In 1798 James O'Kelly published The Author's Apology for Protesting Against the Methodist Episcopal Government. It was a searing, public manifesto against his former boss, Francis Asbury. O'Kelly joined a Methodist Society around 1775 and Francis Asbury assigned him to the affluent Tidewater region of southern Virginia. O'Kelly was quickly given the office of supervising Elder over circuits in Virginia and North Carolina. He is best known, however, for what scholars call "the O'Kelly Schism," his break from Methodism and Francis Asbury's nearly tyrannical rule over the new denomination, in 1792. In 1794 O'Kelly started the Republican Methodists and many of his followers initially joined his new denomination. By the mid-1790s, however, the Republican Methodists were floundering under O'Kelly's leadership and many of his adherents returned to Asbury's Methodism. It was in this climate that O'Kelly published his Apology. (1)

Past treatments of this tumultuous episode in early Methodist history focused on the denominational politics, personality traits, and evangelistic fallout of the schism. On the surface, blame for the tear in the newly woven American Methodist fabric rests mostly on O'Kelly's ferocious ambition and feisty temper, and partly on Asbury's dictatorial Anglican proclivities. The schism, however, was the inevitable product of the collision of two entirely different languages: O'Kelly's fierce, patriotic, and decidedly American republicanism and Asbury's apolitical Wesleyan and Anglican, and therefore British, brogue. This language barrier culminated in the schism that initially drew thousands of Methodists to O'Kelly's new denomination in southern Virginia and the piedmont of North Carolina. (2)

Some scholars of Methodism assert that early American Methodism was devoid of politics. Darius Salter's assessment is typical: "To understand the Methodists' feud with James O'Kelly within any type of systemic context, cultural or political, was entirely beyond Asbury's comprehension." Asbury may have been oblivious, but a denomination arising out of the new republic cannot be unaffected by the politics of the times. The political arena of the early republic was rife with contention and intrigue. The rise of federalism evoked a heated response from republicans and the battle between the two camps permeated the news and gossip of the 1790s. Thus, Dee E. Andrews more realistically notes that "Maintaining the separation of churches and government proved more difficult than enlightened thinkers or their Methodist allies had hoped." (3)

While modern scholars often allude to O'Kelly's republicanism, Asbury's federalist tendencies are rarely explored. When compared to the greater political intrigues of their day, the feud between James O'Kelly and Francis Asbury simply becomes a microcosm of the battles between the Republicans and the Federalists in the 1790s. This paper reexamines the O'Kelly Schism from the perspective of the political battles of the 1790s and asserts that the schism is best understood within this cultural dynamic, not within denominational politics.

Previous explorations of the events leading up to the O'Kelly Schism examined a series of exchanges published from 1798-1802, nearly a decade removed from the beginnings of O'Kelly's clash with Asbury's authority. In 1798 O'Kelly, using the...
Implication of Federalism in ‘Federal’ Related Political Institutions: A Conceptual Analysis » in Perspectives on federalism, volume 8, issue 3, 2016, E45-68. Bhattacharyya Harihar, Hausing Kham Khan Suan, Mukherjee Jhumpa. Referees of Republicanism: How the Guarantee Clause Can Address State Political Lockup » in New York University Law Review, volume 91, issue 5, 2016, 1418-1456. James Y. Xi. Robertson James. Imagining the Balkans as a Space of Revolution: The Federalist Vision of Serbian Socialism, 1870–1914 » in East European Politics and Societies, vol. 31, n. 2, May, Special Section "From the Iron Curtain to the Schengen Area", 2017, 402–425. Stradella Elettra. Religion and Politics. The relation between religion and politics continues to be an important theme in political philosophy, despite the emergent consensus (both among political theorists and in practical political contexts, such as the United Nations) on the right to freedom of conscience and on the need for some sort of separation between church and state. One reason for the importance of this topic is that religions often make strong claims on people’s allegiance, and universal religions make these claims on all people, rather than just a particular community. For example, Islam has tradit Francis Asbury (August 20 or 21, 1745 – March 31, 1816) was one of the first two bishops of the Methodist Episcopal Church in the United States. During his 45 years in the colonies and the newly independent United States, he devoted his life to ministry, traveling on horseback and by carriage thousands of miles to those living on the frontier. Asbury spread Methodism in British colonial America as part of the Second Great Awakening. He also founded several schools during his lifetime, although his own * O'Kelly withdrew and broke away from the Bishop Francis Asbury and the Methodist Episcopal Church in 1792 (2:9, 6:5.1). * As stated on page 15 of the 1982 issue of the Circuit Rider, "O'Kelly's conflicts were caused by the denomination's evolving hierarchy. He objected to the rise of the episcopacy within Asbury's domination of the Council and the new bishops' assumption of absolute power to appoint clergy to changes. O'Kelly followed the democratic and anti-Anglican trends of the new nation after its revolution: Methodism was moving in the opposite di Religion and Conflict. By Eric Brahm. November 2005. However, the relationship between religion and conflict is, in fact, a complex one. Religiously-motivated peace builders have played important roles in addressing many conflicts around the world. This aspect of religion and conflict is discussed in the parallel essay on religion and peace. This essay considers some of the means through which religion can be a source of conflict. Religion and Conflict. Although not necessarily so, there are some aspects of religion that make it susceptible to being a latent source of conflict. All religions have their accepted dogma, or articles of belief, that