

to the laws of the land, and beyond the power of the proprietors, who were subject to the laws, to grant. . . . Their haughty spirit could not brook the thought of sitting in Assembly with the rivals of the English nation for power and dominion, and of receiving laws from Frenchmen. . . . Hard as this treatment was, this violent party did not stop here. They insisted that the laws of England allowed no foreigners to purchase lands in any part of the empire under her supreme jurisdiction, and that no authority but the House of Commons in Britain could incorporate aliens into their community, and make them partakers of the rights and privileges of natural-born Englishmen; that they ought to have been naturalized by Parliament before they obtained grants of lands from the proprietors; that the marriages performed by their clergymen, not being ordained by a bishop, were unlawful, and that the children begotten in those marriages could be considered in law in no other light than bastards. In short, they averred that aliens were not only denied a seat in Parliament, but also a voice in all elections of members to serve in it and that they could neither be returned on any jury, nor sworn for the trial of issues between subject and subject."—*Oldmixon's History of South Carolina,* *Carroll's Collections, vol. 1, p. 101 et seq.*

"In the year 1704 when the white population of South Carolina was between 5,000 and 6,000, when the Episcopalians had only one church in the province and the dissenters three in Charleston and one in the country, the former were so far favored as to obtain a legal establishment. Most of the proprietors and public officers of the province, and particularly the Governor, Sir Nathaniel Johnson, were zealously attached to the Church of England. Believing in the current creed of the times that an established religion was essential to the support of civil government, they concerted measures for endowing the church of the mother