AN APPEAL FOR NEGRO BISHOPS, BUT NO SEPARATION

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649397884

An Appeal for Negro Bishops, But No Separation by J. W. E. Bowen

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd. Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

J. W. E. BOWEN

AN APPEAL FOR NEGRO BISHOPS, BUT NO SEPARATION

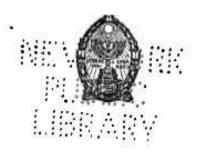


An Appeal for Negro Bishops, But No Separation

BY

J. W. E. BOWEN, Ph.D., D.D.

Professor of Historical Theology and Biblical Literature, Gammon Theological Seminary



NEW YORK: BATON & MAINS CINCINNATI: JENNINGS & GRAHAM MY WIFE AND CHILDREN, WHO HAVE BEEN MY CONSTANT SOURCE OF JOY AND INSPIRATION IN ALL MY WORK FOR THE UPLIFT OF THE RACE, AND WHO DESIRE FOR THEMSELVES AND THE RACE THE LARGEST POSSIBILITIES IN CHURCH AND STATE, THAT THEY MAY SHARE WITH ALL OF GOD'S CHILDREN THE RICH FRUITAGE AND THE FULL TITLE TO ALL THAT BELONGS TO MAN WITHOUT REGARD TO COLOR, THIS LITTLE VOLUME IS AFFECTIONATELY DEDICATED BY THE AUTHOR

PUBLISHERS' NOTE

This little book of Dr. Bowen we publish on the same basis as that which decided our publication of the book by Dr. Shaw entitled "Should the Negroes of the Methodist Episcopal Church be Set Apart in a Church by Themselves?" These authors respectively represent views of an opposing character, but each forcibly presents his side of the question, and both have a right to be heard.

EATON & MAINS.



FOREWORD

96

THE appeal of the Negro to the Methodist Episcopal Church is purely an impersonal one. It is not an ambitious contention for honor of office. Our plea for recognition and for opportunity for service is another phase of that constant struggle from which we are never free, looking toward the fixing of a status of the Negro among men. There is a vast difference between the cry of children and the pleading of men. One may be a frettish whine, the other a petition of men who are conscious of their strength and realize their potentiality for service. Our emancipation is only begun. We have more than justified the expectations of Lincoln. The step proposed by the author in this book is not a long one. It is a conservative step compared with the advancement given the Negro under the guidance of the great emancipator. But

the step for which we now plead is but another in our racial development. We have reduced our illiteracy to almost one third. We have accumulated property amounting to hundreds of millions of dollars. We have constructed a family and Church life. Our contention at this time is simply a part of the scheme for the larger emancipation of a people, and it is related not merely to a segment of the Negro race that is within the Church, but it concerns the entire ten millions of the race in this country and other multiplied millions on their native soil.

If office per se were the desire on the part of those who agitate recognition, offices could be secured by pulling the entire Negro membership out from the Methodist Episcopal Church. In that case we would have an organization all our own. Those who have desired us to go have intimated, even promised, that the Church would subsidize the new organization, help to sustain its schools, and grant us our pro rata of the Book Concern capital. With this proposition before us it seems

clear that if the contention of our colored membership were based upon a selfish desire for office, they would pursue a different course than they are now pursuing. Reckoning on a basis of other Negro denominations in a separate organization, we would have five to seven bishops, with a full corps of general officers, to say nothing of positions in the schools that would necessarily and logically follow in the separation.

It is not office for office' sake that is the motive for our contention. We would have an adjustment which will make more efficient our present relation to the Church. Our contact with the Church we would preserve; but we would have recognition, among other reasons, as a substantial reply to the propaganda waged by our opposers, and as a testimonial to our advancement during the past fifty years. Our history of freedom may be disappointing to some, nevertheless we are bold to say that our record is not one of complete failure. Bishop E. E. Hoss, of the Methodist Episcopal Church,