

time as he hath remained in his parish and performed his duty.

34. That every gift, sale, or devise of lands to any minister, public teacher or preacher of the gospel, as such, or to any religious sect, order or denomination, or to or for the support, use or benefit of, or in trust for, any minister, public teacher or preacher of the gospel, as such, or any religious sect, order or denomination; and every gift of sale of goods or chattels to go in succession, or to take place after the death of the seller or donor, or to or for such support, use or benefit; and also every devise of goods or chattels to, or to or for the support, use or benefit of any minister, public teacher or preacher of the gospel, as such, or any religious sect, order or denomination, without the leave of the legislature, shall be void; except always any sale, gift, lease or devise of any quantity of land not exceeding two acres, for a church, meeting, or other house of worship, and for a burying ground, which shall be improved, enjoyed or used only for such purpose or such sale, gift, lease or devise shall be void.

35. 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 such oath of office as shall be directed by this Convention or the legislature of this State, and a declaration of a belief in the christian religion.

36. That the manner of administering an oath to any person, ought to be such as those of the religious persuasion, profession or denomination of which such person is one generally esteem the most effectual confirmation by the attestation of the divine being. And that the people called quakers, those called dunkers, and those called menonists,

holding it unlawful to take an oath on any occasion, ought to be allowed to make their solemn affirmation in the manner that quakers have been heretofore allowed to affirm, and to be of the same avail as an oath in all such cases as the affirmation of quakers hath been allowed and accepted within this State instead of an oath. And further, on such affirmation warrants to search for stolen goods, or the apprehension or commitment of offenders, ought to be granted, or security for the peace awarded, and quakers, dunkers or menonists, ought also on their solemn affirmation as aforesaid to be admitted as witnesses in all criminal cases not capital.

37. That the city of Annapolis ought to have all its rights, privileges and benefits, agreeable to its charter and the acts of assembly confirming and regulating the same, subject nevertheless to such alterations as may be made by this Convention or any future legislature.

38. That the liberty of the press ought to be inviolably preserved.

39. That monopolies are odious, contrary to the spirit of a free government, and the principles of commerce, and ought not to be suffered.

40. That no title of nobility or hereditary honours ought to be granted in this State.

41. That the subsisting resolves of this and the several Conventions held for this colony ought to be in force as laws, unless altered by this Convention or the legislature of this State.

42. That this declaration of rights; or the form of government to be established by this Convention, or any part of either of them, ought not to be