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ARMSTRONG STATE COLLEGE

ANDREW COX MARSHALL
CENTENARIAN, SLAVE, PASTOR

A Biographical Paper Submitted To

Dr. Roger Warlick

As a Requirement of Course

300 Historical Method

History Department

By

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ABSTRACT

Andrew Cox Marshall, a mulatto slave, was born probably in 1756 in South Carolina and came to Savannah in 1766. He was a slave for approximately fifty years and was owned by at least five different men. A successful dray business enabled Marshall to purchase his freedom from a Mr. Richard Richardson sometime after 1812. Marshall's first wife, also a slave was sold away from him and he never saw her again. Rachel, his second wife died in 1829 and a year or so later he married Sarah a woman thirty-nine years younger than himself. There were twenty children born to Marshall, however only one, George, would survive his father. In 1812 he became pastor of the First African Baptist Church where he served until his death on December 7, 1856. Marshall is most noted for the leadership of his flock and through a schism in 1832 over a "Campbell and Dunning Doctrine" which caused 155 members to split from his church. Andrew Cox Marshall was a man who was well respected by both white and black and he carried much influence in the city of Savannah during the latter years of his life.

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REV. ANDREW C. MARSHALL.

CHAPTER 1
CENTENARIAN

The French and Indian War was in progress in the year of 1755 and on July 9, Edward Braddock, commander of the British forces in America, was defeated near what is now Pittsburgh, Pennsylvania. This event in history, according to Andrew Cox Marshall, determines the year of his birth.¹

This event in history was an important point in the life of Andrew Marshall. His death is documented as December 7, 1856,² however, accurate documentation of his birth could not be found by this researcher. Marshall frequently, in the latter years of his life, referred to his old age and among other things this unique characteristic of Marshall's brought much attention and credibility to his reputation. It is said that in the last twenty-five or so years of his life Andrew Marshall's name was known in much of America and even across the Atlantic.³

The best source to establish the age of Marshall would of course be himself. However, it is my experience to have found discrepancy in Marshall's own statement of his age. Rev. J. P. Tustin, a contemporary of Marshall's and whose writings concerning him are referenced in endnote 1, after some doubt seemed to accept Marshall's account of the time of his birth. Tustin explains that one of the main reasons

one might doubt Marshall's story was the tendency of blacks in the South to exaggerate their age after they reached some advanced stage. The purposes of doing so were;

"The deference accorded to age; the freedom from labor which aged servants enjoy, and the consideration received from those of their own race..."⁴

Tustin went on to say that Marshall's claims

"...were not questioned by the oldest and most respectable citizens of his own city and region, and gentlemen now living can certify to more than fifty year's of knowledge of him."⁵

My emotions want to believe Marshall's claim to have lived one-hundred-one years. However, as I stated earlier, I have discovered discrepancies even in his own account. The following chart will show records that were found in the census and in yearly registrations of free persons of color.

TABLE 1

Discrepancies in Birth Year of Andrew Marshall

Source of Information	Year of Report	Marshall's Given Age at Report	Approx. Year of birth based on report
Federal census of Ga. Chatham County ⁶	1850	94	1756
Register of free persons of color ⁷	1828	66	1762
Register of free persons of color ⁸	1837	79	1758

This data brings me to the conclusion that no one, not even Marshall knew his exact date of birth or age. The

information that I collected gives a range of between 1755 and 1762 for Marshall's year of birth. This would result in his age at death being somewhere between ninety-four and one-hundred-one years. In either case Mr Marshall's unusually long life span was quite a physical phenomenon in his day.

CHAPTER 2

SLAVE

Andrew Marshall was born a slave on a plantation somewhere in South Carolina.¹ According to his mother, an unmixed negro, his father was an Englishman overseer on this plantation.² For this reason the term mulatto usually accompanies the description of Marshall and technically this word means that an individual had a white and a black as parents. The story goes that Marshall never knew his father. His father left for a trip to England and died there shortly after Andrew was born.³ This event and developments shortly thereafter drastically altered the course of his life. In the words of J. P. Tustin,

"It as asserted by Andrew that he had been entitled to his freedom from birth, as his father had arranged with a mulatto person by the name of Pendarvis, before going to England, that the negro mother and two children which she had borne him were to be provided for, and the children educated, and that upon his return the father would secure their freedom. His premature death becoming known, the mulatto overseer managed to enforce a claim against the estate of the father, and and mother and children were seized and sold as slaves."⁴

It is not known under whose ownership Andrew Marshall was born. He was first sold though to John Houstoun, Colonial Governor of Georgia.⁵ At the age of 16 Andrew married and sometime during these years he saved John Houstoun's life and was promised his freedom.⁶ Alas, a

tragic turn of events would again alter the course of Andrew's life. Houstoun died in 1796 and with the executor's failing to carry out Houstoun's will, Marshall was sold never again to see his wife.⁷ Overcome by this unfortunate and cruel treatment, Andrew fled and was sold again, this time to Judge Clay of Bryan County, Georgia.⁸

At this point, Andrew Marshall's life would take an abrupt turn but I must share several stories of special interest that took place in his life as a slave.

While in the service of Judge Clay, a member of Continental Congress from 1778-1780, Marshall had the opportunity to travel north on official trips and was privileged frequently to see General George Washington.⁹ In 1791, when Washington made his trip to Savannah as America's first President, Marshall was appointed as his body servant during his stay.¹⁰ In Tustin's words,

"Andrew said that Washington was uniformly grave and serious, and that he was never seen to smile during his whole₁₁ visit, though he was always calm and pleasant.

Another story of particular interest about Marshall was that during the early period of the Revolutionary War when the embargo had taken place in Savannah, city merchants paid him \$250.00 to warn a group of ships that were waiting in a bay to the south. It is reported that Marshall completed this assignment and the vessels were able to escape.¹²

There were other responsibilities afforded to Marshall during the war and following the war. He recalled many of

the details surrounding General Nathaniel Greene's death and funeral.¹³ Not only did Marshall himself make history but he was privileged to see some of Savannah's greatest historical moments.

Under the ownership of Judge Clay and in the latter years of the 18th century, Andrew Marshall's life, as was mentioned earlier, would change dramatically. This dramatic change occurred when Marshall found the saving knowledge of Jesus Christ who became his personal Lord and Savior. We will see in the following pages that this single most important event in Marshall's life so affected him that he would spend the rest of his life sharing his Lord with others.

Quietly, during these days there was a small band of blacks that were slowly becoming a fellowship that would eventually be known as the First African Baptist Church. The origin of this movement took place in 1773 when George Leile was converted and began to preach.¹⁴ Leile immediately began a ministry that included travels from plantation to plantation sharing his new found faith. In 1781 Andrew Bryan was converted and baptized by Leile.¹⁵ Bryan's sister was the mother of Andrew Marshall.¹⁶

On January 20, 1788, Andrew Bryan was ordained to the ministry by Reverend Abraham Marshall and it was also at this time that Bryan's fellowship was organized into a church that would be called the First African Baptist Church.¹⁷ There is no doubt that Andrew Bryan was a

tremendous influence in Marshall's life. There are some reports that Marshall was converted under Bryan's preaching and then baptized by a Reverend Thomas Burton.¹⁸ Others say that Marshall was baptized by Reverend Henry Cunningham.¹⁹ The documented facts of Marshall's conversion and baptism were not found by this researcher, but none can argue that his life was changed.

Eventually Marshall found himself answering to a new master again. One report says that Marshall was sold to Robert Bolton from the estate of Judge Clay who died in 1804.²⁰ Another report has it that Judge Clay sold Marshall to John Bolton in 1803.²¹ It was after this that a business associate of Bolton's, Richard Richardson, purchased Marshall and loaned him \$200.00 with which he would buy his freedom.²² Marshall took this loan and with his savings as well as his own diligence and ambition he was able to not only buy his own freedom but also the freedom of his wife Rachel, their four children, his father-in-law, and his stepfather.²³ These must have been glorious days for Andrew Marshall. He had spent approximately fifty years and what would be nearly one-half of his life in slavery but now he was free!

CHAPTER 3

PASTOR

Following Marshall's conversion he began to assist his uncle, Andrew Bryan, in the duties of the ministry. He was not alone in this effort since another fellow, Evans Grate, was also developing in the ministry as well.¹ The following words from James Simms describes how this old preacher along with his younger aides ministered to their flock.

"The assistance..., ...much relieved his arduous labors of the Sabbath in preaching and administering the ordinances. On those occasions the old bishop (as he was sometimes called) might be seen at the river seated in his chair (so the two-wheeled carriage drawn by a horse and in which he now almost constantly rode was called). As the candidates were immersed by his assistant and rose again from their watery grave, his silver hair, smiling face, and hearty amen spread a halo around the scene. Himself gave them the charge relative to their future conduct in life; extending the hand of fellowship and welcome to the table of our Lord after baptism, in the presence of the ready-prepared communion-table, the members in their seats and the newly-born and baptized all standing. At such times the scene was solemn and impressive in the extreme, as the aged man's words dropped upon the ear, and entered the heart and mind, subduing the will."²

It was apparent to the flock that Bryan favored Marshall as his successor. Grate was more serious and devoted but Marshall promised far more ability.³ On October 6, 1812, Andrew Bryan passed away after some twenty-four years of ministry to his church.⁴ His two assistants, each

being ordained, continued to serve their fellowship together for a period of time. Andrew Marshall would spend the next forty-four years, the rest of his life, in faithful service to this fellowship, First African Baptist Church.

There is much debate why Marshall didn't immediately become pastor at First African Baptist Church. He had begun a successful dray business about this time and it is this business that would enable him to gain his freedom and would support him and his family for most of his ministering years. Through his dray business, he also developed many contacts and friendships among prominent citizens that would influence and benefit him for the remainder of his life.⁵ There is no doubt that his association with educated masters, President Washington, and these business contacts played a large part in building the business skills and people skills that were so important to the development of this man. So, it is possible that the responsibilities of his business prevented either Marshall or the church from a decision as to his leadership as pastor.

In any case, sometime in the year 1814 or 1815 the church appointed a day in which they would seek the Lord's guidance and choose one of these men, Evans Grate or Andrew Marshall, as their shepherd.⁶ The following quotation is from James Simms book, The First Colored Baptist Church In North America, in which he describes the day of decision as related to him by Samuel Cope and Jack Bourke, two old members who witnessed the event.

"There was no preaching on that day. Mr. Grate was present, and as a meek and humble christian man, though not very learned or able as a minister, he had won the love and confidence of a large portion of the members of the church; and so for the first time in her history, having to make choice between two candidates for her pulpit, there was very naturally an event of some moment among them that day. Rev. Mr. Marshall seems to have had confidence in the wisdom of the church, and that his call was in the hands of God and his brethren. He absented himself on the occasion and went to the Presbyterian Church. At twelve o'clock the church proceeded to the business of calling a pastor, and many strong appeals were made in behalf of the latter from the standpoint of the wish of their old shepherd, his uncle. Great fears were entertained by those of his friends who really desired Mr. Marshall as their pastor that Mr. Grate would defeat him; but when the vote was taken, though a large body rose in his favor, Mr. Marshall was found to have received a majority, and became their pastor."

Andrew Marshall entered the full-time pastorate and must have taken seriously his call and the confidence which had been expressed by his congregation. The church was strong and unified with many newcomers being added to her roll. Mr. Grate, quite admirably, continued to serve as an assistant and served in evangelism for many years.⁸

The statistics of church growth for First African Baptist Church between 1815 and 1818 do not exist. However, on November 7, 1818 a group met at the Sunbury Baptist Church in Liberty County to form an association of churches called the Sunbury Association. The member churches of this new association were First Colored Baptist Church (soon to be changed to First African Baptist Church), Savannah Baptist Church (white membership), Second Colored Baptist Church, Great Ogeechee Baptist Church, and Sunbury Baptist Church (mixed white and black membership). The representatives for First African Baptist Church that

first year in the Sunbury Association were Deacon Adam Johnson and Josiah Lloyd and they reported their membership as 1712.⁹ The following table describes the yearly report of the representatives of First African to the Sunbury Association as recorded from the minutes of the Sunbury Association which can be reviewed at the Georgia Historical Society in Savannah, Georgia.

TABLE 2

Reports of the First African Baptist Church to the Sunbury Association for the years 1818 through 1831¹⁰

YEAR	MESSENGERS	MEMBERSHIP
1818	Deacons Adam Johnson and Josiah Lloyd	1712
1819	no report	no report
1820	Deacons Adam Johnson and Adam Sheftall	1826
1821	Rev. Evans Grate	1916
1822	Rev. Evans Grate and Deacon Adam Sheftall	not given
1823	Deacon Adam Sheftall and Jack Simpson	1888
1824	Deacons Adam Johnson and Adam Sheftall	1912
1825	Rev. Andrew Marshall, Deacons Adam Johnson, Adam Sheftall, and Jack Simpson	1886
1826	Rev. Andrew Marshall, Deacons Adam Johnson, Adam Sheftall, and Jack Simpson	2141
1827	Rev. Andrew Marshall, Deacons Adam Johnson, and Jack Simpson	2275
1828	Rev. Andrew Marshall, Joseph Clay and Ross	2311
1829	Rev. Andrew Marshall, Joseph Clay, and Ross	2357
1830	Rev. Andrew Marshall, Joseph Clay, and Jack Simpson	2418
1831	Rev. Andrew Marshall, Deacons Adam Johnson, Jack Simpson, and S. Whitfield	2795

It is hard to ignore the remarkable growth that was experienced by Marshall's church as it is illustrated in

Table 2. Obviously the Lord was using Andrew Marshall in much the same way that Liele and Bryan were used before him. People were being reached with the truth of the Gospel.

The church fellowship was also important to the blacks for another reason. Savannah did not offer much to the slaves since they had little or no money. Therefore, the church served as the social center of their lives as well as the spiritual center. It should be considered then that such a large body of blacks, most of whom were slaves, might have been a considerable threat to the white community at the time. This fellowship, First African Baptist Church, could not have escaped drawing attention with such large numbers participating in their gatherings. This scrutiny would eventually bring with it a new challenge for Andrew Marshall.

During the time period of 1819 - 1821, Marshall apparently was beginning to gain reasonable financial comfort through his dray business. It was about this time that he decided to build himself a two-story brick home on lot number 19 in Yamacraw and on the corner of Bryan and Farm Streets.¹¹ The problem occurred that Marshall, unintentionally it is told, purchased his bricks from slaves who had no permission to trade. He was eventually prosecuted since the bricks were said to have been stolen from a Mr McAlpin. The sentence was to be a public flogging in the market square. It was not to be, though, as Mr. Richard Richardson, Marshall's master and friend, stepped

forward with his influence. He rallied friends and business associates who were there as a powerful group on the day of the whipping. They insisted that the constable should not draw blood nor even scratch the skin and Richardson stood by the old preacher to see that their demands were met. The execution turned into nothing more than a semblance.¹²

In spite of this and other struggles Marshall's constituents loved him and supported him. The church continued to grow. In 1826, First African began the first negro Sunday School program in North America. This effort was accomplished through the help of a Mr. Lowell Mason who was superintendent at the Independent Presbyterian Church.¹³

About this same time there was a radical group called Campbellites growing in the Wellsburg area of what is now West Virginia. This group evolved into the denomination that we know today as the Church of Christ. Alexander Campbell was their leader and he was charged a heretic by Baptists in 1816 when he preached a sermon entitled, "Sermon on the Law". In this sermon he declared that:

...the Christian dispensation was free of Old Testament law that was not reiterated in the New Testament."¹⁴

A Savannian, Mr. S. C. Dunning (1780-1858), was a follower of Campbell and was responsible for a congregation of Campbellites.¹⁵ Dunning and Andrew Marshall were among the first Georgians who subscribed to a new publication, The Millennial Harbringer, that Alexander Campbell began producing in 1830.¹⁶ The story is beginning to unfold now

of a major confrontation that will develop in the life of Andrew Marshall, his church family, and the community of Savannah.

There existed a Georgia law at that time that prohibited blacks from assembling in groups larger than seven unless they were supervised or sponsored by a white or whites. Savannah Baptist Church happened to be the sponsor for the First African Baptists. The Baptists opposed what would come to be known as the "Campbell and Dunning Doctrine".¹⁷ The stage is set for this confrontation that would develop when in 1832 Alexander Campbell came to Savannah. There he found the white churches closed to him but he was welcomed by Marshall to the pulpit at First African. For several months the church operated in a state of confusion and disorder. This situation deteriorated to the point that one Sunday evening the city officers had to be called in to disperse the rivals and some were even arrested and whipped!¹⁸

The unstable condition of the church climaxed when the Associational Meeting was held in Liberty County on November 9, 1832. Deacon Adam Johnson and Rev. Marshall were the delegates for First African but the Association refused to receive them.¹⁹ This was a shock to Johnson who was already in opposition to Marshall over the Campbell incident. The Association appointed a committee to investigate the situation existing at First African and on November 10, 1832 the following report was filed:

"The committee to whom was referred the consideration of the difficulty existing in the First African Church, Savannah, make their report.

Your committee after a serious consideration of the painful and difficult task assigned them, would present to your body the following resolutions, as the result of their consideration:

Resolved, that we approve highly of the recommendation of the council of ministers that was called VIA, That A. Marshall be silenced and we concur in the opinion that he be silenced indefinitely.

Resolved, that the First African Church, as a member of this Association, on account of its corrupt state, be considered as dissolved; and that measures be adopted to constitute a new church as a branch of the white Baptist church.

Resolved, That we advise our colored brethren in the country, now members of the African churches in Savannah, to take letters of dismission, and either unite themselves with neighboring churches of our faith and order or be constituted into separate churches.

The committee recommend the public expression of this body, extending their entire approbation of the Christian department of the Second African Church.

Resolved, That a copy of the above resolutions be transmitted to the mayor of the city of Savannah.

Signed,
Samuel S. Law,
Moderator

Oliver Stevens,²⁰
Clerk

Following this report, Deacon Johnson and Rev. Marshall rallied their opposing forces. The Savannah Baptist Church had recently moved into their new worship center and had vacated their old building on Franklin Square. Marshall purchased this facility with help from him prominent white friends and all but 155 members moved with him to the new facility leaving the old property to Deacon Johnson and his 154 followers.²¹ According to James Simms:

"The bold effort on his part gave him a great advantage over his opponents, and drew the people to him in means and numbers: and they met with him and prayed, if they could do nothing else; but he was careful to keep within the bounds of the law by having some friendly white person always present on the occasion of his meetings.²²

Marshall's church continued to be called First African Baptist Church and Deacon Johnson's group came to be known as the Third African Baptist Church.

In 1835 Marshall and First African Baptist re-applied to the Sunbury Association for membership. A decision was postponed for investigation but later their request was denied. In 1836 there was held a meeting between the two factions. The meeting was opened and Deacon Adam Johnson of Third African Baptist recited the charges against Marshall and First African Baptist:

... proclaiming from his pulpit the erroneous doctrines of Mr. Campbell, thereby creating a schism in the church and among the people since; that Mr. Marshall had denied that he had so preached from the pulpit, and that from said denial a question of veracity existed, which, as the representatives of this church, he and his brethren thought should be settled; that they had no malicious feeling against him, neither did they desire to hinder the good among his people that he was so capable of doing; that they appeared there simply in the defence of truth, and all they asked, on their part, was that Mr. Marshall would make confession that they had not misrepresented or wronged him.

Mr. Marshall, being called upon by the council to answer, rose with grave submission and, with his native eloquence confessed. He said that what Brother Adam and the other brethren had said about this matter was true, only with this difference, - that he did not say from his pulpit that he agreed with Mr. Alexander Campbell's doctrine, but that being favorably impressed from hearing him expound them, when he had examined the doctrines for himself, if he found them true according to Mr. Campbell's views of them, then he should join him;

but upon a more through examination of the scriptures, he saw no reason to change his faith in the doctrines as now held by his Baptist brethren.²⁴

Feelings were being mended and healing was underway.

In 1837, First African Baptist was reinstated to membership in the Sunbury Association after denying any belief in the doctrine of Alexander Campbell. Rev. Andrew Marshall and Deacon R. McNish represented her at this session and reported her membership at 1810 members.²⁵

Having led his flock through this tremendous storm, life must have settled down to some extent for Marshall. We must consider that in 1837 he had reached the age of seventy-five to eighty-two years old. The normal routine of preaching, visiting, and ministering would be quite a task for a man of his age. He had great influence throughout the plantations and counties around Savannah. He would often travel long distances to preach or conduct funerals. When he did speak in larger communities his services would be attended by large crowds. He would occasionally preach in Augusta, Macon, Milledgeville, and Charleston, and in far off places such as New Orleans.²⁶ It was not unusual for his services to be attended by the most prominent white people in the community. The Legislature of Georgia, in its entire body, even gave him a hearing once.²⁷

In the last years of his life, Marshall had a dream to build a new house of worship for his church family. The old building was of wood construction and by this time it had reached a dilapidated state. The city ordinances would

not allow another wood building to be built on their property, therefore significant funds would be required to build a stone structure. Looking back at Marshall's life and the many challenges that he faced is enough to understand why he confidently set out to face this new challenge. He had learned over the years that he had a most capable God and that the real challenge in life is to rely on God's strength and purpose and to avoid getting in the way of His work. Rev. Marshall led his people in laying the foundation for the structure which stands at the present site today. However, this must have drained the poor flock of their available funds since Marshall then made plans to travel north to solicit donations for his building.²⁸

The trip would last over a year and would be very stressful to this old soldier. His wife, Sarah, accompanied him and they also hoped to see physicians along the way who might help Andrew with his ailments.²⁹ Along the way he would preach in different churches and would share the needs that existed back home. Marshall travelled as far as New York and preached in several churches there. One Sunday afternoon he preached in the Presbyterian pulpit of a Rev. Dr. Preston. The "Baptist Recorder" reported it this way in the May 18, 1855 issue of the Frederick Douglas Paper in Rochester, New York:

"I came to church expecting to hear a wreck of a preacher - a negro preacher - I found in the pulpit a master in Israel. Age had not touched his faculties, his mind is vivacious, and its workings are as true and faithful as are the intellects of

men of thirty or forty years of age.... This noble preacher had more points of power in that hour than I have heard in any sermon for five years. I regard him as the most astonishing preacher I have ever listened, when his age, his social position, and his illiteracy are all considered. No pulpit in New York or Boston but would have been honored by such a sermon."³⁰

The trip wore on and sadly Marshall must have known that his body just could not endure such a schedule. He was also disappointed at the small amount of support that he was able to raise. He was rapidly declining and had been warned that he must return home at once.³¹ He travelled as far south as Richmond, Virginia where he was exhausted and sought shelter. There he was welcomed at the home of Rev. B. Manly Jr., President of the Richmond Female College.³² This rest would not strengthen Marshall and after a month long struggle the old preacher died on December 7, 1856.³³

The Rev. William J. Campbell, who had been supplying for Marshall back home was sent to Richmond to accompany the body back to Savannah.³⁴ On Sunday, December 14, 1856 he was laid to rest in Laurel Grove Cemetery South. The location of his tomb is on Broadway Street between Third and Fourth Avenues.³⁵ It is quite a sizeable structure and the large tomb also contains the remains of Andrew Bryan, Marshall's predecessor, and Henry Cunningham who was pastor of Second African Baptist Church.

The funeral was reported in the Daily Georgian on December 16, 1856 as follows:

"Long before the hour appointed for the services, an immense throng, without respect to color, or condition, collected in the church, the floor, aisles, galleries, and even steps and windows of which were densely packed. Hundreds unable to gain admittance, were assembled in front and around the Church, while the street was completely blocked up with vehicles of every description.

At the appointed hour the body was taken from the residence of the deceased to the Church, and placed in front of the altar. After prayer, singing, and the reading of appropriate lessons from the Scriptures, an eloquent and impressive discourse was preached by the Rev. Mr. Rambaut, formerly of the First Baptist Church, now on a visit to the city.

The services in the Church having been concluded, the body was returned to the hearse and the immense congregation formed in procession the deacons and other officers of the various Churches in front; next came the remaining of the deceased followed by the Colored Benevolent and Temperance Societies, and after them a long line of carriages, some fifty in number, and a magnitude of pedestrians. The procession was a most solemn and imposing spectacle, and attracted much attention as it passed through the city. It moved up West Broad Street and thence to Laurel Grove Cemetery, where the body was deposited in the family vault³⁶ with the usual ceremonies of the Baptist Church."

CHAPTER 4

THE MAN

Andrew Cox Marshall was obviously a man who gained the confidence and trust of those around him. He was a leader and was ambitious in a time when there was little hope for advancement among the black race.

Marshall was one of, if not, the most affluent and influential blacks in Savannah in the antebellum period.¹ He supported himself from his dray business and ministered to a large congregation made up mostly of slaves who could not financially support their pastor. In 1824 his property value was listed at \$8,400 which was the highest value assessed to property owned by any black and was also ranked higher than many successful whites.² When he died in 1856, Marshall owned four shares of stock in the Marine and Fire Insurance Bank of the State of Georgia; a dray business with numerous wagons and horses; a four-wheeled carriage; a lot in the village of Saint Gall; and his lot in Yamacraw containing a wooden building, a two-story stone building and a house.³

Andrew Marshall was also a father and husband. His first wife, as mentioned in Chapter 2, was sold away from him as a slave. Sometime thereafter he married Rachel who died on July 17, 1829.⁴ Sarah, his third wife, was

thirty-nine years younger than Marshall and became his wife shortly after Rachel's death. By his marriages, Marshall had twenty children but only George, the youngest, would outlive his father. I could locate definite records on only three of the children. Jeremiah was born in 1819 and died in 1842 or 1843. Joseph was born in 1821 and worked with his father in the dray business. In fact, Andrew, constructing his will in 1852, left the dray business to Joseph. Joseph, however died shortly after the will was written. The youngest son, George, was born in 1832 and further information concerning him could not be located.⁵ One story said that he lived his life as a bachelor.

Andrew Marshall had no education and it was by his own desire and ambition that he learned to read. His motto was, "Get wisdom, get knowledge, but with all they getting get understanding."⁶ The Bible was his constant companion and Dr. Gill's Commentaries was one of his main references.⁷ He believed in the Bible and in the words of Garfield Thomas:

"He believed the Bible to be the best interpreter of the Bible; hence, he always sought to make scripture explain scripture."

I would like to close by sharing Tustin's description of the man, Andrew Marshall:

"The bent and tone of Mr. Marshall's mind was of the old Calvinistic order. His clear intellect was equal to the best distinctions in theology; and though he was rather too fond of sometimes saying in public that he never had a day's learning in his life, yet he had much of the discipline in which every superior mind acquires and asserts for itself, by the very necessity and outgrowth of self-education; for every mind that is truly

educated, when we look at the last analysis, educates itself.

He owned a considerable number of books: and among those evidently the most used were Dr. Gill's Commentaries. In his treatment of a subject in some of his pulpit performances there was observable the grasp of a mind which would be deservedly called great. Very often indeed, he intermingled incidents of his personal experience, and then would seem to run into a style; but even these discursive qualities served to keep alive the attention of his simple flock. But a man who could make some of the high mental efforts which Andrew Marshall at times displayed, would be pronounced as fully equal to any subject which he would find occasion to meet, if allowed opportunity for preparation.

The tones of his voice seemed rather to make his preaching of the conversational order, while yet there was really unity of plan and a purpose, and a progress, in the whole deliverance. In his large house of worship, the soft tones of his voice would reach the farthest corner, and penetrate every ear. He never used notes in preaching; but his self-possession never failed him. His voice was so deep, sonorous and tender, that its capacity for the expression of pathos was unsurpassed. In his Scripture reading and in reciting hymns his power was always felt. His favorite hymns and selections of Scripture were sometimes pronounced with such effect that the most highly educated and discriminating person would never forget the impressions of such readings.

His appearance was commanding, though he was neither stout nor tall, compared with the average of well-formed men. His African skin and hair compensated by a face of intelligence superior to the limitations of his race. His hair was of the clearest white, and, though truly African, it rose in unwonted profusion, giving him the presence of a venerable patriarch. His teeth were sound and beautifully clear; his sight and hearing as good to the last as in middle life, and his lower limbs only began seriously to fail him on reaching his one hundredth year. In some of his glowing pulpit efforts his face and whole person were irradiated with intelligence, and one could not hear him at such times without feeling^g himself within the influence of a superior mind."

The thing that impresses me most about Andrew Marshall was that he lived his life with conviction. He strived to

make his life count for his Creator who most graciously sustained him. He spent his life serving those who were oppressed, needy, and lost. These are admirable characteristics which any of us would be proud to claim as our own.

NOTES

CHAPTER 1

1. J. P. Tustin, "Andrew Marshall - 1786-1856," Annals of the American Pulpit or Commemorative Notices of Distinguished American Clergymen of Various Denominations, ed. William B. Sprague (New York: Robert Carter and Brothers, 1860), 6:254.

2. Tombstone of Andrew Marshall, Laurel Grove Cemetery on Broadway Street between Third Avenue and Fourth Avenue, Savannah, Georgia.

3. Tustin, Annals of the American Pulpit, 6:251.

4. Ibid., 6:253.

5. Ibid., 6:253.

6. Federal Census of Chatham County Georgia, 1850: 324.

7. "Register of Free Persons of Color in Savannah, Georgia 1828-1835," Book 2 (Georgia Historical Society, Savannah, Georgia.

8. "Register of Free Persons of Color in Savannah, Georgia 1837-1849," Book 4.

CHAPTER 2

1. Tustin, Annals of the American Pulpit, 6:254.

2. Ibid.

3. Ibid.

4. Ibid.

5. Ibid.

6. Ibid.

7. Whittington B. Johnson, "Andrew C. Marshall: A Black Religious Leader of Antebellum Savannah." Georgia Historical Quarterly 2 (Summer 1985): 177

8. Tustin, Annals of the American Pulpit, 6:254

9. Ibid.

10. Ibid

11. Ibid.

12. Ibid., 6:255

13. Ibid.

14. Edgar Garfield Thomas, The First African Baptist Church of North America. (Savannah, Georgia: By the Author, 1925), 14.

15. E. K. Love, History of the First African Baptist Church from Its Organization. (Savannah, Georgia: Savannah Morning News Print, 1888), 38.

16. Johnson, Georgia Historical Quarterly, 178.

17. Thomas, The First African Baptist Church, 17.

18. Ibid., 74.

19. James M. Simms, The First Colored Baptist Church in North America. (Philadelphia: J. B. Lippincott Co., 1888; reprint, New York: Negro Universities Press, 1969), 66.

20. Johnson, Georgia Historical Quarterly, 178.

21. Superior Court Records Room of the Chatham County Courthouse. Savannah, Georgia. Book X, 551.

22. Tustin, Annals of the American Pulpit, 6:256

23. Ibid.

CHAPTER 3

1. Thomas, The First African Baptist Church, 44.

2. Simms, The First Colored Baptist Church, 67-68.

3. Thomas, The First African Baptist Church, 44.

4. Love, History of the First African Baptist Church,

40.

5. Johnson, Georgia Historical Quarterly, 179.
6. Simms, The First Colored Baptist Church, 76.
7. Ibid., 77.
8. Ibid., 78.
9. Ibid., 79.
10. Ibid., 78-93.
11. Ibid., 82.
12. Tustin, Annals of the American Pulpit, 6:259.
13. Thomas, The First African Baptist Church, 47.
14. J. Edward Moseley, Disciples of Christ In Georgia, (St. Louis, Missouri: The Bethany Press, 1954), 52.
15. Ibid., 64
16. Ibid., 76.
17. Gordon B. Smith, "Notes of Gordon B. Smith." Georgia Historical Society, Savannah, Georgia.
18. Simms, The First Colored Baptist Church, 94.
19. Thomas, The First African Baptist Church, 50.
20. Simms, The First Colored Baptist Church, 95. (This information was extracted from the "Minutes of the Sunbury Association in 1832" in paragraphs 24-27 on page 6.)
21. Moseley, Disciples of Christ, 79.
22. Simms, The First Colored Baptist Church, 98.
23. Moseley, Disciples of Christ, 80.
24. Simms, The First Colored Baptist Church, 119-120.
25. Thomas, The First African Baptist Church, 73.
26. Tustin, Annals of the American Pulpit, 6:257.
27. Ibid.
28. Thomas, The First African Baptist Church, 74.

29. Tustin, Annals of the American Pulpit, 6:261.
30. "Baptist Recorder", Frederick Douglas Paper, (Rochester, New York: May 18, 1855), page 4, column 4.
31. Tustin, Annals of the American Pulpit, 6:261.
32. Ibid.
33. Tombstone of Andrew Marshall.
34. Thomas, The First African Baptist Church, 75.
35. Tombstone of Andrew Marshall
36. "Funeral of Andrew Marshall", The Daily Georgian. December 16, 1856, page 1, column 2.

CHAPTER 4

1. Whittington B. Johnson, "Free Blacks in Antebellum Savannah: An Economic Profile." Georgia Historical Quarterly 4 (Winter 1980): 424.
2. Ibid.
3. "Will of Andrew Marshall - 1857." File M-359, Probate Court Records Office, Chatham County Courthouse (Savannah, Georgia), 130-31.
4. Tomb of Andrew Marshall
5. "Register of Free Persons of Color in Savannah, Georgia 1828-1835," Book 2.
6. Simms, The First Colored Baptist Church, 80.
7. Ibid.
8. Thomas, The First African Baptist Church, 74.

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