

"I have read," says Daniel Ravenel, Esq., of Charleston, from whose manuscript we now quote, "in the letter book of Isaac Mazyck the immigrant, two letters addressed by him to Mr. Godin, a refugee to South Carolina, then in Europe. The first was dated in 1724, the second in 1725. The first is a reply to a letter from Mr. Godin, who must have been requested to make efforts to procure a minister, and who had stated that having occasion to leave London, he had committed the matter to his brother. Mr. Mazyck complains that he transferred so important a commission to one known to favor 'the union of your church with the Episcopal.' His second letter is despondent. He says 'efforts will now be too late. The Church is going over to the Church Establishment.' His apprehensions we know were not formally realized. But they show how nearly this church had then lost its distinctive character. It had no doubt been deeply agitated and divided. Their brethren in the country parishes had relinquished their original worship by accepting incorporation under the Church Act of 1706. The same method had been adopted by the refugees in the other colonies. Men with families were anxious to provide for them a worship less liable to interruption than their own. We recognize grounds for conflict in many minds.

"The building of St. Philip's Church was commenced during these difficulties. The act for building it was passed in March, 1710. It was to be built at public cost. It was to be sustained on part of the establishment. It had the promise of permanency and prosperity. And the wisdom of an establishment was the general sentiment of the day. The oldest book now owned by St. Philip's Church is a book of the minutes of the vestry and wardens, commencing the 10th of April, 1732. At that date we find the names of Samuel Priolean and Gabriel Manigault among the vestrymen, and soon after, of John Laurens as