



Answers4Seekers: Session #13 (semi-technical)

TOPIC: America's Religious Founding

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2. 1492 to 1502 AD: New World Documents
3. 1606 to 1688 AD: Charters & Doc's of the New England Colonies
4. 1775 to 1789 AD: Founding Documents of the United States
5. 1776 to 1868 AD: State Constitutions of Original 13 Colonies
6. 1775 to 1809 AD: Religious Statements from Founding Fathers
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8. 1844 to 1892 U.S. Supreme Court Ruling and Comments
9. What Was "Manifest Destiny"?
10. Native Americans: Peaceful, Warlike, or Just Human?





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Overview:

Explore the excerpts of original source documents listed within which are related to America's early founding and come to your own conclusion. References and Links are added to allow for further research.

United States was founded as a religious nation grounded upon the Bible, and not founded as a “pagan nation” (Latin, *Paganus*, that is, “a rustic villager” [those who worship local deities and animism]); neither founded as a “Deistic Nation” where God is absent and unavailable.

A Deist believes that God created the world, wound it up by natural forces, and then left and forever after remains completely uninvolved with His creation. A true “Deist would never pray to or worship this Deity, since they believe that this Deity would not hear or pay attention to them; if a Deist did believe those things, then they would accurately be called a Theist.

The Historic documents below shows America was founded upon Judeo-Christian values and principles, specifically upon the old and new testaments of the Bible. United States was founded overwhelmingly by Christians, and many who had as their main desired to make America *“a praise and glory that men shall say of succeeding plantations [ie, the American colonies], ‘the Lord make it like that of New England.’ For we must consider that we shall be as a city upon a hill.”*



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#	Date Chronology	1492 – 1502: The New World	Referenced Sources
1	1492 to 1502AD	<p>Background: Columbus stated that he felt he was called by God to help bring the gospel of Christ to all peoples, and also to find gold to help fund the re-capture of Jerusalem (then currently held by the Ottoman Muslims). While he started off well in his navigation endeavor, Colombus fell victim to his pride; while he was a great navigator, he was a poor political administrator in the West Indies and things got out of control, so Colombus was re-called back to Spain by Ferdinand and Isabella, who felt the West Indies natives needed to be treated with respect.</p> <p>The Diary of Christopher Columbus:</p> <p>[pg 17-18] , “Whereas, Most Christian and Very Noble ... King and Queen of the Spains ... because of the report I have given to your Highness about the lands of India ... [and] how [the Grand Khan of India] asked for learned men in our Holy Faith [to come to him] ... You [King and Queen of Spain] thought of sending me, Christopher Colon [Colombus] to said region of India ... And you commanded that I should not go to the east ... but by the route to the West.”</p> <p>[pg 265] “... but with hope, he [Columbus] says, that those people [the Natives] are destined to be Christians because of their desire that they seem to have, and that the Sovereign of Castile [Ferdinand & Isabella], and because the Admiral [Columbus] considers the Indians as their subjects [part of Spain]. And so that they may serve him with love, he wants and tries to make everything pleasant for them.”</p>	<p>The Light and the Glory, Peter Marshall</p> <p>The Dario of Christopher Columbus https://www.amazon.com/gp/product/0806123842</p> <p>The Book of Prophecies Edited by</p>
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		<p><u>The Book of Prophecies Edited by Christopher Colombus:</u></p> <p>[p67-69] “During this time I [Colombus] have studied all kinds of texts: cosmography, histories, philosophies, and other disciplines. Through these writing, the hand of Our Lord opened up my mind to the possibility of sailing to the indies and gave me the will to attempt the voyage Our Lord [Jesus] wished to make something clearly miraculous of this voyage to the Indies in order to encourage me and others about the holy temple But finally, what Jesus Christ Our Redemptor said and had previously said through the mouth of his holy prophets came to be.”</p>	<p>Christopher Colombus</p> <p>https://www.amazon.com/Book-Prophecies-Repertorium-Columbianum-English/dp/1592446485</p>
#	Date Chronology	1606 to 1688 AD: Charters and Documents of New England	Referenced Sources
3	1606AD	<p>First Charter of Virginia (Jamestown):</p> <p>“ JAMES, by the Grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, 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 ...”</p>	<p>https://avalon.law.yale.edu/17th_century/va01.asp</p>
4	1620AD	<p>Charter of New England : 1620 (Pilgrims)</p> <p>JAMES, by the Grace of God, King of England, Scotland, France and Ireland, Defender of the Faith ... in Hope thereby to advance the in Enlargement of Christian Religion, to the Glory of God Almighty...”</p>	<p>https://avalon.law.yale.edu/17th_century/mass01.asp</p>



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5	1620AD	Pilgrims of New England: Mayflower Compact IN THE NAME OF GOD, AMEN. We, whose names are underwritten, the Loyal Subjects of our dread Sovereign Lord King <i>James</i> , by the Grace of God, of <i>Great Britain, France, and Ireland</i> , King, <i>Defender of the Faith</i> , &c. Having undertaken for the Glory of God, and Advancement of the Christian Faith , and the Honor of our King and Country, a Voyage to plant the first Colony in the northern Parts of <i>Virginia</i> ; Do by these Presents, solemnly and mutually, in the Presence of God and one another, covenant and combine ourselves together into a civil Body Politick IN WITNESS whereof we have hereunto subscribed our names at <i>Cape-Cod</i> the eleventh of November, in the Reign of our Sovereign Lord King <i>James</i> , of <i>England, France, and Ireland</i> , the eighteenth, and of <i>Scotland</i> the fifty-fourth, Anno Domini; 1620.	https://avalon.law.yale.edu/17th_century/mayflower.asp
6	1629AD	Charter of Massachusetts Bay (Puritans) “CHARLES, BY THE GRACE, OF GOD, Kinge of England, Scotland, France, and Ireland, Defender of the Fayth, whereby our said People, Inhabitants there, may be so religiously, peaceably, and civilly governed, as their good Life and orderly Conversion, may win and incite the Natives of Country, to the Knowledge and Obedience of the only true God and Savior of Mankind, and the Christian Fayth , which in our Royall Intention, and the Adventurers free Profession, is the principal Ende of this Plantation”	https://avalon.law.yale.edu/17th_century/mass03.asp
7	1630AD	“A Modell Of Christian Charity” Written On Board The Puritan Ship Named <i>Arbella</i> , Headed To Establish the Massachusetts Bay Colony	https://history.hanover.edu/texts/winthmod.html



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By Puritan Group Leader & Governor, John Winthrop”

GOD ALMIGHTY in his most holy and wise providence, hath so disposed of the condition of mankind, as in all times some must be rich, some poor, some high and eminent in power and dignity; others mean and in submission....

First the law of nature was given to man in the estate of innocence; **this of the Gospel in the estate of regeneracy.** ...

2ndly, the former propounds one man to another, as the same flesh and image of God; this as a brother in Christ also, and in the communion of the same Spirit, and so teaches to put a difference between Christians and others. *Do good to all, especially to the household of faith;* upon this ground the Israelites were to putt a difference between the brethren of such as were strangers though not of the Canaanites....

3rdly. The Law of nature would give no rules for dealing with enemies, for all are to be considered as friends in the state of innocence, but the Gospel commands love to an enemy. Proof. *If thine Enemy hunger, feed him; Love your Enemies, doe good to them that hate you.* Math. 5. 44.

From hence we may frame these conclusions. 1. **First of all, true Christians are of one body in Christ,** 1 Cor. 12. 12. 13. 17. *Ye are the body of Christ and members of their part.* All the parts of this body being thus united are made so contiguous in a special relation as they must needs partake of each other's strength and infirmity; joy and sorrow, weale and woe.”

We shall find that the God of Israel is among us, when ten of us shall be able to resist a thousand of our enemies; **when he shall make us a praise and glory that men shall say of succeeding plantations, "the Lord**



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		<p>make it likely that of <i>New England</i>." For we must consider that <u>we shall be as a city upon a hill</u>. The eyes of all people are upon us.</p> <p>So that if we shall deal falsely with our God in this work we have undertaken, and so cause him to withdraw his present help from us, we shall be made a story and a by-word through the world. We shall shame the faces of many of God's worthy servants, and cause their prayers to be turned into curses upon us till wee be consumed out of the good land whither we are a going...."</p>	
8	1643 AD	<p>The Articles of Confederation between Massachusetts, New Plymouth, Connecticut, and New Haven:</p> <p>"Whereas we all came into these parts of America with one and the same end and aim, namely, to advance the Kingdom of our Lord Jesus Christ and to enjoy the liberties of the Gospel in purity with peace..."</p>	https://avalon.law.yale.edu/17th_century/art1613.asp
9	1647AD	<p>Old Deluder Satan Law of 1647 (Mass., the 1st Public School system in the America's)</p> <p>"It being one chief project of that old deluder, Satan, to keep men from the knowledge of the Scriptures, as in former times keeping them in an unknown tongue [Latin], so in these later times by [persuading] from the use of tongues, that so at least the true sense and meaning of the [Original] might be [clouded] by false glosses of Saint-seeming deceivers; and that Learning may not be buried in the graves of our fore-fathers in Church and Commonwealth, the Lord assisting our [endeavors]: it is therefore ordered by this Court and [Authority] thereof; "That every Township in this Jurisdiction, after the Lord hath increased them to the number of fifty Householders, shall then forthwith appoint one within their town to teach all such children as shall resort to him to write and read [1647]"</p>	https://www.mass.gov/files/documents/2016/08/ob/deludersatan.pdf



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10 1688AD to 1838AD

The New England Primer – 1st Grade School Book

This was the main first grade school book used for all of colonial America . Samuel Adams used it for Massachusetts, Noah Webster for Connecticut, and Benjamin Franklin for Pennsylvania. Benjamin Franklin printed 37,000 copies by 1777AD.

Excerpt:

A	In ADAM'S Fall We sinned all.	G	As runs the Glass, Our Life doth pass.	N	NOAH did view The old world & new.	T	Young TIMOTHY Learnt sin to fly.
B	Heaven to find; The Bible Mind.	H	My Book and Heart Must never part.	O	Young OBADIAS, DAVID, JOSIAS, All were pious.	V	VASHTI for Pride Was set aside.
C	Christ crucify'd For sinners dy'd.	J	JOB feels the Rod,-- Yet blesses GOD.	P	PETER deny'd His Lord and cry'd.	W	Whales in the Sea, GOD's Voice obey.
D	The Deluge drown'd The Earth around.	K	Proud Korah's troop Was swallowed up	Q	Queen ESTHER sues And saves the Jews.	X	XERXES did die, And so must I.
E	ELIJAH hid By Ravens fed.	L	LOT fled to Zoar, Saw fiery Shower On Sodom pour.	R	Young pious RUTH, Left all for Truth.	Y	While youth do cheer Death may be near.
F	The judgment made FELIX afraid.	M	MOSES was he, Who Israel's Host Led thro' the Sea	S	Young SAM'L dear, The Lord did fear.	Z	ZACCHEUS he Did climb the Tree Our Lord to see.

<https://muse.jhu.edu/article/247420>

<https://sacred-texts.com/chr/nep/1777/index.htm>

<https://www.britannica.com/topic/The-New-England-Primer>



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#	Date	1775 to 1789 AD: Founding Documents of the United States	Sources
	June 1775AD	Conduct of the Continental Army (adopted, June 30, 1775; revised, September 20, 1776), Congress devoted three of the four articles in the first section to the religious nurture of the troops. Article 2 "earnestly recommended to all officers and soldiers to attend divine services." Punishment was prescribed for those who behaved "indecently or irreverently" in churches , including courts-martial, fines and imprisonments. Chaplains who deserted their troops were to be court-martialed."	https://www.loc.gov/exhibits/religion/rel04.html
11	May 1776AD	"Congress proclaimed days of fasting and of thanksgiving annually throughout the Revolutionary War. This proclamation by Congress set May 17, 1776, as a "day of Humiliation, Fasting and Prayer" throughout the colonies. Congress urges its fellow citizens to "confess and bewail our manifold sins and transgressions, and by a sincere repentance and amendment of life, appease his [God's] righteous displeasure, and through the merits and mediation of Jesus Christ, obtain his pardon and forgiveness. "	https://www.loc.gov/exhibits/religion/rel04.html



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12 1776AD

Faith of Signers of the Declaration of Independence

Of the 56 men who signed at least 42 (75%) of them were registered member of a Church:

	Name	State	Occupation	Religion					
1	Adams, John	Massachusetts	Lawyer	Unitarian	29	Lynch Jr., Thomas	South Carolina	Lawyer	Unknown
2	Adams, Samuel	Massachusetts	Merchant	Congregationalist	30	McKean, Thomas	Delaware	Lawyer	Presbyterian
3	Bartlett, Josiah	New Hampshire	Physician	Congregationalist	31	Middleton, Arthur	South Carolina	Plantation Owner	Unknown
4	Braxton, Carter	Virginia	Plantation Owner	Episcopal	32	Morris, Lewis	New York	Plantation Owner	Unknown
5	Carroll of Carrollton, Charles	Maryland	Merchant/Plantation Owner	Catholic	33	Morris, Robert	Pennsylvania	Merchant/Land Speculator	Episcopal
6	Chase, Samuel	Maryland	Lawyer	Episcopal	34	Morton, John	Pennsylvania	Farmer	Unknown
7	Clark, Abraham	New Jersey	Lawyer/Surveyor	Presbyterian	35	Nelson Jr., Thomas	Virginia	Merchant/Plantation Owner	Unknown
8	Clymer, George	Pennsylvania	Merchant	QU/EP	36	Paca, William	Maryland	Lawyer/Plantation Owner	Episcopal
9	Ellery, William	Rhode Island	Lawyer/Merchant	Congregationalist	37	Paine, Robert Treat	Massachusetts	Lawyer/Scientist	Congregationalist
10	Floyd, William	New York	Land Speculator	Presbyterian	38	Penn, John	North Carolina	Lawyer	Unknown
11	Franklin, Benjamin	Pennsylvania	Scientist/Printer	[Theist]	39	Read, George	Delaware	Lawyer	Episcopal
12	Gerry, Elbridge	Massachusetts	Merchant	Episcopal	40	Rodney, Caesar	Delaware	Plantation Owner/Soldier	Episcopal
13	Gwinnett, Button	Georgia	Merchant/Plantation Owner	Episcopal	41	Ross, George	Pennsylvania	Lawyer	Unknown
14	Hall, Lyman	Georgia	Physician/Minister	Congregationalist	42	Rush, Benjamin	Pennsylvania	Physician	Presbyterian
15	Hancock, John	Massachusetts	Merchant	Congregationalist	43	Rutledge, Edward	South Carolina	Lawyer/Plantation Owner	Anglican
16	Harrison, Benjamin	Virginia	Plantation Owner/Farmer	Unknown	44	Sheman, Roger	Connecticut	Lawyer	Congregationalist
17	Hart, John	New Jersey	Land Owner	Presbyterian	45	Smith, James	Pennsylvania	Lawyer	Presbyterian
18	Hewes, Joseph	North Carolina	Merchant	Episcopal	46	Stockton, Richard	New Jersey	Lawyer	Presbyterian
19	Heyward Jr., Thomas	South Carolina	Lawyer/Plantation Owner	Unknown	47	Stone, Thomas	Maryland	Lawyer	Episcopal
20	Hooper, William	North Carolina	Lawyer	Episcopal	48	Taylor, George	Pennsylvania	Merchant	Presbyterian
21	Hopkins, Stephen	Rhode Island	Merchant	Christian	49	Thomton, Matthew	New Hampshire	Physician	Presbyterian
22	Hopkinson, Francis	New Jersey	Lawyer/Musician	Episcopal	50	Walton, George	Georgia	Lawyer	Anglican
23	Huntington, Samuel	Connecticut	Lawyer	Congregationalist	51	Whipple, William	New Hampshire	Merchant	Congregationalist
24	Jefferson, Thomas	Virginia	Lawyer/Plantation Owner	[Theist]	52	Williams, William	Connecticut	Merchant	Congregationalist
25	Lee, Francis Lightfoot	Virginia	Plantation Owner	Christian	53	Wilson, James	Pennsylvania	Lawyer	DEIST
26	Lee, Richard Henry	Virginia	Plantation Owner/Merchant	Christian	54	Witherspoon, John	New Jersey	Minister	Presbyterian
27	Lewis, Francis	New York	Merchant	Unknown	55	Wolcott, Oliver	Connecticut	Lawyer	Congregationalist
28	Livingston, Philip	New York	Merchant	Presbyterian	56	Wythe, George	Virginia	Lawyer	Episcopal

<https://www.amazon.com/Signers-Declaration-Independence-Benson-Lossing-ebook/dp/B01BGW3R3C>

<https://www.usconstitution.net/declarsigndata.html/>

<https://christianheritagefellowship.com/signers-of-the-declaration-of-independence/>



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13	July 1776AD	United States Declaration of Independence <p>"The unanimous Declaration of the thirteen united States of America, 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 <u>and of Nature's God</u> entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation."</p> <p>"We hold these truths to be self-evident, that all men are created equal, that they are <u>endowed by their Creator</u> with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed ..."</p>	https://www.archives.gov/founding-docs/declaration-transcript
14	Dec 1777AD	<u>US Congress</u> sets December 18, 1777, as a day of thanksgiving on which the American people: <p>"may express the grateful feelings of their hearts and consecrate themselves to the service of their divine benefactor" and on which they might "join the penitent confession of their manifold sins . . . that it may please God, through the merits of Jesus Christ, mercifully to forgive and blot them out of remembrance." Congress also recommends that Americans petition God "to prosper the means of religion for the promotion and enlargement of that kingdom which consistent in righteousness, peace and joy in <u>the Holy Ghost.</u>"</p>	https://www.loc.gov/exhibits/religion/rel04.html
15	Sept. 1777AD	U.S. Congress Orders 20,000 Bibles from Scotland and approves the printing of the first Bibles in America	https://www.loc.gov/exhibits/religion/rel04.html



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	& Jan. 1781AD	<p>The war with Britain cut off the supply of Bibles to the United States with the result that on Sept. 11, 1777, Congress instructed its <u>Committee of Commerce</u> to import 20,000 Bibles from "Scotland, Holland or elsewhere."</p> <p>On January 21, 1781, Philadelphia printer Robert Aitken petitioned Congress to officially sanction a publication of <u>the Old and New Testament</u> which he was preparing at his own expense. Congress "highly approve the pious and laudable undertaking of Mr. Aitken, as subservient to the interest of religion . . . in this country, and . . . they recommend this edition of the bible to the inhabitants of the United States."</p> <p>"Aitken published Congress's recommendation of September 1782 and related documents as an imprimatur on the two pages following his title page. Aitken's Bible, published under Congressional patronage, was the first English language Bible published on the North American continent."</p>	
16	1787AD	<p>The US Constitution:</p> <p>"DONE in Convention by the Unanimous Consent of the States present the Seventeenth Day of September <u>in the Year of our Lord</u> one thousand seven hundred and Eighty seven and of the Independence of the United States of America the Twelfth"</p> <p><i>Note: Jefferson's "Wall of separation" phrase (commonly used not knowing the context), has never been in the US Constitution; it was a phrase Pres. Thomas Jefferson used in a private letter to the Danbury Baptists, to assure them that that the US federal government will not force anyone to become Episcopalians (the major denomination in the US at the time and the State religion of England). Additionally, there was nothing in the US Federal Constitution to keep an individual state from claiming a Christian religion for their state, as we see South Carolina did in 1778.</i></p>	<p>https://uscode.house.gov/statc/constitution.pdf</p> <p>https://www.loc.gov/loc/lcib/9806/danpre.html</p>



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Faith of the Signers of the US Constitution

At least 51 of the 55 (93%) signers of the US Constitution were a member of a Christian Church:

	Name	State	Registered Denomination
1	Oliver Ellsworth (Ellsworth)*	Connecticut	Congregationalist
2	Roger Sherman	Connecticut	Congregationalist
3	William Samuel Johnson	Connecticut	Episcopalian
4	George Read	Delaware	Episcopalian
5	Gunning Bedford, Jr.	Delaware	Presbyterian
6	Jacob Broom	Delaware	Lutheran
7	John Dickinson	Delaware	Episcopalian
8	Richard Bassett	Delaware	Methodist
9	Abraham Baldwin	Georgia	Congregationalist
10	William Few	Georgia	Methodist
11	William Houston*	Georgia	Episcopalian
12	William L. Pierce *	Georgia	Episcopalian
13	Daniel Carroll	Maryland	Roman Catholic
14	Daniel of St. Thomas Jenifer	Maryland	Episcopalian
15	James McHenry	Maryland	Presbyterian
16	John F. Mercer*	Maryland	Episcopalian
17	Luther Martin*	Maryland	Episcopalian
18	Caleb Strong*	Massachusetts	Congregationalist
19	Elbridge Gerry*	Massachusetts	Episcopalian
20	Nathaniel Gorham	Massachusetts	Congregationalist
21	Rufus King	Massachusetts	Episcopalian
22	John Langdon	New Hampshire	Congregationalist
23	Nicholas Gilman	New Hampshire	Congregationalist
24	David Brearley (Brearley)	New Jersey	Episcopalian
25	Jonathan Dayton	New Jersey	Episcopalian
26	William C. Houston*	New Jersey	Presbyterian
27	William Livingston	New Jersey	Presbyterian
28	William Paterson (Patterson)	New Jersey	Presbyterian
29	Alexander Hamilton	New York	Episcopalian
30	John Lansing, Jr.*	New York	Dutch Reform
31	Robert Yates*	New York	Dutch Reform
32	Alexander Martin*	North Carolina	Episcopalian
33	Hugh Williamson	North Carolina	Deist
34	Richard Dobbs Spaight	North Carolina	Episcopalian
35	William R. Davie*	North Carolina	Presbyterian
36	William Blount	North Carolina	Presbyterian
37	Benjamin Franklin	Pennsylvania	Theist
38	George Clymer	Pennsylvania	Episcopalian
39	Gouverneur Morris	Pennsylvania	Episcopalian
40	James Wilson	Pennsylvania	Deist
41	Jared Ingersoll	Pennsylvania	Presbyterian
42	Robert Morris	Pennsylvania	Episcopalian
43	Thomas Fitzsimons (Fitzsimons, Fitzsimmons)	Pennsylvania	Roman Catholic
44	Thomas Mifflin	Pennsylvania	Lutheran
45	Charles Cotesworth Pinckney	South Carolina	Episcopalian
46	Charles Pinckney	South Carolina	Episcopalian
47	John Rutledge	South Carolina	Episcopalian
48	Pierce Butler	South Carolina	Episcopalian
49	Edmund J. Randolph*	Virginia	Episcopalian
50	George Mason*	Virginia	Episcopalian
51	George Washington	Virginia	Episcopalian
52	George Wythe*	Virginia	Episcopalian
53	James Madison Jr.	Virginia	Episcopalian
54	James McClurg*	Virginia	Unknown
55	John Blair	Virginia	Episcopalian

<https://www.amazon.com/Christianity-Constitution-Faith-Founding-Fathers/dp/0801052319>

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<https://www.amazon.com/Christianity-Constitution-Faith-Founding-Fathers/dp/0801052319>



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<p>1776 to 1868 AD</p>	<h3>Early Constitutions from the Original Thirteen (13) States of the United States of America</h3> <ol style="list-style-type: none"> 1) Connecticut Constitution of 1818 (Click link), Excerpt: “The people of Connecticut, acknowledging with gratitude the good providence of God, in having permitted them to enjoy a free government It being the duty of all men to worship the Supreme Being, the Great Creator and Preserver of the Universe...” 2) Georgia Constitution of 1777 & 1877 (Click link), Excerpts: 1776 “... representatives shall be chosen out of the residents in each county, who shall have resided at least twelve months in this State ... and they shall be of the Protestant [Christian] religion ...” 1877 “To perpetuate the principles of free government ... relying upon the protection and guidance of Almighty God, do ordain and establish this Constitution All men have the natural and inalienable right to worship God, each according to the dictates of his own conscience.” 3) Delaware Constitution of 1776 & 1792 (Click Link), Excerpts: 1776 “Every person who shall be chosen a member of either house ... shall take the following oath, or affirmation, if conscientiously scrupulous of taking an oath, 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.” 1792 “... the rights of worshipping and serving their Creator according to the dictates of their consciences Although it is the duty of all men frequently to assemble together for the public worship of the Author of the universe, and piety and morality ... “ 4) Maryland Constitution of 1776 & 1877 (Click link), Excerpts: “... 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 That no other test or qualification ought to be required, on admission to any office of trust or profit, than such oath of support and fidelity to this State ... and a declaration of a belief in the Christian religion.” 1877 “To perpetuate the principles of free government, insure justice to all, preserve peace, promote the interest and happiness of the citizen and transmit to posterity the enjoyment of liberty, we, the people of Georgia, relying upon the protection and guidance of Almighty God, do ordain and establish this Constitution.” 	<p>Click Underlined Hypertext Links for Source References</p>
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- 5) [Massachusetts Constitution of 1780](#) (Click link), Excerpts: “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 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 the 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 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.”
- 6) [New Hampshire Constitution of 1784](#) (Click Link), Excerpts: “Every individual has a natural and unalienable right to worship God according to the dictates of his own conscience As morality and piety, rightly grounded on evangelical principles, will give the best and greatest security to government to be propagated through a society by the institution of the public worship of the Deity, and of public instruction in morality and religion religious societies within this state, to make adequate provision at their own expence, for 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...”
- 7) [New Jersey Constitutions of 1776 and 1844](#) (Click link), Excerpts: [1776](#) "That no person shall ever, within this Colony, be deprived of the inestimable privilege of worshipping Almighty God in a manner, agreeable to the dictates of his own conscience 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..." [1844](#) "... in the year of our Lord one thousand eight hundred and forty four. We, the people of the State of New Jersey, 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 endeavours to secure and transmit the same unimpaired to succeeding generations, do ordain and establish this constitution..."



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- 8) [New York Constitution of 1777 & 1821 \(Click Links\)](#), Excerpts: [1777](#) "... the laws of nature and of nature's God entitle them And whereas the ministers of the gospel are, by their profession, dedicated to the service of God and the care of souls, and ought not to be diverted from the great duties of their function..." [1821](#) "We, the people of the state of New York, acknowledging with gratitude the grace and beneficence of God, in permitting us to make choice of our form of government, do establish this constitution ...
- 9) [North Carolina Constitution of 1776 & 1868 \(Click link\)](#), Excerpts: [1776](#) "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." [1868 \(Click link\)](#), Excerpts "We, the people of the State of North Carolina, grateful to Almighty God, the sovereign ruler of nations Beneficent provision for the poor, the unfortunate, and orphan being one of the first duties of a civilized and Christian State ..."
- 10) [Rhode Island Constitution, 1842 \(Click Link\)](#), Excerpts: "We, the people of this State which state shall henceforth be known as the state of Rhode Island, 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 Whereas Almighty God hath created the mind free ..."
- 11) [South Carolina Constitution of 1778 \(Click link\)](#), Excerpt: "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 each society so petitioning shall have agreed to 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 ..."
- 12) [Vermont Constitution of 1777 \(Click link\)](#), Excerpt: "to enjoy their natural rights, and the other blessings which the Author of existence has bestowed upon man That all men have a natural and unalienable right to worship ALMIGHTY GOD, according to the dictates of their own consciences and



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		<p>understanding, regulated by the word of GOD nor can any man who professes the protestant religion, be justly deprived ... nevertheless, every sect or denomination of people ought to observe the Sabbath, or the Lord's day.</p> <p>13) Virginia Constitution of 1830 & 1868 (Click link), Excerpts: 1830 "... it is the mutual duty of all to practice Christian forbearance, love, and charity towards each other." 1868 " We therefore, the delegates of the good people of Virginia, elected and in convention assembled in pursuance of said acts, invoking the favor and guidance of Almighty God, do propose to the people the following constitution and form of government for this Commonwealth. ... That religion, or the duty which we owe to our Creator ... 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.</p>	
18	1787 AD	<p>1787 Northwest Ordinance (Ohio to Minnesota) , article 3:</p> <p>ARTICLE III "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.</p>	<p>https://uscode.house.gov/download/annualhistoricalarchives/pdf/OrganicLaws2012/1787ordinance.pdf</p>



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	Dates	1752 to 1802AD: Religious Statements From America's Key Founding Fathers	Sources
19	1752AD	George Washington: Washington's Personal Prayer Book (1752): "Bless my family, kindred, friends, and country, be our God and guide this day, and forever for His sake, who lay down in the grave and rose for us, Jesus Christ Our Lord, Amen."	https://www.constitution.org/1-History/primarysources/george.html Pelton, Robert. George Washington's Prayers (American Heritage Series Book 2) (p. 70). Freedom & Liberty Foundation Press. Kindle Edition.
	1775AD	Washington's General Order Issued (7-4-1775): " ... [General Washington] requires all officers and soldiers not engage in actual duty [combat], to punctual attendance of Divine services, to implore the blessings of Heaven ..."	https://www.loc.gov/resource/mgw3g.001/?sp=6&st=pdf&pdfPage=undefined
	1776AD	Washington's General Order Issued (7-9-1776): "The General [Washington] hopes and trusts that every officer and man, will endeavor so to live, and act, as becomes a Christian soldier defending the dearest rights and liberties of his country."	https://www.loc.gov/resource/mgw3g.001/?sp=308&st=pdf&pdfPage=undefined



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	1789AD	President Washington's Inaugural Address (10-3-1789): "Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits ..."	https://www.archives.gov/milestone-documents/president-george-washingtons-first-inaugural-speech
	1796AD	President Washington's Farewell Address (9-19-1796): "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle..."	https://www.georgewashington.org/farewell-address.jsp
20	1747AD	Benjamin Franklin: <u>Pennsylvania Governor Benjamin Franklin Proposes Day of Fasting, 1747 AD</u> "A Proclamation For a General Fast:" "Forasmuch as it is the Duty of Mankind, on all suitable Occasions, to acknowledge their Dependence on the Divine Being, to give Thanks for the Mercies received, and no less to deprecate [deplore] his Judgments, and humbly pray for his Protection..."	https://www.librarycompany.org/BFWriter/images/large/5.8.jpg https://founders.archives.gov/documents/Franklin/01-03-02-0100#print_view



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1771 to 1790 AD	<p>“The Autobiography of Benjamin Franklin:” “I never doubted, for instance, the existence of the Deity; that he made the world, and governed it by his providence [will and guidance]; that the most acceptable service of God was the doing good to man; that our souls are immortal; and that all crime will be punished, and virtue rewarded, either here or hereafter.”</p>	Franklin, Benjamin. Franklin's Autobiography (Eclectic English Classics) (p. 33). Kindle Edition.
1784AD	<p>Benjamin Franklin’s Pamphlet: “Information to Those Who Would Remove to America” “Hence bad Examples to Youth are more rare in America, which must be a comfortable Consideration to Parents. To this may be truly added, that serious Religion under its various Denominations, is not only tolerated but respected and practiced. Atheism is unknown there [in America], Infidelity rare & secret, so that Persons may live to a great Age in that Country without having their Piety shock’d by meeting with either an Atheist or an Infidel.”</p>	https://founders.archives.gov/documents/Franklin/01-41-02-0391#print_view
1790AD	<p>Benjamin Franklin’s Last Statement of Faith (5 weeks before his death): <i>A statement Franklin wrote to Stiles (then president of Yale College), Franklin said:</i> “Here is my Creed, I believe in one God, Creator of the Universe ... That He governs it by His Providence. That he ought to be worshipped. That the most acceptable Service we render to him, is doing Good to his other Children. That the Soul of Man is immortal, and will be treated with Justice in another Life respecting its Conduct in this As for Jesus of Nazareth ... I think the system of Morals and Religion as he left them to us, the best the World ever saw ... but I have ... some Doubts to his Divinity; though' it is a Question I do not dogmatism upon, <u>having never studied it</u>, and think it is needless to busy myself with it now, where I expect soon an Opportunity of knowing the Truth with less Trouble.”</p>	https://www2.latech.edu/~bimagee/212/franklin/stiles_letter.htm The American Story, Barton, page 164. https://www.amazon.com/The-American-Story-Beginnings/dp/B0C7FCXKK



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21		Thomas Jefferson's Statement:	
	1786 AD	<p>"Letter to George Washington (1786)"</p> <p>"God who gave us life gave us liberty. Can the liberties of a nation be secure when we have removed a conviction that these liberties are the gift of God? Indeed I tremble for my country when I reflect that God is just, that His justice cannot sleep forever ..."</p>	https://www.nps.gov/thje/learn/photosmultimedia/quotations.htm
	1802AD	<p>Letter to the Danbury Baptist Association, 1802:</p> <p>"I [Jefferson] <u>reciprocate your kind prayers</u> for the protection and blessing of the common Father and Creator of man, and tender you for yourselves and your religious association assurances of my high respect and esteem."</p>	https://www.digitalhistory.uh.edu/disp_textbook/print.cfm?smtid=3&psid=1276
	1805 AD	<p>Thomas Jefferson Second Inaugural Address, 1805 AD</p> <p>"In matters of religion, I have considered that its free exercise is placed by the constitution independent of the powers of the general government. I have therefore undertaken, on no occasion, to prescribe the religious exercises suited to it; but have left them, as the constitution found them, under the direction and discipline of state or church authorities acknowledged by the several religious societies I shall need too the favour of that being [Being] in whose hands we are: who led our fathers, as Israel of old, from their native land; and planted them in a country flowing with all the necessities & comforts of life; who has</p>	https://avalon.law.yale.edu/19th_century/jeffinau2.asp



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	1822 AD	<p>covered our infancy with his [His] providence, & our riper years with his [His] wisdom & power: & to whose [Whose] goodness I ask you to join in supplications [Prayer] with me, that he [He] will so enlighten the minds of your servants, guide their councils, & prosper their measures, that whatsoever they do shall result in your good, & shall secure to you the peace, friendship, & approbation of all nations.</p> <p>Thomas Jefferson to Benjamin Waterhouse, 26 June 1822:</p> <p>“The doctrines of Jesus are simple, and tend all to the happiness of man. 1. that there is one God, and he all-perfect: 2. that there is a future state of rewards and punishments: 3. that to love God with all thy heart, & thy neighbor as thyself, is the sum of religion...”</p>	<p>https://founders.archives.gov/documents/Jefferson/03-18-02-0437#print_view</p>
22		<p>Samuel Adams:</p> <p>The Rights Of the Colonists (1772)</p> <p>“...The Rights of the Colonists as Christians ... These may be best understood by reading and carefully studying the institutes of the great Law Giver and Head of the Christian Church, which are to be found clearly written and promulgated in the New Testament In regard to religion, mutual toleration in the different professions thereof is what all good and candid minds in all ages have ever practised, and, both by precept and example, inculcated on mankind. And it is now generally agreed among Christians that this spirit of toleration, in the fullest extent consistent with the being of civil society, is the chief characteristical mark of the Church.</p>	<p>https://www.loc.gov/resource/gdclccn.20020841/?sp=1&st=text</p>



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23	1789 AD	John Adams: In 1799 called for a National Fast Day “As no truth is more clearly taught in the volume of inspiration [the Bible], nor any more fully demonstrated by the experience of all ages, than that a deep sense and a due acknowledgment of the governing providence of a Supreme Being and of the accountableness of men to Him as the searcher of hearts and righteous distributor of rewards and punishments That they call to mind our numerous offences against the most High GOD, confess them before him with the sincerest penitence, implore his pardoning mercy, through the great Mediator and Redeemer [Jesus Christ], for our past transgressions, and that, through the grace of his Holy Spirit, we may be disposed and enabled to yield a more suitable obedience to his righteous requisitions in time to come ...”	https://founders.archives.gov/documents/Adams/99-02-02-3372
24	1815 AD	John Quincy Adams: Letter from John Quincy Adams to Abigail Smith Adams, 5 December 1815: "I find in the new Testament, Jesus Christ accosted in his own presence by one of his disciples as God, without disclaiming the appellation [title]. I see him explicitly declared by at least two other of the Apostles to be God expressly and repeatedly announced not only as having existed before the worlds but as the Creator of the worlds; without beginning of days, or end of years; I see him named in the great prophecy of Isaiah concerning him the mighty God ...”	https://founders.archives.gov/documents/Adams/99-03-02-2998



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25	<p>1770-1773 AD</p> <p>1785 AD</p>	<p>James Madison:</p> <p>Notes on Commentary on the Bible, 1770–1773</p> <p>“It is not the talking, but the walking and working person that is the true Christian “Christ’s divinity appears by St. John, ch. XX. v. 28 Resurrection testified and witnessed by the Apostles. Acts, ch. IV. v. 33...”</p> <p>Memorial and Remonstrance (1785)</p> <p>“It is the duty of every man to render to the Creator such homage and such only as he believes to be acceptable to him Before any man can be considered as a member of Civil Society, he must be considered as a subject of the Governour of the Universe ... “</p>	<p>https://founders.archives.gov/documents/Madison/01-01-02-0009</p> <p>https://billofrigh.tsinstitute.org/primary-sources/memorial-and-remonstrance</p>
26	<p>1787 AD</p>	<p>Alexander Hamilton:</p> <p>The Federalist and Other Contemporary Papers on the Constitution</p> <p>“For my own part, I sincerely esteem it a system [the Constitution], which, without the finger of God, never could have been suggested and agreed upon by such a diversity of interests.”</p>	<p>E. H. Scott, ed., <i>The Federalist and Other Contemporary Papers on the Constitution of the United States</i>. (Chicago: Scott, Foresman, 1894), 646.</p> <p>https://rsc.byu.edu/vol-12-no-2-2011/role-lawyers-american-revolution#note-48</p>



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	1802 AD	<p>Letter From Alexander Hamilton to James A. Bayard, April 1802</p> <p>"In my opinion the present Constitution is the standard to which we are to cling. Under its banners, bona fide must we combat our political foes — rejecting all changes but through the channel itself provides for amendments Let an Association be formed to be denominated [called], "The Christian Constitutional Society." It's objects to be: 1st, The support of the Christian Religion. 2nd, The support of the constitution of the United States.</p> <p>Collection Of Facts & Documents, Relative To The Death Of Alexander Hamilton (1804)</p> <p>Hamilton was fatally shot in a duel with Aaron Burr in July of 1804. His last words were:</p> <p><i>"I have a tender reliance on the mercy of the Almighty, through the merits of the Lord Jesus Christ. I am a sinner. I look to Him for mercy; pray for me."</i> (p54)</p>	<p>https://founders.archives.gov/documents/Hamilton/01-25-02-0321</p> <p>https://www.amazon.com/Collection-Documents-Relative-Major-General-Alexander/dp/142860829X</p> <p>https://play.google.com/books/reader?id=ux9MAAAAYA&pg=GBS.PA54&hl=en (p54)</p>
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27	1816 AD	<p>John Jay:</p> <p>From John Jay to John Murray Jr., 12 October 1816</p> <p>"It appears to me that the Gospel not only recognizes the whole moral Law, and extends and perfects our Knowledge of it; but also ... enjoins on all Mankind the observance of it. Being ordained by a Legislator of Infinite wisdom and Rectitude, and in whom there is "no variableness" it must be free from Imperfection, and therefore never has, nor ever will require amendment or alteration. Hence I conclude that the moral Law is exactly the same now, that it was before the Flood Providence has given to our People the choice of their Rulers, and it is the Duty as well as the Privileged and Interest of our Christian nation to select & prefer Christians for their Rulers..."</p> <p>1824 Address at the American Bible society</p> <p>"The Bible will also inform them that our gracious Creator has provided for us a Redeemer, in whom all the nations of the earth shall be blessed; that this Redeemer has made atonement 'for the sins of the whole world,' and thereby reconciling the Divine justice with the Divine mercy has opened a way for our redemption and salvation; and that these inestimable benefits are of the free gift and grace of God, not of our deserving, nor in our power to deserve."</p>	<p>https://founders.archives.gov/documents/Jay/01-07-02-0264</p> <p>https://www.amazon.com/God-We-Trust-Religious-American/dp/B00J54BVU</p>
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	Dates	1835 to 1892 AD: Additional Documents On America's Religious Founding	Sources
28	1835AD	<p>French Social-Biographer, Alexis de Tocqueville 's <i>"Democracy in America"</i>:</p> <p>"It may be believed without unfairness that a certain number of Americans pursue a peculiar form of worship, from habit more than from conviction. In the United States the sovereign authority <u>is religious</u>, and consequently hypocrisy must be common; but there is no country in the whole world in which the <u>Christian religion retains a greater influence over the souls of men than in America</u>; and there can be no greater proof of its utility, and of its conformity to human nature, than that its influence is most powerfully felt over the most enlightened and free nation of the earth." [p352-353]</p> <p>"<u>Religion</u> in America takes no direct part in the government of society, but it must nevertheless be regarded as the foremost of the political institutions of that country; for if it does not impart a taste for freedom, it facilitates the use of free institutions The Americans combine the notions of Christianity and of liberty so intimately in their minds, that it is impossible to make them conceive the one without the other ..." [pg 355]</p> <p>"Upon my arrival in the United States, the religious aspect of the country was the first thing that struck my attention; and the longer I stayed there the more did I perceive the great political consequences resulting from this state of things, to which I was unaccustomed. In France I had almost always seen the spirit of <u>religion</u> and the spirit of freedom pursuing courses diametrically</p>	<p>https://www.amazon.com/Democracy-America-Complete-Unabridged-Classics/dp/0553214640</p> <p>https://archive.org/details/democracyiname01tocq/page/n7/mode/2up (online copy)</p>



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		<p>opposed to each other; but in America I found that they were intimately united, and that they reigned in common over the same country." [pg 358]</p> <p>"Moreover, all sects of the Untied States are comprised within the great unity of Christianity, and Christian morality is everywhere the same."</p>	
29	1863AD	Lincoln's Gettysburg Address: " It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain— that this nation, under God, shall have a new birth of freedom —and that government of the people, by the people, for the people, shall not perish from the earth.	https://www.oyleyes.org/text/gettysburg-address/read/text-of-lincolns-speech#root-8
30	1865AD	Pres. Lincoln Signs Congressional bill to have coinage stamped in God we Trust: "On March 3, 1865, the U.S. Congress passed a bill, which Lincoln subsequently signed as the last act of Congress prior to his assassination , that allowed the Mint Director to place " In God We Trust " on all gold and silver coins that "shall admit the inscription thereon", subject to the Secretary's approval.'	https://en.wikipedia.org/wiki/In_God_We_Trust



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	date	1844 to 1892 AD: U.S. Supreme Court Rulings and Opinions	Reference
31	1844 AD	<p>Vidal et al. v. Girard's Executors, 43 U.S. (2 How) 127 (1844).</p> <p>Such a case is not to be presumed to exist in a Christian country, and therefore it must be made out by clear and indisputable proof Why may not the Bible, and especially the New Testament, without note or comment, be read and taught as a divine revelation in the college -- its general precepts expounded, its evidences explained, and its glorious principles of morality inculcated? It is also said, and truly, that the Christian religion is a part of the common law of Pennsylvania Such a case is not to be presumed to exist in a Christian country, and therefore it must be made out by clear and indisputable proof ..."</p>	https://www.loc.gov/item/usrep043127/
32	1892 AD	<p>US Supreme Court, 1892:</p> <p>HOLY TRINITY CHURCH v. UNITED STATES. 457 Opinion of the Court.</p> <p>"There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning; they affirm and reaffirm that this is a religious nation "</p> <p>"These, and many other-matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation."</p>	https://tile.loc.gov/storageservices/service/II/usrep/usrep143/usrep143457/usrep143457.pdf



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	1883 AD	<p>Illinois Supreme Court, Richmond v. Moore, 1883</p> <p>“Our laws and our institutions must necessarily be based upon and embody the teachings of the Redeemer of mankind. It is impossible that it should be otherwise. In this sense and to this extent, our civilizations and our institutions are emphatically Christian.”</p> <p><i>Richmond v. Moore</i>, 107 Ill. 429, 1883 WL 10319 (Ill.), 47 Am.Rep. 445 (Ill. 1883).</p>	https://christianliberty.net/2017-02-17-Richmond-v-Moore-Illinois-Supreme-Court-1883.pdf
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#	Date Chronology	The source and precursor of “Manifest Destiny”	Referenced Sources
1	1845AD	<p>Manifest Destiny - Origin of the term</p> <p>“John L. O’Sullivan, the editor of a magazine that served as an organ for the Democratic Party and of a partisan newspaper, first wrote of “manifest destiny” in 1845, but at the time he did not think the words profound.”</p> <p>“O’Sullivan was protesting European meddling in American affairs, especially by France and England, which he said were acting for the avowed object of thwarting our policy and hampering our power, limiting our greatness and checking the fulfillment of our manifest destiny to overspread the continent allotted by Providence for the free development of our yearly multiplying millions.”</p>	Manifest Destiny Summary, Examples, Westward Expansion, & Significance Britannica



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		<p>"Yet when he expanded his idea on December 27, 1845, in a newspaper column in the New York Morning News, the wider audience seized upon his reference to divine superintendence. Discussing the dispute with Great Britain over the Oregon Country, O'Sullivan again cited the claim to the right of our manifest destiny to overspread and to possess the whole of the continent which Providence has given us for the development of the great experiment of liberty and federated self-government entrusted to us."</p>	
#	Date Chronology	Native Americans: Peaceful, Warlike, Just Human?	Referenced Sources
1	1492/1493 AD	<p>Native Caribbean Americans: The "Carib" Tribes cannibalize their Neighboring "Taino" Tribes:</p> <p>"The testimony by the Taino of cannibalism was confirmed by the amount of human bones and even cooking limbs found in the villages. Another shipmate on the voyage, the lead doctor, also related in depth the terrible acts of the Caribs. He explained:</p> <p>"In their wars upon the inhabitants of the neighboring islands, these people capture as many of the women as they can, especially those who are young and handsome, and keep them as body servants and concubines; and so great a number do they carry off, that in fifty houses we entered no man was found, but all were women. Of that large number of captive females more than twenty handsome women came away voluntarily with us.</p> <p>When the Caribbees take any boys as prisoners of war, they remove their organs, fatten the boys until they grow to manhood and then, when they wish to make a great feast, they kill and eat them, for they</p>	<p>https://wallbuilders.com/resource/noble-savage-the-world-columbus-found/</p> <p>https://news.ncsu.edu/2020/01/columbus-caribbean-claims/</p>



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		say the flesh of boys and women is not good to eat. Three boys thus mutilated came fleeing to us when we visited the houses.”	
2	c. 1657AD	The Iroquois and Huron Native to Native warfare “European colonists tended to regard peace as the natural state of things and war was the exception. Traditional Iroquois had the more realistic view that violence and warfare were the natural state of things...”	https://www.amazon.com/American-Indigenous-Warfare-Ritual-Violence/dp/0816530386 pages 158-159
3	1769 AD	Chumash (California) Native to Native Warfare “For the heathens belonging to this village said the upcountry heathens destroyed five villages when they destroyed the two we [Portola’s men] saw yesterday...”	https://www.amazon.com/American-Indigenous-Warfare-Ritual-Violence/dp/0816530386 pages 83-84
4	1535 AD	Warfare within Native American Aboriginal societies “Despite the myth that Aboriginals lived in happy harmony before the arrival of Europeans, war was central to the way of life of many First Nation cultures. Indeed, war was a persistent reality in all regions though, as Tom Holm has argued, it waxed in intensity, frequency and decisiveness. The causes were complex and often interrelated, springing from both individual and collective motivations and needs. At a	Warfare In Pre-Columbian North America - Canada.ca



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	<p>personal level, young males often had strong incentives to participate in military operations, as brave exploits were a source of great prestige in most Aboriginal cultures”....</p> <p>“Revenge was a consistent motivating factor across North America, a factor that could lead to recurrent cycles of violence, often low intensity, which could last generations. Among the Iroquoian nations in the northeast, ‘mourning wars’ were practiced. Such conflicts involved raiding with the intent to capture prisoners, who were then adopted by bereaved families to replace family members who had died prematurely due to illness or war.”</p> <p>“The torture was however highly ritualized and apparently its purpose was to calm the souls of people who had died violently. The prisoner was usually tied to a post and his fingernails were pulled out and various parts of his body were burned, often with a brand or red-hot metal tools. The idea was to prolong the agony for as long as possible so the captive could prove his courage and endurance. The torment usually ended at the stake, where the prisoner was finally immolated. In some cases, the victors ate the heart or part of the body of a prisoner they considered particularly courageous.”</p>	
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Note: For the History of World Slavery

See A4S Session #5 for coverage on the topic of the history of Slavery