ANDREW, BISHOP JAMES O.
ANDREW, JAMES OSGOOD, 1735-1832-1872.

b. Wilkes County, Georgia, May 3. He was descended from Puritan
colonists from Dorchester, England, to Dorchester, South Carolina.
He was the first son of a Methodist minister, Rev. John Andrews, to
be elected a Methodist bishop. He joined the Church at thirteen,
was licensed to preach at eighteen, was a protégé of Lorick Pierce
and joined South Carolina Conference in 1812. He died at the home
of a daughter, in Mobile, Alabama, March 2, having preached the
previous Sunday. He was buried in Oxford, Georgia.

From Leete, Methodist Bishops
A Prayer For Today
John Lewis Baskin
RENEWAL
...Our inner nature is being renewed every day. 11 Corinthians 1:16
Our Father, for every day of grace we are grateful. For another time in which to live and grow and serve, we are thankful. May the time we have be used for inner renewal and faithful investment. Prepare us for meeting the hours in the spirit of inspired effort. Let us find strength and inspiration. Bless all who are engaged in the search for broader vision in the daily engagements of service.
May the spirit of faith and hope be our foundation in making ready the coming of better relationships among persons. Enable us to tap the springs of inner resources and to realize that this is the hour to which we have come for a special service to Thee as our Father. Make us alive and alert to the demands of this good time of worship. In the fellowship of Thy presence we have found sufficient guidance to project our hope and confidence in the coming hours of this day. In the spirit of the Master.
Amen.

Transplant study on NBC-TV
An examination of the scientific, medical, legal, moral, social and psychological aspects of human transplants will be presented on "Today" April 12 on NBC-TV.
The two-hour special will consider the whole question of human transplants and the use of human beings in scientific research.
The social aspect of this question involves whether or not large sums of money should be spent on human transplants which benefit only a few, or on research which benefits a great many. The "Today" special will include attitudes of heart specialists, organized medicine, legislative and the church.

IN LIEU OF FLOWERS for a loved one or friend who has passed away, you may prefer to make a contribution to Epworth Living Memorial Educational Fund at Epworth Children's Home, Columbia, S. C.
You are invited to use this blank:
Enclosed you will find $ ____________ in memory of

Name of deceased City
Name of person sending memorial Address
Please notify: ____________ Name

Address Relation to deceased

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Left: "Kitty's Cottage," a neat white cabin, stands at Salem Camp Ground as a memorial to the slave girl who unwittingly caused the division of the Methodist Episcopal Church.

Below: A few miles away in an Oxford, Ga., cemetery, is Kitty's cenotaph, with the longest inscription in the cemetery.

The slave girl who divided a church

The divisions in The Methodist Church have been many, but the years have seen a healing of the wounds. Now the Church looks ahead as it stands on the threshold of a union with one of its spiritual branches which dates to the time of our country's founding.

J. Marvin Rust

How could a slave girl, Kitty Andrew, in the obscure village of Oxford, Georgia, in the mid 19th century know that she was to be the issue provoking the major division of the Methodist Episcopal Church?

How could she, in her wildest conjecture dream that she would be buried in Oxford Cemetery, called the "Westminster of Georgia Methodism," and that the inscription on her cenotaph, in another part of the cemetery, would be the longest there, far longer than the epitaph of her master, Bishop James O. Andrew, on whose lot she was buried?

Kitty's cenotaph tells much of the story of the slavery abolitionist struggle which in 1844 led to the separation of Methodism in North America and the establishment of the Methodist Episcopal Church, South. There were other causes such as the legal and constitutional aspects of church government, but obviously slavery was a basic cause. The cenotaph placed by the late H. Y. McCord of Atlanta, Ga., carries this inscription:

SACRED TO THE MEMORY OF KITTY ANDREW SHELL
Kitty was a slave girl who was sold by Bishop James O. Andrew by a Mrs. Powers of Augusta, Georgia, in her will when Kitty was 12 years of age, with the stipulation that when she was 19 years of age, she was to be given her freedom and sent to Liberia.

Kitty lived in that cottage a free woman until she married a man named Nathaniel Shell, and went to her own home.

For a full history see THE LIFE AND LETTERS OF JAMES O. ANDREW by Rev. George G. Smith, D.D.

Miscelanies by Bishop James O. Andrew

HISTORY OF THE ORGANIZATION OF THE METHODIST EPISCOPAL CHURCH, SOUTH by A. B. Redford, D.D.

Kitty's cottage was purchased by H. Y. McCord and moved to Salem Camp Ground in 1938.

James Osgood Andrew, the central figure around whom the storm clouds gathered, was born of Methodist parents May 3, 1794, in Wilkes County, Georgia, near the town of Washington. He died in Mobile, Ala., March 2, 1871. His father, John Andrew, was a local Methodist preacher and a schoolteacher. It was chiefly from his father's school that James received his early literary training for a long and useful ministry as itinerant Methodist preacher and Bishop. From a poor pioneer family he came, but it was one of Christian integrity, conducive to James' making open profession of religion and "joining society" when only a little over 15 years of age.

JOHNS S. C. CONFERENCE

Of his being licensed to preach and joining the South Carolina Conference there is this sketch in Smith's LIFE AND LETTERS OF JAMES OSGOOD ANDREW:

"The Presiding Elder [at the quarterly conference] put him up to preach; Moses Andrew gave him a text. How well he succeeded is evidenced by the word of John Mark's, one of his father's life-long friends: 'Jeezus,' he said, 'I voted for you to be a preacher, but if I had heerd that sermon I wouldn't have done it.' But he was licensed, and he sent by Lovick. Pierce his invite to the conference in Charleston for admission, and in 1812 he was admitted on trial. He was in his nineteenth year.

For a full history see THE LIFE AND LETTERS OF JAMES OSGOOD ANDREW by Rev. George G. Smith, D.D.

Ministry to slaves

And it should be further said to the credit of Bishop Andrew that he along with William Capers, James L. Belin, and other Southern ministers of that era not only ministered to large numbers of Negroes in their congregations, but also provided education and training for their leaders, thus laying the foundation for the future development of African American Methodism.

(Continued on Page 10)

(1) Smith: The Life and Letters of James Osgood Andrew p. 303.
(2) Ibid. p. 308.
The slave girl who divided a church

(Continued From Page 9) 

...gations, but carried on extensive mission work among the slaves. Andrew Chapel, a church in Orangeburg District, South Carolina Conference, and Andrew College, Cullerton, Ga., which was dedicated by Bishop Andrew in 1856, are continuing memorial to this esteemed church leader.

Andrew had been a delegate to the General Conference of the Methodist Episcopal Church from 1859 on. Opposition to slavery had registered expression from John Wesley's notable condemnation of the slave trade, in a strong delverance on the subject of slavery and directions for emancipation in the organizing conference of the Church at Baltimore in 1784, in many annual conferences thereafter, and in virtually each succeeding general conference.

Church divisions

Other divisions there were besides that of 1844; the first called "Primitive Methodists," led by an English Methodist clergyman, William Hammett, in Charleston in 1791; he refused to accept the authority of the American Methodists. This was followed by the O'Kelly schism in 1792 involving the bishop's power of appointments; the Primitive Methodist Church in 1829; the Methodist Protestant Church in 1830 calling for the mutual rights of ministers and laymen in the Methodist church; the Free Methodist Church in 1860, opposing "membership in secret societies, the wearing of jewelry and fashionable clothing, and the use of tobacco were forbidden. This church was also opposed to slaveholding by Methodists."

(1) Garber: The Methodists are One People, p. 33.

Bishop Andrew became involved in slavery in an unusual manner, as Kitty's conspiroist states. Besides having Kitty, Mrs. Andrew's mother bequeathed a Negro boy to her daughter, and when Mrs. Andrew died, the slave became property of Bishop Andrew. Then Bishop Andrew remarried and his wife owned slaves. Hence though he had not bought slaves, Bishop Andrew was an unwilling slaveholder. These facts he explained to the General Conference, but after prolonged debate the vote came 110 to 68 requiring Bishop Andrew to desist from officiating as a bishop until he had separated himself from the institution of slavery.

Plan of separation

The Southern delegates proceeded to formulate a committee report which became known as the Plan of Separation. This was adopted by a decisive majority — and the rest of the story is well known: the Louisville Convention of 1845 setting up the Methodist Episcopal Church, South, with the first General Conference meeting in Petersburg, Va., May 1, 1846.

I have always felt closely drawn to Bishop Andrew from the time as a high school boy in Louisville, Ga., a student of his, the sainted and beloved Rev. J. M. Lovett, was my pastor. And then as a student in Emory College, Oxford, Ga., I at one time roomed in the home place of Bishop Andrew. As I looked out of my window at the rear of the house onto Kitty's Cotings on the back yard, my thoughts were often of the regrettable events and influences which Bishop Tigger said created a situation beyond the power of those confronting them to control.

(See "The Slave Girl" Page 15)