

ENGAGEMENTS OF LAW ENTERED INTO
BETWEEN AMERICAN COLONIAL SETTLERS:
The American school system will not show this to students!

**Direct documentation proof of the lawful Christian
background of early America as presented in the original
Discovery Grants, Letters Patent, Colonial Charters, State
Constitutions, and related Documents**

(The below quotes are excerpts from the specific historical documents cited. Christian, Biblical, and/or Godly references are underlined. This compilation of the following references *is by no means a complete list* of the Christian based governing contracts of America's beginnings)

Source of original documents: **American Charters, Constitutions, And Organic Laws 1492 – 1908**, by Francis Newton Thorpe, Ph.D, LL.D. Under Act of Congress of June 30, 1906, Government Printing Office, published 1909, **Seven Volumes**.
(This rare volume set is in my personal possession for viewing – KL)

Letters Patent To Sir Humphrey Gylberte, June 11, 1587

“Elizabeth by the grace of God Queene of England, &c. To all people to whom these presents shall come, greeting.

Know ye that of our especiall grace, certaine science and meere motion, we have given and granted, and by these presents for us, our heires and successours, doe give and graunt our trustie and welbeloved servaunt Sir Humphrey Gilbert of Compton, in our castle of Devonshire Knight, and to his heires and assignes for ever, free libertie and license --- to discover, finde, search out --- countreys and territories not actually possessed of any Christian prince or people, ---

And forasmuch, as upon the finding out, discovering and inhabiting of such remote lands, countreys and territories, as afordsayd, it shall be necessarie for the safety of all men that shall adventure themselves in those journeys or voiajes, to determine to live together in Christian peace and civil quietness each with each other, whereby everyone may with more pleasure and profit, enjoy that whereunto they shall attaine with great paine and peril –“

Charter To Sir Walter Raleigh, 1584

“Elizabeth by the Grace of God of England, Fraunce and Ireland, Queene, defender of the faith, &c. To all people to whom these presents shall come, greeting.

Know yee that our especial grace, certaine science and meere motion, we have given and graunted, and by these presents for us, our heires and successours, we giue and graunt our trustie and welbeloved seruant Walter Raleigh, Esquire, and to his heires assignes for euer, free libertie and license --- to discover, search, finde out --- countreys and territories not actually possessed of any Christian Prince, nor inhabited by Christian people ---

to determine to liue together in Christian peace and ciuil quietness each with other,--- and from thence, haue full and meere power an authoritie to correct, punish, pardon, gouerne and rule -- So always as the said statutes, lawes, and ordinances may be as neere as conueniently may be, agreeable to the forme of the lawes, statutes, government, or pollicie of England, and also so as they be not against the true Christian faith ---“

First Charter of Virginia - April 10, 1606

“James, by the grace of God, King of England--

“We, greatly commending and graciously accepting of their Desires for the Furtherance of so noble a Work, which may, by the Providence of Almighty God, hereafter tend to the Glory of His Divine Majesty, in propagating of Christian Religion to such People, as yet live in Darkness and miserable Ignorance of the true Knowledge and Worship of God, and may in time bring the Infidels and Savages, living in those Parts, to human Civility, and to a settled and quiet Government: DO, by these our Letters Patents, graciously accept of, and agree to, their humble and well intended Desires --“

Mayflower Compact - November 11, 1620

“In ye name of God, Amen. We whose names are underwritten,... having undertaken, for ye glorie of God, and advancemente of ye Christian faith, and honour of our king, & countrie, a voyage to plant ye first colonie in ye Northerne parts of Virginia,

doe by these presents solemnly & mutually in ye presence of God, and one of another, covenant & combine our selues togeather into a civill body politick, for our better ordering & preservation & furtherance of ye ends aforesaid;

and by vertue hearof to enacte, constitute, and frame such just & equall lawes, ordinances, acts, constitutions & offices, from time to time, as shall be thought most meete & convenient for ye generall Good of ye Colonie, unto which we promise all due submission and obedience.

In witness wherof we have hereunder subscribed our names at Cap-Codd ye 11. of November, in ye year of ye raigne of our soveraigne lord, King James, of England, France, & Ireland ye eighteenth, and by Scotland ye fiftie fourth, Ano:Dom. 1620.”

Sir Robert Heath's Patent 5 Charles 1st - October 30, 1629 (for the Carolinas)

“Charles by the grace of God of England, Scotland France & Ireland King and Defender of the faith &c: ---

“Whereas our beloved and faithful subject and servant Sir Robert Heath Knight our Attorney Generall, kindled with a certain laudable and pious desire as well as enlarging the Christian religion as our Emppire & encreasing the Trade & Commerce of this our kingdom: A certaine Region or Territory to bee hereafter ---“

The Charter of Maryland – 1632

“Charles by the Grace of God of England – Defender of the Faith – To all to whom these Presents come, Greeting.

Whereas our well beloved and right trusty Subject Caecilius Calvert, Baron of Baltimore, in our Kingdom of Ireland – being animate with a laudable and pious zeal for extending the Christian Religion, and also the Territories of our Empire, hath humbly besought leave of us – that he may transport – a numerous Colony of the English Nation, to a certain Region -- in the Parts of America”

Fundamental Orders of Connecticut – 1638-39

“Forasmuch as it has pleased the Almighty God by the wise disposition of His divine providence so to order and dispose of things that we the inhabitants and residents of Windsor, Hartford and Wethersfield and now cohabiting and dwelling in and upon the River Connecticut and the lands thereunto adjoining; and well knowing when a people are gathered together the Word of God requires, that to mayntayne the peace and union of such a people, there should bee an orderly and decent government established according to God, to order and dispose of the affairs of all the people at all seasons as occasion shall require;

do therefore associate and conjoin ourselves to be as one public State or Commonwealth, and do, for ourselves and our successors and such as shall be adjoined to us at any time hereafter, enter into Combination and Confederation together, to meinteine and presearve the libberty and purity of the Gospell of our Lord Jesus which we now professe, as also the discipline of the Churches, which according to the truth of the said gospel is now practiced among us; As also in our Civill Affaires to be guided and governed according to such laws, rules, orders, and decrees as shall be made, ordered & delivered, as followeth: -“

Agreement of the Settlers at Exeter in New Hampshire, Sept 4, 1639

“Whereas it hath pleased the Lord to move the Heart of our dread sovereign Charles, by the Grace of God King --- We his loyal subjects --- Considering with ourselves the holy Will of God and our own necessity, that we should not live without wholesome laws and civil government among us, of which we are altogether destitute, do, in the name of Christ and in the sight of God, combine ourselves together to erect and set up among us such governments as shall be, to our best discerning, agreeable to the will of God --- binding ourselves solemnly by the Grace and Help of Christ and in His Name and fear to submit ourselves to such Godly and Christian Lawes as are established in the realm of England ---“

The Articles of Confederation of the United Colonies of New England, 1643 - 1684

“The Articles of Confederation between the Plantations under the Government of Massachusetts, the Plantations under the Government of New Plymouth, the Plantations under the government of Connecticut, and the government of New Haven with the plantations in Combination therewith:

Whereas we all came to these parts of America with the same end and aim, namely, to advance the Kingdome of our Lord Jesus Christ, and to enjoy the liberties of the Gospel with purity and peace, and for preserving and propagating the truth and liberties of the gospel ---“

Charter of Rhode Island and Providence Plantations - July 8, 1663

“Now know yee, that we being willing to encourage the hopeful undertaking of our said loyal and loving subjects; and to secure them in the free exercise and enjoyment of all their civil and religious rights, appertaining to them, as our loving subjects; and to preserve unto them that liberty, in the true Christian faith and worship of God, which they have sought with so much travail --- that they may be in a better capacity to defend themselves in their just rights and liberties against all the enemies of the Christian faith -- make them a body politique ---“

Frame of Government of Pennsylvania – 1682

“When the great and wise God had made the world, of all His creatures, it pleased Him to chuse man His Deputy** to rule it; and to fit him with so great a charge and trust, He did not only qualify him with skill and power, but with integrity to use them justly”*

“This settles the divine right of government beyond exception, and that for two ends: first, to terrify evil doers: secondly, to cherish those that do well; which gives government a life beyond corruption ---“

“ --- that we have (with reverence to God, and good conscience to men) to the best of our skill, contrived and composed the frame and laws of this government –“

* citing Genesis 1:31

** citing Genesis 1:26; 2:15

Charter of Delaware – 1701

“No people can be truly happy, though under the greatest Enjoyment of Civil Liberties, if abridged of the freedom of their consciences as to their Religious Profession and Worship --- Almighty God being the only Lord of Conscience, Father of Lights and Spirits -- (note: this quotes the Bible at James 1:17)

--- And that all Persons who also profess to believe in Jesus Christ, the Saviour of the World, shall be capable – to serve this Government in any Capacity –“

Mecklenburg County Resolutions - Assembled at Charlotte, N.C., May 20, 1775

“Resolved: That whosoever directly or indirectly abets – the unchartered and dangerous invasion of our rights – is an enemy to this country – to America –“

“We hereby declare ourselves a free and independent people; are, and of a right ought to be, a sovereign and self-governing association, under control of no power, other than that of our God and the general government of Congress.”

The Declaration of Independence – July 4, 1776

“When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature’s God entitles them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal. That they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.

We, Therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do in the Name, and Authority of the good People of these Colonies, solemnly publish and

declare, That these United Colonies are, and of Right ought to be Free and Independent States -----

----- And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.”

(Note: “Nature’s God” is the God of Genesis of the Christian Bible according to the language of this era. The weak arguments of those who view such terms to make “deists” out of the Founding Fathers show their complete ineptness to grasp the pertinent issues of that time. Deism denies any personal interaction with its generic god, and theorizes that God has nothing to do with the affairs of men. A Deist could never appeal to God as one’s Judge, nor rely upon God as a personal Protector in the here and now. The Christian Founding Fathers did both (and more) as seen in the Declaration. Follow up commentaries will examine this in more detail. “Nature’s God” is seen in Romans 2:14 - 16)

(In 1777 the now free and independent Colonial States entered into an engagement of a league of mutual friendship for their common defense and protection of their liberties. It is called The Articles of Confederation and Perpetual Union, being ratified by the original States of New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, and Georgia.

It was this union under The Articles of Confederation where our country was first formally designated as the lawfully ratified federation of “The United States of America”. We shall now quote from the original State Constitutions of that period of American history with regard to how each State lawfully declared its position concerning Christianity and/or religion.)

The Constitution of New Hampshire – 1784

Part 1 The Bill of Rights

Art.V “*Every individual has a natural and unalienable right to worship God according to the dictates of his own conscience, and reason; and no subject shall be hurt, molested, or restrained, in his peers on, liberty, or estate, for worshipping God in the manner and season most agreeable to the dictates of his own conscience; or for his religious profession, sentiments, or persuasion; provided he doth not disturb the public peace or disturb others in their religious worship.*” (note: the “right to worship God” is defined in the next section as referring to Christian denominations)

Art. VI

“As morality and piety, rightly grounded on evangelical principles, will give the best and greatest security to government ---

--- the people of this State have a right – to fully empower the legislature to authorize – the support and maintenance of public Protestant teachers of piety, religion, and morality:

--- And every denomination of Christians demeaning themselves quietly, and as good subjects of the state, 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.”

The Constitution Or Form Of Government For The Commonwealth Of Massachusetts – 1780

Declaration of Rights

II. *“It is the right as well as the duty of all men in society, publicly, and at stated seasons, to worship the SUPREME BEING, the great Creator and Preserver of the universe. And no subject shall be hurt, molested, or restrained, in his person, liberty, or estate, for worshipping GOD in the manner and season most agreeable to the dictates of his own conscience; or for his religious profession of sentiments; provided he doth not disturb the public peace, or obstruct others in their religious worship.”* (note: this defined in next section as referring to religion as Christian denominations)

III. *“As the happiness of a people, and the good order and preservation of civil government, essentially depend upon piety, religion, and morality; and as these cannot be generally diffused through a community but by the institution of the public worship of GOD, and of public instructions in piety, religion, and morality: Therefore, to promote their happiness, and to secure the good order and preservation of their government, the people of this commonwealth have a right to invest their legislature with power to authorize and require, and the legislature shall, from time to time, authorize and require, the several towns, parishes, precincts, and other bodies politic, or religious societies, to make suitable provision, at their own expense, for the institution of the public worship of GOD, and for the support and maintenance of public Protestant teachers of piety, religion, and morality, in all cases where such provision shall not be made voluntarily. ---*

--- And 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.”

The Constitution of Rhode Island - 1842

Preamble

“We, the people of the State of Rhode Island and Providence Plantations, grateful to Almighty God for the civil and religious liberty which He hath so long permitted us to enjoy, and looking to Him for a blessing upon our endeavors to secure and to transmit the same, unimpaired, to succeeding generations, do ordain and establish this Constitution of government.”

Article I

Declaration of certain constitutional rights and principles

“In order effectually to secure the religious and political freedom established by our venerated ancestors, and to preserve the same for our posterity, we do declare that the essential and unquestionable rights and principles hereinafter mentioned, shall be established, maintained, and preserved, and shall be of paramount obligation in all legislative, judicial and executive proceedings.”

(Note: the above provision of 1842 is a direct reference to The Charter of Rhode Island of 1633 which laid down the religious ancestral foundation clearly as: *“—the free inhabitants of our island – that they pursuing with peaceable and loyall mindes, their sober, serious and religious intentions, of godlie edifeing themselves, and one another, in the holie Christian faith and worship a they were persuaded --- and to preserve unto them that libertye, in the true Christain faith and the worship of God, which they have sought with soe much travail –“*

The Constitution of Connecticut - 1818

Preamble

“The people of Connecticut acknowledging with gratitude, the good providence of God, in having permitted them to enjoy a free government, do, in order more effectually to define, secure, and perpetuate the liberties, rights and privileges which they have derived from their ancestors, hereby, after a careful consideration and revision, ordain and establish the following constitution and form of civil government.”

Article First

Sec. 3. “The exercise and enjoyment of religious profession and worship, without discrimination, shall forever be free to all persons in this state; provided, that the right hereby declared and established shall not be so construed as to excuse acts of licentiousness, or to justify practices inconsistent with the peace and safety of the state.

Sec. 4. No preference shall be given by law to any Christian sect or mode of worship.”

Article Seventh Of Religion

Sec. 1. “It being the duty of all men to worship the Supreme Being, the great Creator and Preserver of the Universe, and their right to render that worship, in the mode most consistent with the dictates of their consciences; no person shall by law be compelled to join or support, nor be classed with, or associated to, any congregation, church or religious association. But every person now belonging to such congregation, church, or religious association, shall remain a member thereof, until he shall have separated himself therefrom, in the manner hereinafter provided. And each and every society or denomination of Christians in this state, shall have and enjoy the same and equal powers,

rights and privileges; and shall have power and authority to support and maintain the ministers or teachers of their respective denominations, and to build and repair houses for public worship, by a tax on the members of any such society only, to be laid by a major vote of the legal voters assembled at any society meeting, warned and held according to law, or in any other manner.”

The Constitution of New York – 1777

“Whereas the many tyrannical and oppressive usurpations of the King and Parliament of Great Britain on the rights and liberties of the people of the American colonies had reduced them to the necessity of introducing a government by congresses and committees ---

Art:

XXXVIII. “And whereas we are required, by the benevolent principles of rational liberty, not only to expel civil tyranny, but also to guard against that spiritual oppression and intolerance wherewith the bigotry and ambition of weak and wicked priests and princes have scourged mankind, this convention doth further, in the name and by the authority of the good people of this State, ordain, determine, and declare, that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever hereafter be allowed, within this State, to all mankind: Provided, That the liberty of conscience, hereby granted, shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of this State.”

[[Note: True Christianity has no room for an abusive priesthood or tyrants who rule for their own ambitious agendas yet in Christ’s Name, thus the New York assembly was well aware of this fact. Of all the original State constitutions, this section of New York’s is the only one that may (on the surface) appear vague in allowing all worldly religions of any manner to enter the State on an equal footing with general Christianity. Yet a background study of the original intent of the State framers dispels this as a hasty and untrue conclusion. New York State was previously under the jurisdiction of several organic charters, namely those pertaining to Virginia 1606, New England (Mass.) 1620, Connecticut 1662, and Pennsylvania 1681 --- all of which were grounded in Christian bodies politic. Therefore the New York State framers, cognizant of this background at law, declared in this same New York Constitution that these previous charters and their political intent would not be voided by its Constitution, as per its own article below]]

XXXVI. And be it further ordained, That all grants of lands within this State, made by the King of Great Britain, or persons acting under his authority, after the fourteenth day of October, one thousand seven hundred and seventy-five, shall be null and void; but that nothing in this constitution contained shall be construed to affect any grants of land within this State, made by the authority of the said King or his predecessors, or to annul any charters to bodies-politic by him or them, or any of them, made prior to that day.

[[Note: What people today have not been informed of is that during the early American period the references to “equality of religion” or “free exercise of religious persuasion” was taken to mean that no one single Christian denomination was permitted to officially rule as superior to another denomination. Most, but not all, original charters and colonial laws define this within their other sections. The Founding Fathers as well as all the general population at that time never imagined that our Continent would be flooded by Muslims, Hindus, Jews, Scientologists, or other non Christian sects, to any point that they would change our government. Thus the Founding Father’s laws dealt with matters concerning the Christian Faith as a whole. Regardless of denomination, early Americans viewed GOD as being the God of the Holy Bible

Here’s more on how early New York viewed the religious meaning at law:

The Supreme Court of New York 1811, in the Case of the People V Ruggles, 8 Johns 545-547, Chief Justice Chancellor Kent Stated: (concerning a State law on blasphemy)

"The defendant was indicted ... in December, 1810, for that he did, on the 2nd day of September, 1810 ... wickedly, maliciously, and blasphemously, utter, and with a loud voice publish, in the presence and hearing of divers good and Christian people, of and concerning the Christian religion, and of and concerning Jesus Christ, the false, scandalous, malicious, wicked and blasphemous words following: "Jesus Christ was a bastard, and his mother must be a whore," in contempt of the Christian religion. . . . The defendant was tried and found guilty, and was sentenced by the court to be imprisoned for three months, and to pay a fine of \$500."

The Prosecuting Attorney argued:

"While the constitution of the State has saved the rights of conscience, and allowed a free and fair discussion of all points of controversy among religious sects, it has left the principal engrafted on the body of our common law, that Christianity is part of the laws of the State, untouched and unimpaired."

The Chief Justice delivered the opinion of the Court:

"Such words uttered with such a disposition were an offense at common law. In Taylor's case the defendant was convicted upon information of speaking similar words, and the Court . . . said that Christianity was parcel of the law, and to cast contumelious reproaches upon it, tended to weaken the foundation of moral obligation, and the efficacy of oaths. And in the case of Rex v. Woolston, on a like conviction, the Court said . . . that whatever strikes at the root of Christianity tends manifestly to the dissolution of civil government. . . . The authorities show that blasphemy against God and . . . profane ridicule of Christ or the Holy Scriptures (which are equally treated as blasphemy), are offenses punishable at common law, whether uttered by words or writings . . . because it tends to corrupt the morals of the people, and to destroy good order. Such offenses have always been considered independent of any religious establishment or the rights of the Church. They are treated as affecting the essential interests of civil society. . . .

"We stand equally in need, now as formerly, of all the moral discipline, and of those principles of virtue, which help to bind society together. The people of this State, in common with the people of this country, profess the general doctrines of Christianity, as the rule of their faith and practice; and to scandalize the author of these doctrines is not only ... impious, but . . . is a gross violation of decency and good order. Nothing could be more offensive to the virtuous part of the community, or more injurious to the tender morals of the young, than to declare such profanity lawful.. ..

The free, equal, and undisturbed enjoyment of religious' opinion, whatever it may be, and free and decent discussions on any religious subject, is granted and secured; but to revile ... the religion professed by almost the whole community, is an abuse of that right. . . . We are a Christian people, and the morality of the country is deeply engrafted upon Christianity, and not upon the doctrines or worship of those impostors [other religions].. .. [We are] people whose manners ... and whose morals have been elevated and inspired . . . by means of the Christian religion.

Though the constitution has discarded religious establishments (*i.e –mandatory State religions, note added*), it does not forbid judicial cognizance of those offenses against religion and morality which have no reference to any such establishment. . . . This [constitutional] declaration, noble and magnanimous as it is, when duly understood, never meant to withdraw religion in general, and with it the best sanctions of moral and social obligation from all consideration and notice of the law. . . . To construe it as breaking down the common law barriers against licentious, wanton, and impious attacks upon Christianity itself, would be an enormous perversion of its meaning. . . . Christianity, in its enlarged sense, as a religion revealed and taught in the Bible, is not unknown to our law. . . . The Court are accordingly of opinion that the judgment below must be affirmed: [that blasphemy against God, and contumelious reproaches, and profane ridicule of Christ or the Holy Scriptures, are offenses punishable at the common law, whether uttered by words or writings"].]

The Constitution of New Jersey – 1776

“WHEREAS all the constitutional authority ever possessed by the kings of Great Britain over these colonies, or their other dominions, was, by compact, derived from the people, and held of them, for the common interest of the whole society; allegiance and protection are, in the nature of things, reciprocal ties; each equally depending upon the other, and liable to be dissolved by the others being refused or withdrawn. And whereas George the Third, king of Great Britain, has refused protection to the good people of these colonies; and, by assenting to sundry acts of the British parliament, attempted to subject them to the absolute dominion of that body; and has also made war upon them, in the most cruel and unnatural manner, for no other cause, than asserting their just rights-all civil authority under him is necessarily at an end, and a dissolution of government in each colony has consequently taken place”.

XIX. “That there shall be no establishment of any one religious sect in this Province, in preference to another; and that no Protestant inhabitant of this Colony shall be denied the enjoyment of any civil right, merely on account of his religious principles; but that all persons, professing a belief in the faith of any Protestant sect, who shall demean themselves peaceably under the government, as hereby established, shall be capable of being elected into any office of profit or trust, or being a member of either branch of the Legislature, and shall fully and freely enjoy every privilege and immunity, enjoyed by others their fellow subjects.”

The Constitution of Pennsylvania – 1776

“WHEREAS all government ought to be instituted and supported for the security and protection of the community as such, and to enable the individuals who compose it to enjoy their natural rights, and the other blessings which the Author of existence has bestowed upon man; and whenever these great ends of government are not obtained, the people have a right, by common consent to change it, and take such measures as to them may appear necessary to promote their safety and happiness.”

II. That all men have a natural and unalienable right to worship Almighty God according to the dictates of their own consciences and understanding: And that no man ought or of right can be compelled to attend any religious worship, or erect or support any place of worship, or maintain any ministry, contrary to, or against, his own free will and consent: Nor can any man, who acknowledges the being of a God, be justly deprived or abridged of any civil right as a citizen, on account of his religious sentiments or peculiar mode of religious worship: And that no authority can or ought to be vested in, or assumed by any power whatever, that shall in any case interfere with, or in any manner controul, the right of conscience in the free exercise of religious worship. (Note: yet see this same 1776 Pa. Const. declaration required by state officials, below, which sheds much light on the meaning of “worship of their own conscience”)

Frame of Government

SECT. 10. A quorum of the house of representatives shall consist of two-thirds of the whole number of members elected; and having met and chosen their speaker, shall each of them before they proceed to business take and subscribe, as well the oath or affirmation of fidelity and allegiance hereinafter directed, as the following oath or affirmation, viz: I do swear (or affirm) that as a member of this assembly, I will not propose or assent to any bill, vote, or resolution, which shall appear to free injurious to the people; nor do or consent to any act or thing whatever, that shall have a tendency to lessen or abridge their rights and privileges, as declared in the constitution of this state; but will in all things conduct myself as a faithful honest representative and guardian of the people, according to the best of only judgment and abilities.

And each member, before he takes his seat, shall make and subscribe the following declaration, viz:

I do believe in one God, the creator and governor of the universe, the rewarder of the good and the punisher of the wicked. And I do acknowledge the Scriptures of the Old and New Testament to be given by Divine inspiration.

And no further or other religious test shall ever hereafter be required of any civil officer or magistrate in this State."

The Constitution of Delaware – 1776

ARTICLE 1. The government of the counties of New- Castle, Kent and Sussex, upon Delaware, shall hereafter in all public and other writings be called The Delaware State.

ART. 2. The Legislature shall be formed of two distinct branches; they shall meet once or oftener in every year, and shall be called, " The General Assembly of Delaware."

ART. 22. Every person who shall be chosen a member of either house, or appointed to any office or place of trust, before taking his seat, or entering upon the execution of his office, shall take the following oath, or affirmation, if conscientiously scrupulous of taking an oath, to wit:

" I, A B. will bear true allegiance to the Delaware State, submit to its constitution and laws, and do no act wittingly whereby the freedom thereof may be prejudiced."

And also make and subscribe the following declaration, to wit:

" I, A B. do profess faith in God the Father, and in Jesus Christ His only Son, and in the Holy Ghost, one God, blessed for evermore; and I do acknowledge the holy scriptures of the Old and New Testament to be given by divine inspiration."

And all officers shall also take an oath of office.

The Constitution of Maryland – 1776

A Declaration of Rights, and the Constitution and Form of Government agreed to by the Delegates of Maryland, in Free and Full Convention Assembled.

I. That all government of right originates from the people, is founded in compact only, and instituted solely for the good of the whole.

II. That the people of this State ought to have the sole and exclusive right of regulating the internal government and police thereof.

XXXIII. That, as it is the duty of every man to worship God in such manner as he thinks most acceptable to him; all persons, professing the Christian religion, are equally entitled to protection in their religious liberty; wherefore no person ought by any law to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice; unless, under colour of religion, any man shall disturb the good order, peace or

safety of the State, or shall infringe the laws of morality, or injure others, in their natural, civil, or religious rights; nor ought any person to be compelled to frequent or maintain, or contribute, unless on contract, to maintain any particular place of worship, or any particular ministry; yet the Legislature may, in their discretion, lay a general and equal tax for the support of the Christian religion; ---“

The Constitution of Virginia – 1776

“A declaration of rights made by the representatives of the good people of Virginia, assembled in full and free convention; which rights do pertain to them and their posterity, as the basis and foundation of government.”

“SECTION 1. That all men are by nature equally free and independent, and have certain inherent rights, of which, when they enter into a state of society, they cannot, by any compact, deprive or divest their posterity, namely, the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety.

SEC. 16. That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of all to practice Christian forbearance, love, and charity towards each other.”

The Constitution of North Carolina – 1776

--- whereas the Continental Congress, having considered the premises, and other previous violation of the rights of the good people of America, have therefore declared, that the Thirteen United Colonies are, of right, wholly absolved from all allegiance to the British crown or any other foreign jurisdiction whatsoever: and that the said Colonies now are, and forever shall be, free and independent States.

XXXI. That no clergyman, or preacher of the gospels of any denomination, shall be capable of being a member of either the Senate, House of Commons, or Council of State, while he continues in the exercise of the pastoral function.

XXXII. That no person, who shall deny the being of God or the truth of the Protestant religion, or the divine authority either of the Old or New Testaments, or who shall hold religious principles incompatible with the freedom and safety of the State, shall be capable of holding any office or place of trust or profit in the civil department within this State.

The Constitution of South Carolina – 1778

“--- That the following articles, agreed upon by the freemen of this State, now met in general assembly, be deemed and held the constitution and form of government of the said State, unless altered by the legislative authority thereof, which constitution or form of government shall immediately take place and be in force from the passing of this act, excepting such parts as are hereafter mentioned and specified.”

“I. That the style of this country be hereafter the State of South Carolina.”

“XXXVIII. That all persons and religious societies who acknowledge that there is one God, and a future state of rewards and punishments, and that God is publicly to be worshipped, shall be freely tolerated. The Christian Protestant religion shall be deemed, and is hereby constituted and declared to be, the established religion of this State. That all denominations of Christian Protestants in this State, demeaning themselves peaceably and faithfully, shall enjoy equal religious and civil privileges. ----

---That every society of Christians so formed shall give themselves a name or denomination by which they shall be called and known in law, and all that associate with them for the purposes of worship shall be esteemed as belonging to the society so called. But that previous to the establishment and incorporation of the respective societies of every denomination as aforesaid, and in order to entitle them thereto, each society so petitioning shall have agreed to and subscribed in a book the following five articles, without which no agreement for union of men upon presence of religion shall entitle them to be incorporated and esteemed as a church of the established religion of this State:

1st. That there is one eternal God, and a future state of rewards and punishments.

2d. That God is publicly to be worshipped.

3d. That the Christian religion is the true religion

4th. That the holy scriptures of the Old and New Testaments are of divine inspiration, and are the rule of faith and practice.

5th. That it is lawful and the duty of every man being thereunto called by those that govern, to bear witness to the truth. --- And that every inhabitant of this State, when called to make an appeal to God as a witness to truth, shall be permitted to do it in that way which is most agreeable to the dictates of his own conscience.”

The Constitution of Georgia – 1777

“--And whereas the independence of the United States of America has been declared, on the fourth day of July, one thousand seven hundred and seventy six, by the said honorable Congress, and all political connection between them and the Crown of Great Britain is in consequence thereof dissolved:

We, therefore, the representatives of the people, from whom all power originates, and for whose benefit all government is intended, by virtue of the power delegated to us, do ordain and declare, and it IS hereby ordained and declared, that the following rules and regulations be adopted for the future government of this State:”

ARTICLE I. “The legislative, executive, and judiciary departments shall be separate and distinct, so that neither exercise the powers properly belonging to the other.

ART. VI. The representatives shall be chosen out of the residents in each county, who shall have resided at least twelve months in this State, and three months in the county where they shall be elected; except the freeholders of the counties of Glynn and Camden, who are in a state of alarm, and who shall have the liberty of choosing one member each, as specified in the articles of this constitution, in any other county, until they have residents sufficient to qualify them for more; and they shall be of the Protestant religion, and of the age of twenty-one years, and shall be possessed in their own right of two hundred and fifty acres of land, or some property to the amount of two hundred and fifty pounds.”

NOTE: The above 13 States’ constitutions and the colonial charters which preceded them were “ENGAGEMENTS ENTERED INTO” BY CHRISTIAN LAW, and history beyond doubt proves this law to be the foundational cornerstone upon which the people’s lawful society rested. It was these 13 Christian American States that wrote and ratified The Articles of Confederation which established *The United States of America* in Congress Assembled. (Sadly, since then all the States Constitutions have been changed to disavow the original and lawful foundations of the original Colonies and original States)

The Articles of Confederation and Perpetual Union -1777

(Agreed to by Congress 15 November 1777 In force after ratification by Maryland, 1 March 1781) “To all to whom these Presents shall come, we the undersigned Delegates of the States affixed to our Names send greeting.

---- Articles of Confederation and perpetual Union between the states of New Hampshire, Massachusetts-bay Rhode Island and Providence Plantations, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina and Georgia.”

I. *The Stile of this Confederacy shall be "The United States of America".*

II. *Each state retains its sovereignty, freedom, and independence, and every power, jurisdiction, and right, which is not by this Confederation expressly delegated to the United States, in Congress assembled.*

III. *The said States hereby severally enter into a firm league of friendship with each other, for their common defense, the security of their liberties, and their mutual and general welfare, binding themselves to assist each other, against all force offered to, or attacks made upon them, or any of them, on account of religion, sovereignty, trade, or any other pretense whatever. ----*

> ----- And Whereas, it hath pleased the Great Governor of the World to incline the hearts of the legislatures we respectively represent in Congress, to approve of, and to authorize us to ratify the said Articles of Confederation and perpetual Union. Know Ye that we the undersigned delegates, by virtue of the power and authority to us given for that purpose, do by these presents, in the name and in behalf of our respective constituents, fully and entirely ratify and confirm each and every of the said Articles of Confederation and perpetual Union ----- In Witness whereof we have hereunto set our hands in Congress. Done at Philadelphia in the State of Pennsylvania the ninth day of July in the Year of our Lord One Thousand Seven Hundred and Seventy-Eight, and in the Third Year of the independence of America.”

[NOTE: “The United States of America”, was created by law as a “firm league of friendship” between the lawful and sovereign Christian States. The next Law Commentary will deal with the fact that the original United States Constitution **did not** do away with the fundamental engagements of law contained in the Articles of Confederation and Perpetual Union of 1777 or its then contemporary Christian engagements of the Colonial Era.]

