

Sketches of Descendants Worthy Special Mention

In the Lowing family, as with all other families, there have been a few outstanding characters, (figures, or personalities) who have attained an eminence calling for especial mention. Among these are those born in the "Lowing Family Proper," "Descendants From Marriage Unions," and those "Married in From Outside."

LOWING FAMILY PROPER.—James (the first one of that name; see biography page 36) settled and made a home at East Gainesville, N. Y. During his life he gave monetary aid to each brother and sister—eight in all. He was a pillar in his home church and at death bequeathed \$200 as a nucleus for a pastor's annuity. He was a standby in local society—paid his share of the taxes, bore his share of the burden incumbent on ministering to the poor and needy, shirked no official or political duty in township, county or State. At his death he bequeathed a definite sum in cash to his brothers and sisters, and to nieces and nephews to whom he felt he owed personal recognition.

JOHN E. LOWING.—Was the first son and the second child born to Stephen and Hannah Cobb Lowing. He was born in East Gainesville, N. Y., April 7, 1822, and died in the same place June 12, 1885. He lived for years on the farm purchased from and cleared and made fit for habitation by his uncle, James Lowing.

John E. Lowing was educated in the public schools, and took his post-graduate degrees in the business activities of life. He proved a business man of marked ability, and was a most estimable citizen and a kind neighbor. While always a successful farmer, he in middle life purchased sheep and cattle for the New York market, shipped wheat and barley for many years, and mated and conditioned fine driving horses for the swell outfits of Broadway in the day when the horse was king.

He was one man in a thousand. Tall and lithe, with a keen eye and a clear conscience, he lived his life from day to day as if it were a complete span of his existence. He made a financial success of life; and still his purse was always open to the needs of his church, his party, and to society in general—with a thought always for those pressing personal needs which he felt were not

likely to appeal successfully to his neighbors. Never forgetting in the meantime to help his relatives and near friends. He was twice elected to the Legislature in his home State and served his constituency with credit. In that body it was not so much what he accomplished personally in law enactment as in what he helped to kill that promised injury to his State and Nation as a whole. He stood in the forerank of the men of healthful christianity in the Castile Presbyterian Church, his home organization.

In 1878 he was chosen to represent Wyoming County, his home district, in the New York Legislature. Later—again in 1885—he was a second time "called to duty" in that body by a constituency that desired an honest representative. In politics he was always a Republican. He was for years Justice of the Peace in his township, served as township supervisor four terms, and was a member of the board of directors of the Rochester & Pine Creek Ry., until this property was absorbed by one of the larger companies.

It was on his farm that the big salt strike near Buffalo created such a furor some thirty years ago.

He was married March 31, 1846, to Emily F. Brown, and to this union was born three sons—Albert H., James W. and Charles. The father, mother and three sons are now all dead; the widows of James and Charles survive. A daughter survives Albert H., a widow and three children survive the son of James W.—the son being named after his grandfather.

HENRY DYER LOWING.—Born at East Gainesville, N. Y., May 29, 1827, moved to Crawford county, Pa., at age of 6 years, educated in common school with three years at Kingsville, Ohio, academy. As a young man he taught school at Springboro, Pa., for five years. Studied law for 18 months in Meadville, Pa., was made professor of mathematics at Randolph Academy, Randolph, N. Y., and after his first year was chosen assistant principal of the Academy, teaching for three years.

While teaching at Randolph he was chosen as supply for the Congregational church at Napoli, four miles from Randolph. Later he was made pastor of the Napoli church, gave up teach-

Frank C. Lowing, History and Genealogy of the Lowing Family
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ing at Randolph and moved his family to Napoli; served the church there for seven years—until he enlisted Sept. 23, 1862, as chaplain for the Civil War, going as a member of the 154th N. Y. Volunteer Infantry. After serving the army for 18 months he was honorably discharged account of failing health.

As pastor he served the Congregational church at Pierpont, Ohio, from 1854-6, 1865 and 1866, and 1874-93; served the Napoli church from 1856-62; Conneaut Center church 1865-69 and 1873-94; Andover, Ohio, church 1867-68; Neosho, Mo., church 1869-73. At Neosho, Mo., he was the building pastor for their first edifice; at Conneaut Center he was the building pastor for the second, or present edifice. He was ordained in 1858.

The outstanding incident in his life work (perhaps) is in the movement for Drury College, founded at Springfield, Mo., while pastor of the church at Neosho. At the time there was but one Congregational college in that large State, and situate in the extreme eastern part of the Commonwealth. Rev. Lowing believed in the need for another college, located in the western part of the State. At the State Conference of his denomination in 1871 he advocated such an institution and asked that the Conference go on record as endorsing such a move. But the friends of the college in the eastern part of the State set up a hue and cry against the move, declaring there was not room for a second college and regardless of the impracticability for young men and women in western Missouri to attend the eastern school voted down the proposition.

During the next year Rev. Lowing kept up a barrage of letters to friends and acquaintances in his effort to convince Congregational pastors over the State of this need and at the 1872 Conference that body endorsed the movement and provided for a friendly contest between Neosho, Carthage and Springfield. The city raising the most money within the year, for college purposes, was to be declared the victor and voted the college.

Neosho raised \$28,500 and 250 acres of land for a site abutting the city limits of Neosho on the west. Carthage raised something over \$24,000. Springfield fell down and had a lamentable showing to make at the Conference. Rev. Harwood

was the pastor at Springfield, and an assistant in the mission work of the Southwest.

It was the custom of the Congregational Home Mission Society to send young theological students studying at Yale and Harvard into the western mission fields for their summer vacation for supply service. These men came under the direction of Rev. Harwood. In the contest for the college it had been agreed that each resident pastor should have a vote in the local Conference to be held at Springfield, that was to determine the winner. Then each stated church was to send two delegates, each of whom was to have a half vote in determining who was the winner. That gave each church with a pastor two votes and a church without a pastor one full vote.

Quite a number of weak churches in the Southwest at that time could not support a pastor, and had no stated supply. So Rev. Harwood, knowing Springfield had not in reality raised ten thousand dollars, and was beaten by both Neosho and Carthage, evolved a scheme to cheat the real winner in the contest and give the college to Springfield. To do this he put into these churches without pastors a summer supply and required that these churches elect delegates to the Conference, with powers to vote on the college site; then these appointees of Harwood, whom he made to believe that they were under obligation to him, were to vote these men in the Conference for Springfield despite the fact that Springfield's showing was puerile. There were some 7 or 8 of these supplies with a full vote, but with no right to vote, who voting under Harwood's dictation gave Springfield the college by one-half a vote.

So unchristian—so villainous—was this scheme, and forced across with such high-handed brutality, that the spirit of the Neosho and Carthage congregations were years in recovering from the blow. All over the Southwest the newspapers roasted Harwood, called him worse than Ananias or Judas, advocated a coat of tar and feathers, and rubbed it in so hard that he finally did admit his unfairness and express a wish that he had the power to undo the evil.

Every dollar subscribed in Neosho and Carthage was a bona



Third Row—Hazel Lowing, May (Lowing) Potter, H. S. Lowing, Mrs. H. S. Lowing, Sam W. Lowing, Mrs. Sam W. Lowing, Katherine Lowing, Jennie (Lowing) Von Bockern
Second Row—C. M. Potter, Rev. H. D. Lowing, Mrs. H. D. Lowing, Frank C. Lowing.
First Row—Esther Von Bockern, Frederick Z. Lowing, Harold D. Lowing, Frances Irene Lowing, Evadna Von Bockern.

vide and collectable subscription, and would have paid one hundred cents on the dollar. But when the moneys in Springfield were collected less than \$5000 was ever paid into the college fund from the original subscriptions. Harwood went so far as to report a \$25,000 subscription from a man named Drury, contingent on the college coming to Springfield. Later Drury repudiated both the subscription and the expressed preference. But Harwood so dominated matters that the college was called after Drury, and with dint of coaxing and cajollery he finally did give the college \$2800, a very large discount from \$25,000. And be it said to Mr. Drury's credit, that he had never pledged a penny, and when importuned had simply said that if the college were named after him he would "do something, but was not anxious for the honor." And by constant nagging on the part of Harwood and friends Mr. Drury did make a second bequest to the school, but not as a part of the original gift.

Harwood tried to take all the credit for the college, when in fact he had opposed and voted against it at its first discussion in the Conference, and during the year that Rev. Lowing was campaigning for the school had stood in direct opposition to the project and had talked against it. The school owes its foundation to Rev. Lowing, and the fact that it was located at Springfield instead of Neosho was the result of chicanery.

The Southern Methodists gave recognition of the part which they recognized Rev. Lowing had played in the securing of the new college. That denomination had a small school in one of the small towns near Neosho, but it was not growing as the patrons desired. Noting the fact that there had been much interest in a school for Neosho the managers of this school decided to capitalize the sentiment for their own school. So a site for a school was purchased in the heart of the village of Neosho and a decision made to move the school. After this work had been accomplished Rev. Lowing was approached with a proposition for him to work with the officers of this school. He was offered the active presidency of the school for a period of ten years, with the proviso that if in the meantime he decided to transfer his allegiance from the Congregational to the Southern Methodists he would be

made president in fact. They could not make him president in fact unless he were affiliated with their denomination. But despite the fact that the old sore rankled in his breast he did not feel that he could interfere with the Springfield school and so declined the invitation.

It was at this point that the old Southern stock amongst the Neosho citizenship voiced its confidence in Rev. Lowing. The school board was composed of three Democrats (southerners) and three Republicans (northerners). In an effort to choose a school superintendent—to have supervision of the eight other teachers and schools—these six men were deadlocked, and had been for some weeks. As the date for school opening drew nigh there was considerable animosity displayed at the semi-monthly meetings of the board. Finally, at the end of something like the sixtieth ballot, with its tie vote, one of the northern members jumped up and declared, "Why, you Southerners wouldn't vote for a northern man under any circumstances; its a southern man or nothing, and you don't show us a southern man whom you yourselves really want."

At this a Southern member got up and said that it was not true that the Democrats would not vote for a Northerner, that there was a Northerner in the community for whom the Southerners would vote unanimously, if he could be induced to serve. When asked the name of the man the spokesman for the three Democrats at once replied, "Parson Lowing." But when approached on the matter the next day Rev. Lowing could not bring himself to take the position although he was given to understand he need not give up his work in the church but simply add the school work to his present duties. Completely disgusted with the fiasco of the college contest Rev. Lowing had set his face toward the North and did not rest until he had moved his family back to the old homestead in Pennsylvania.

The return journey to Pennsylvania was made in the spring of 1873, where Rev. Lowing settled down to a life on the farm with preaching at Conneaut Center, and Pierpont, O., which charges he continued in until he could not longer carry the burden of the pastorate.

In 1878 he was induced to make the race for the Pennsylvania Legislature, which he did; he was elected, re-elected in 1880 and served through the sessions of 1879 and 1881, as also in the called sessions of the years following the regular sessions. Later he made the run for the Republican nomination for Congress three times but was never chosen as party standard bearer for the office.

In 1881 he became associated with his son Frank C. in the Linesville Herald, and later with his son Sam W. Under both regimes he contributed to the editorial columns of the paper and through many years of his last sojourn in Pennsylvania was a central figure in the politics of the Republican party.

In the controversy between the gold and silver factions of the Republican party he sided with the silver men and went so far as to vote for Wm. Jennings Bryan in 1896. From that time on he was known as a silver man and in his later efforts to secure the Republican Congressional nomination of the Republican party this fact was used against him in each of the campaigns.

Rev. Lowing was not what may be denominated as hide-bound in religion, politics or temperance. In religion he was a Congregationalist, and as a young man he made a hard and disagreeable fight for that denomination at Napoli, N. Y. This was in the late fifties when the Congregationalists lost so many of their edifices—churches, schools and parsonages to the Unitarians. A New York judge decided that as the Congregational church body had no definite creed (which it had not up to that decision) a majority of the membership in churches governed by the members, or by a majority of the congregation where the church was "congregationally" governed, could by vote change from that denomination to affiliation with any other denomination the members so voting saw fit. In this way the Congregationalists lost nearly half of their edifices, and the Unitarians became possessors of the edifices so lost to the Congregationalists.

During the hot discussion of these vascilating (?) days a congregational meeting was called by the pastor of the Napoli church; and as he was a convert to Unitarianism he asked that the church as a body transfer its allegiance and property to

Unitarianism. The congregation so voted, and by a fair working majority. But in this case the church property—both church and parsonage—was held in trust for the Congregational body by the three trustees. And these three men remained loyal to the old order and refused to yield possession of the church property. The minister threatened and cajoled, but without results. Then he and the "new trustees" took the matter into court, and were there defeated. The new congregation was locked out from both properties—the minister being evicted from the parsonage—and there was a merry war of it.

It was at this time that Rev. Lowing was chosen pastor of the disrupted church. While he was loyal to the old Congregationalists he put an end to antagonism of those who had left the church and within his ministry saw about half of those who had voted to go to the Unitarians come back to the parent church and renew their affiliations.

So bitter was the court decision to the Unitarian minister and part of his flock that organized persecution was attempted against Rev. Lowing and his family, and the little Lowings were set upon at school, on the streets, and in the stores by children much older than they in an effort to drive Rev. Lowing from the work and his family from the town. But within a few months the Unitarian minister found himself without financial support and he left town and his followers without a leader ceased their persecutions.

In politics Rev. Lowing was first a Whig, but with the swallowing up of that party by the new Republican organization he espoused the cause of Republicanism. He died in this faith but in his late years he often cast his ballot for "the man" on nearly half the ticket. He voted for Horace Greely in 1872 and Bryan in 1896—two Presidential votes for Democrats.

Naturally, as a minister, he was a temperance man. But in this he advocated "temperance" in fact rather than in name. When Prohibitionists living around Conneautville had a "goody-goody" spasm along in the early 70's the Legislature gave that village and Springboro a special law providing that at no time should a liquor license be granted to a dealer in either village.

Later the temperance people of Pennsylvania, pretty generally, decided that they wanted a law, applicable to the whole State, permitting each community to determine, by vote, whether or not it wished licensed sale in its own community. This plank was in the platform on which Rev. Lowing ran for the Legislature the first time. So a bill was brought before the House, and had his support, looking to that end. Also there was a bill before the House for the repeal of the special legislation shutting Conneautville and Springboro off from such privilege. Believing in the local option bill, which had been endorsed by his own constituents, Rev. Lowing supported it as also the measure putting Conneautville and Springboro in a position similar to other villages of their class. Rabid temperance people commended Rev. Lowing for his vote on the local option measure, but chided him for his consistency in voting to repeal an antithetical measure. In other words, the rabids wanted one thing in one hand and another in the second hand, and asked that their representative in the Legislature be as hide-bound and inconsistent as themselves. But Rev. Lowing stood on the platform these people had helped to make and winked them into association with Belzebub.

The two years he served in the Civil War were active years with the Northern Army. Rev. Lowing saw service in the battles of Chancellorsville, Gettysburg and Mission Ridge, and was on the outskirts of one of the wings in the Battle of Bull's Run.

When a lad living with his Uncle James and Aunt Polly in Gainesville, N. Y., Henry Dyer was a pet of Aunt Polly, and as near as it were possible to be a pet of Uncle Jim—that stern old Scotchman who believed in hewing to the line and letting the chips fall as they might. At sixteen Henry Dyer and his Uncle fell out over the wearing of a tie—which proved unsatisfactory to Henry D. In the controversy Uncle Jim said Henry could wear the tie or suffer the consequences. Henry retorted that if he must wear the tie to keep the peace he would go home to Western Pennsylvania. "Home it is," Uncle Jim said, and Henry "hoofed" it all the way—160 miles. Later Henry discovered that the Gainesville farm owned by Uncle Jim had been willed to him, and that Uncle James later changed this will and left Henry

nary a red cent. John, an older brother, was practically given the farm some twenty years later, and when salt was discovered on it its sale made John wealthy.

Rev. Lowing was married to Nancy Jane Pierce, to whom were born seven children, May C., Frank C., Carrie B., an infant son who lived but three weeks, Henry S., Samuel W. and Sarah Jane. When first married the young people lived for a short time on the home farm in Conneaut township, then moved to Pierpont, Ohio, for two years, from there to Randolph, N.Y., then to Napoli, N.Y., from there to the store at Center Road, then to the old farm for four years, then to Neosho, Mo., for four and back to the old farm at which home Rev. Lowing died and from where he was buried in the Conneaut Center cemetery.

Nancy J. (Pierce) Lowing had three sisters and one brother, Sarah Ann, the elder, married Harvey Scriber and died in St. Louis at the age of 94 years; Clarissa and Mary, who in turn married Pliny Thayer and who died in early womanhood, each leaving a son; and Lucius V., who reared a family of five and died in the late 90's in Florida.

Her mother was a Vosberg, of good old Holland Dutch stock; a brother, David Vosberg, lived on a farm directly west of Penn Line, Pa. Her father was Lucius Picere, of Monroe Center, Ohio, came from Bridgeport, Conn., and died in Conneaut in 1874 at age of 83 years.

HOLDEN C. LOWING—He was the fourth child born to Isaac Lowing and Lavina Lampman Lowing; born March 19, 1821, in East Bloomfield, N. Y., moving to Georgetown, Mich., with his parents, when 13 years of age. A few years later he purchased a piece of timber land and proceeded to clear it for a home.

In later life there were two characteristics relative to this home—on it was one of the first planted and most productive with largest fruit variety of apple orchards in Southern Michigan, and also one of the finest producing maple groves.

Some time during life he filled nearly all the local offices in his township, was member of the school board, was for years postmaster. He was, too, one of the most active in the Grange movement and was the first Master in the local organization.