments of formalities of faith and worship are inconsistent with the rights of private judgment.—They engender strife.—They turn religion into a trade.—They soar up error.—They produce hypocrisy and prevarication.—They lay an undue bias on the human mind in its enquiries, and obstruct the progress of truth.—*Genuine* religion is a concern that lies entirely between God and our own souls. It is incapable of receiving any aid from human laws. It is contaminated as soon as worldly motives and factions mix their influence with it. Statesmen should countenance it only by exhibiting in their own example a conscientious regard to it in those forms which are most agreeable to their own judgements, and by encouraging their fellow-citizens in doing the same. They cannot as *public men* give it any other assistance. All besides that has been called a *public leading* in religion, has done it an essential injury, and produced some of the worst consequences.

The Church Establishment in England is one of the mildest sort. But even here what a snare has it been to integrity? And what a check to free enquiry? What dispositions favourable to despotism has it fostered? What a turn to pride and narrowness and domination has it given the clerical character? What struggles has it produced in its members to accommodate their opinions to the subscriptions and tests which it imposes? What a perversion of learning has it occasioned to defend obsolete creeds and absurdities? What a burthen is it on the consciences of some of its best clergy, who, in consequence of being bound down to a system they do not approve, and having no support except that which they derive from conforming to it, find themselves under the hard necessity of either *prevaricating* or *starving*?—No one doubts but that the English clergy in general could with more truth declare that they *do not*, than that they *do* give their *unfeigned assent to all and every thing* contained in the thirty-nine Articles and the Book of Common-Prayer; and yet, with a solemn declaration to this purpose, are they obliged to enter upon an office which above all offices requires those who exercise it to be examples of simplicity and sincerity.—Who can help execrating the cause of such an evil?

But what I wish most to urge is the tendency of religious establishments to impede the improvement of the world. They are boundaries prescribed by human folly to human investigation; and inclosures which intercept the light and confine the exertions of reason. Let any one imagine to himself what effects similar establishments would have in Philosophy, Navigation, Metaphysics, Medicine or Mathematicks. Something like this took place in Logic and Philosophy; while the *ipse dixit* of Aristotle and the nonsense of the schools maintained an authority like that of the creeds of churchmen: And the effect was a longer continuance of the world in the ignorance and barbarity of the dark ages. But civil establishments of religion are more pernicious. So apt are mankind to misrepresent the character of the Deity, and to connect his

favour with particular modes of faith, that it must be expected, that a religion so settled will be what it has hitherto been—a gloomy and cruel superstition bearing the name of religion.

It has been long a subject of dispute, which is worst in its effects on society, *such* a religion or speculative Atheism. For my own part, I could almost give the preference to the latter.—*ATHEISM* is so repugnant to every principle of common sense, that it is not possible it should ever gain much ground, or become very prevalent. On the contrary; there is a particular proneness in the human mind of *SUPERSTITION*, and nothing is more likely to become prevalent.—*ATHEISM* leaves us to the full influence of most of our natural feelings and social principles; and these are so strong in their operation, that in general they are a sufficient guard to the order of society. But *SUPERSTITION* counteracts these principles, by holding forth men to one another as objects of divine hatred; and by putting them on harassing, silencing, imprisoning and burning one another in order to do God service.—*ATHEISM* is a sanctuary for vice by taking away the motives to virtue arising from the will of God and the fear of a future judgment. But *SUPERSTITION* is more a sanctuary for vice, by teaching men ways of pleasing God without moral virtue, and by leading them even to compound for wickedness by *ritual services*, by bodily penances and mortifications, by adorning shrines, going pilgrimages, saying many prayers, receiving absolution from the priest, exterminating heretics, &c.—*ATHEISM* destroys the sacredness and obligation of an oath. But is there not also a religion (so called) which does this, by teaching that there is a power which can dispense with the obligation of oaths, that *pious* frauds are right, and that faith is not to be kept with heretics?

It is indeed only a rational and liberal religion; a religion founded on just notions of the Deity as a being who regards equally every sincere worshipper, and by whom all are alike favoured as far as they act up to the light they enjoy; a religion which consists in the imitation of the moral perfections of an almighty but benevolent governor of nature who directs for the best all events, in confidence in the care of his providence, in resignation to his will, and in the faithful discharge of every duty of piety and morality from a regard to his authority and the apprehension of a future righteous retribution.—It is only *THIS* religion (the inspiring principle of every thing fair and worthy and joyful, and which in truth is nothing but the love of God and man and virtue warming the heart and directing the conduct.)—It is only *THIS* kind of religion that can bless the world, or be an advantage to society.—This is the religion that every enlightened friend to mankind will be zealous to promote. But it is a religion that the powers of the world know little of, and which will always be best promoted by being left free and open.

I cannot help adding here, that this is in particular the *Christian* religion.—Christianity teaches us that there is none good but one, that is, God; that he willeth all men to be saved, and will punish nothing but wickedness; that he desires mercy and not sacrifice (benevolence rather than rituals); that loving him with all our hearts, and loving our neighbour as ourselves, is the whole of our duty; and that in every nation he that feareth him and worketh righteousness is accepted of him. It rests its authority on the power of God, not of man; refers itself entirely to the understandings of men; makes us the subjects of a kingdom that is not of this world; and requires us to elevate our minds above temporal emoluments, and to look forwards to a state beyond the grave, where a government of perfect virtue will be erected under the Messiah who has *tailed death for every man*.—What have the powers of the world to do with such a religion?—It disclaims all connexion with them; it made its way at first in opposition to them; and, as far as it is now upheld by them, it is dishonoured and vilified.

The injury which civil establishments do to Christianity may be learnt from the following considerations.

First. The spirit of religious establishments is opposite to the spirit of Christianity. It is a spirit of pride and tyranny in opposition to the christian *lowly* spirit; a contracted and selfish spirit, in opposition to the Christian enlarged and benevolent spirit; the spirit of the world in opposition to the Christian heavenly spirit.

Secondly. Religious establishments are founded on a claim of authority in the Christian church which overthrows Christ's authority. He has in the scriptures given his followers a code of laws, to which he requires them to adhere as their only guide. But the language of the framers of church establishments is—“We have authority in controversy of faith and power to decree rites and ceremonies.” We are the deputies of Christ upon earth, who have been commissioned by him to interpret his laws, and to rule his church. You must therefore follow us. The scriptures are insufficient. Our interpretations you must receive as Christ's laws; our creeds as his doctrine; our inventions as his institutions.”

It is evident, as the excellent **HOADLY** has shewn, that these claims turn Christ out of the government of his own kingdom, and place usurpers on his throne.—They are therefore derogatory to his honour; and a submission to them is a breach of the allegiance due to him. They have been almost fatal to true Christianity; and attempts to enforce them by civil penalties, have watered the Christian world with the blood of saints and martyrs.

Thirdly. The difficulty of introducing alterations into church establishments after they have been once formed, is another objection to them. Hence it happens, that they remain always the same amidst all changes of public manners and opinions; and that a kingdom may go on for ages in idolatrous worship, after a general conviction has taken place, that there is but one object of religious worship, namely, the God and Father of our Lord Jesus Christ. What a sad scene of religious hypocrisy must such a discordance between public conviction and the public forms produce? At this day, in some European countries, the absurdity and slavishness of their hierarchies are seen and acknowledged; but being incorporated with the state, it is scarcely possible to get rid of them.

What can be more striking than the State of England in this respect?—The system of faith and worship established in it was formed above two hundred years ago, when Europe was just emerging from darkness and barbarity. The times have ever since been growing more enlightened; but without any effect on the establishment. Not a ray of the increasing light has penetrated it. Not one imperfection, however gross, has been removed. The same articles of faith are subscribed. The same ritual of devotion is practised.—There is reason to fear that the *absolution of the sinner* which forms a part of this ritual, is often resorted to as a passport to heaven after a wicked life; and yet it is continued.—Perhaps nothing more shocking to reason and humanity ever made a part of a religious system than the damning clauses in the *Athanasian* creed; and yet the obligation of the clergy to declare assent to this creed, and to read it as a part of the public devotion, remains.

The necessary consequence of such a state of things is, that,

Fourthly, Christianity itself is disgraced, and that all religion comes to be considered as a state trick, and a barbarous mummery. It is well known, that in some Popish countries there are few Christians among the higher ranks of men, the religion of the State being in those countries mistaken for the religion of the Gospel. This indeed shews a criminal inattention in those who fall into such a mistake; for they ought to consider that Christianity has been grievously corrupted, and that their ideas of it should be taken from the New Testament only. It is, however, so natural to reckon Christianity to be that which it is held out to be in all the establishments of it, that it cannot but happen that such an error will take place and produce some of the worst consequences.—There is probably a greater number of rational Christians (that is, of Christians upon enquiry) in England, than in all Popish countries. The reason is, that the religious establishment here is Popery reformed; and that a considerable body dissent from it, and are often inculcating the necessity of distinguishing between the Christianity established by law and that which is taught in the Bible.—Certain it is, that till this distinction is made, Christianity can never recover its just credit and usefulness.

Such then are the effects of civil establishments of religion. May heaven soon put an end to them. The world will never be generally wise or virtuous or happy, till these enemies to its peace and improvement are demolished. Thanks be to God, they are giving way before increasing light. Let them never show themselves in America. Let no such monster be known there as HUMAN AUTHORITY IN MATTERS OF RELIGION. Let every honest and peaceable man, whatever is his faith, be protected there; and find an effectual defence against the attacks of bigotry and intolerance.—In the United States may RALPHSON flourish. They cannot be very great and happy if it does not. But let it be a better religion than most of those which have been hitherto professed in the world. Let it be a religion which enforces moral obligations; not a religion which relaxes and evades them.—A tolerant and Catholic

\* This is an inconvenience attending civil as well as ecclesiastical establishments, which has been with great wisdom guarded against in the new American constitutions, by appointing that there shall be a revival of them at the end of certain terms. This will leave them always open to improvement, without any danger of those convulsions which have usually attended the corrections of abuses when they have acquired a sacredness by time.

religion; not a rage for proselitism.—A religion of peace and charity; not a religion that persecutes, curses and damns.—In a word, let it be the genuine Gospel of peace lifting above the world, warming the heart with the love of God and his creatures, and sustaining the fortitude of good men by the assured hope of a future deliverance from death, and an infinite reward in the everlasting kingdom of our Lord and Saviour.

From the preceding observations it may be concluded, that it is impossible I should not admire the following article in the declaration of rights which forms the foundation of the *Massachusetts* constitution.—“In this State every denomination of Christians demeaning themselves peaceably and as good subjects of the commonwealth, shall be EQUALLY under the protection of the law; and no subordination of any one sect or denomination to another shall ever be established by law.” This is liberal beyond all example.—I should, however, have admired it more had it been MORE liberal, and the words ALL MEN OF ALL RELIGIONS been substituted for the words every denomination of Christians.

It appears farther from the preceding observations, that I cannot but dislike the religious tests which make a part of several of the American constitutions.—In the *Massachusetts* constitution it is ordered, that all who take seats in the House of Representatives or Senate shall declare “their firm persuasion of the truth of the Christian religion.” The same is required by the *Maryland* constitution, as a condition of being admitted into any places of profit or trust. In *Pennsylvania* every member of the House of Representatives is required to declare, “that he acknowledges the Scriptures of the Old and New Testament to be given by divine inspiration.” In the State of *Delaware*, that “he believes in God the Father, and in Jesus Christ his only Son, and in the Holy Ghost, one God blessed for evermore.” All this is more than is required even in England, where, though every person however debauched or atheistical is required to receive the sacrament as a qualification for inferior places, no other religious test is imposed on members of parliament than a declaration against Popery.—It is an observation no less just than common, that such tests exclude only honest men. The dishonest never scruple them.

MONTESQUIEU probably was not a Christian. NEWTON and LOCKE were not Trinitarians; and therefore not Christians according to the commonly received ideas of Christianity. Would the United States, for this reason, deny such men, were they living, all places of trust and power among them?

## Afa Hopkins and Co.

Have for Sale at their Store in HARTFORD, A general Assortment of Drugs and Medicines.

A L S O,	
BRANDY	Verdegrise.
Rum.	Spirits of Turpentine.
Teas.	German Steel.
Loaf Sugar.	Crude and Flower of Sulphur.
Pepper.	Sets of Tooth Instruments.
Allum.	Lancets.
Copperas.	Smelling Bottles.
Crude Tartar.	Common and Flint Phials.
Arsenic.	
Oil of Vitriol.	Large and small Gallipots in nests.
Litharge.	Corks.
Prussian Blue.	Sponge, &c.
White and Red Lead.	
Yellow Ochre.	
Spanish Brown.	

\* Cash for Bees-Wax at said Store.

## To be Sold at the Auction Room,

To-Morrow, at 2 o'clock in the Afternoon, A Quantity of DRY GOODS, amongst which are, Blankets---Coatings---Calicoes---Forrest Cloth---Calimanco, Barcelona Handkerchiefs, Worsted and Cotton Stockings, &c. Also, Soldier's Notes, Commutation Notes and some State Money.

Wanted, at the above Auction Room, New Emifion Money of the State of New-York, and Massachusetts consolidated Notes, for which a generous price will be given.

Hartford, February 22, 1785.

THE Treasurer of the State of Connecticut, informs the several Collectors of State taxes on the list 1783, that the twentieth part of the tax granted by the General Assembly in May last, of 1<sup>st</sup> on the pound, payable the first day of October 1784, is not abated.

\* The several Printers in this state are desired to insert the above in their respective papers.

Treasury-Office, Feb. 11, 1785.

THE subscriber, living at the south end of the Town, wants to purchase a Quantity of Indian Corn and Rye,

For which he will pay solid Coin, if delivered soon. Also, will exchange the best kind of Rock-Salt for Grain, on low terms.

THOMAS TISDALE.

Hartford, February 1785.

## CITY of MIDDLETOWN.

A By-Law relative to City Officers and Jurors. BE it ordained by the Mayor, Aldermen and Common Council of the city of Middletown, in Court of Common Council assembled, That any person or persons eligible to office by any by-law of the city, who shall be legally challenged and appointed thereto, and shall refuse to serve in the same, shall forfeit and pay the sum of Twenty Shillings lawful money. And be it further ordained, That any Juror of said city, being duly summoned and returned to serve as a jury-man of any city Court, who shall neglect to attend (not being legally excused) shall forfeit the sum of Ten Shillings lawful money for every such neglect. And all penalties, not otherwise disposed of by law, shall be recoverable by the city Treasurer for the use of the city.

A By-Law for regulating the weighing of Meat and Bread sold in small quantities.

BE it ordained by the Mayor, Aldermen and Common Council of the city of Middletown, in Court of Common Council assembled, That after the twentieth day of March next, no Butcher or Baker in said city shall sell, by Retail, any Meat or Bread in less quantity than forty pounds, but in every instance the weight of such less quantity sold as aforesaid, shall be ascertained by scales and weights, approved by the sealer of weights and measures. And every person who shall transgress this ordinance shall, for every such offence, forfeit and pay the sum of Ten Shillings lawful money, one half to him who shall prosecute the same to effect, and the other half to the city Treasurer for the use of the city.

A By-Law relative to Incumbrances in the Highways.

BE it ordained by the Mayor, Aldermen and Common Council of the city of Middletown, in Court of Common Council assembled, That from and after the twentieth day of March next, no lumber, timber, wood, stones, bricks, carts, carriages of any kind or any other articles, which shall in any measure obstruct or incumbrate the free passage in any of the streets or highways in the city in any part or parts thereof, shall be permitted to be and remain in such streets or highways for more than forty-eight hours. And if any person or persons, after said twentieth day of March, shall put or cause to be put any of the articles aforesaid in any of such streets or highways, and shall suffer the same there to remain for a longer time than forty-eight hours, he or they shall forfeit and pay the sum of Ten Shillings lawful money for each day that he or they shall suffer the same to remain there after such time; which forfeiture shall be one half to the person or persons who shall prosecute the same to effect, and the other half to the city Treasurer for the use of the city.—unless liberty be obtained from the Mayor and Aldermen or the major part of them to continue any of the articles aforesaid in such streets or highways for a longer time than forty-eight hours, which liberty the Mayor and Aldermen are hereby empowered to grant.

A By-law for restraining Swine and Geese from going at large in the City.

BE it ordained by the Mayor, Aldermen and Common Council of the city of Middletown, in Court of Common Council assembled, That after the twentieth day of March next, no Swine or Geese shall be suffered to go at large in any of the streets or highways in said city; and any geese after that time found at large in such streets or highways, shall be forfeited to him or them who will take up and secure the same; and if any swine shall, after that time be found at large in such streets or highways, it shall be lawful for any person or persons to impound the same in any pound within the city; and the owner or owners of such swine shall pay to the pound-keeper, for every swine so impounded, the sum of Three Shillings lawful money. Six pence of which shall be the pound-keeper's fee, and the remainder one half shall be paid to the city Treasurer for the use of the city and the other half to the person or persons impounding such swine. And if the owner or owners of any swine impounded as aforesaid shall not, within twenty-four hours after such impounding, pay the preceding forfeiture, it shall be the duty of the pound-keeper to direct the city-crier to cry such swine through the main street of the city and in the street where the pound is kept; for which service the crier shall receive One Shilling and Six pence. And if the owner or owners of such swine shall not, within twenty-four hours after crying the same, pay the sums aforesaid, it shall be the duty of the pound-keeper to sell such swine at public vendue, first causing notice of such vendue to be given by the crier, and after deducting his own, the impounder's and the crier's fees, he shall pay the remainder to the city Treasurer, who, after retaining the sum due to the city, shall pay the remainder to the owner or owners of such swine if demanded in three weeks after such sale; and if not demanded within that time the same shall remain for the use of the city.

A By-Law to prevent the throwing of Ballast into the river.

BE it ordained by the Mayor, Aldermen and Common Council of the city of Middletown, in Court of Common Council assembled, That if any person or persons shall throw or cause to be thrown any stones, bricks, ballast or any other heavy articles into or upon the waters of Connecticut river or the creek or navigable rivers within the limits of said city, who by the channel or channels thereof may in any degree be filled up, or the free passage of vessels or other water craft therein in any measure obstructed, the person or persons so offending, shall forfeit and pay for every such offence a sum not exceeding Ten Pounds lawful money, at the discretion of the city Court, one half thereof to the person who shall prosecute the same to effect, and the other half to the city Treasurer for the use of the city.

At a meeting of the City of Middletown, holden on the 17th day of January A. D. 1785, the preceding By-Laws were read and approved.

Certified from the Records of said city.

BENJAMIN HENSHAW, Clerk.

NOTICE is hereby given to all persons having any accounts unsettled with the estate of Doctor Niel McLean, late of Windsor deceased, that the subscriber Administrator on said estate will attend at his own house in Windsor, in the society of Wintonbury, to settle with those indebted, or those that have any demands on said estate, on the last Tuesday of February instant, and on the first Tuesday in March and April, and second Tuesday in May next. Those creditors who neglect to exhibit their claims within said time, will by order of the Judge of Probate be legally debarred.

JONAH GILLET, Administrator.

Windsor, February 19, 1785.

LAST night the following prisoners made their escape from the goal in this city, viz. Joseph Dickerman, committed for house-burning; Ezra Davis, Abel Kidder, Abel Tillison and Andrew Brooks, committed for passing counterfeit money. Whoever will return either of said prisoners to the Goal whence they escaped, shall have a reasonable reward and necessary charges paid, by

BZEKIEL WILLIAMS, Sheriff.

Hartford, February 21, 1785.