

posts and civil and military emoluments. The honors and patronage of the proprietary government were, for Frenchmen, extremely rare. Some exceptional instances of office-holding by them are on record, but they are very few. The two Serruriers, James and William, were members of the House in 1704, and Henri Le Noble was also a member of the House.

But it was long before an even measure of civil or religious right was secured to the Huguenots, the spirit of self-aggrandizement in the British mind showing itself here as in other quarters of the globe.

That the Ravenel family in particular came for religion is illustrated by their subsequent history, and no other truth connected with our story should afford so much satisfaction as the fact that at this day, beyond all others, the name stands for the French Protestant Church.

* We have seen that the emigrant René must have aided in organizing churches, and was an elder, and to this day, as for generations back, fidelity to their historic, ancient and martyred organization is more general amongst the Charleston Ravenels than with any other family of Huguenot descent, although individual households of the families of Prioleau, Gourdin, Gaillard and others have testified an equal love and faithfulness.

We may well appropriate these words from "A Communion Sermon," preached in the Huguenot Church, Charleston, S. C., May 11, 1873, by Dr. C. S. Vedder, who has now been its pastor for more than thirty years: "As the only memorial of that journey which gave French Protestantism a home in the new World, this church calls upon all who are kindred in blood, or kindred in sympathy, to take up the sublime protestation of the Psalmist: 'If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of