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THE FIRST BRIAR CREEK HOME (PUNNINGTON STONE HOUSE.)
 BRIAR CREEK STONE CHURCH.
 EARLY HOME OF BISHOP BOWMAN.

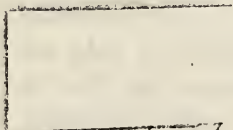
THE
BOWMAN FAMILY

A HISTORICAL AND MEMORIAL VOLUME

FROM THE

EARLIEST TRADITIONS TO THE PRESENT TIME

1886



Snadtrack Laycock Bowman

HARRISBURG, PA.:
PUBLISHING DEPARTMENT M. E. BOOK ROOMS,
THOMAS S. WILCOX, SUPERINTENDENT

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P R E F A C E.

THE history of the Bowmans, so far as herein written, is a private volume intended for private circulation within the family. It is the first attempt ever made to gather up and reduce to form the historical traditions related to our ancestors, for permanent preservation by their descendants. In the nature of the case it is not, and could not be, a complete history of the family; but it contains about all that is known of our forefathers, while it necessarily omits much that might be said as related to the generation just passed away.

The original scheme of the work was to present a sketch of father and mother exclusively; but in putting the plan in execution, it was found impracticable to do so with any measure of satisfaction without at least a reference to their brothers and sisters with whom their lives were so largely identified. The earthly record of every one of these had been concluded when father died; they had all been persons of prominence where they resided; and the character of each had been such as deserved an honorable and honoring mention in these pages. To do that was a work of love; to do more than that generally was not warrantable under the circumstances. In most cases, however, the materials fur-

nished by other branches of the family were either too scanty for enlargement, or were mostly inappropriate to the purpose of this volume. Moreover, it must be obvious to every thoughtful mind, that a mere contribution to a general family history such as this, limited to the lines of our own single branch, could not possibly furnish on its pages, a just representation of the character and worth to be found in all the other related branches.

As already intimated, this work was designed to be a Memorial Volume of our own ancestry, in the first instance; and whatever is herein contained respecting their lineal descendants still living, was an after-thought, suggested by the rapid passing away of this generation. Among the several other family branches are many who to our thought bear beautiful and noble characters,—men of intellect and women of loveliness, united by marriage to those of fine social standing and of even prominence in society,—for whom we all cherish much more than ordinary admiration and affection, who yet from necessity are herein barely named. There are the Gearharts, including the Browns and the Torrences and their descendants; the Laycocks, including the Haughawouts and the Gearharts again, with their children,—many conspicuous in the church, and all worthy of a place in a family history. There, too, are the correlate branches of the name Bowman, east and west of the mountains, who are only mentioned here. Uncle Wesley Bowman's life,—a local preacher in our church, possessing a character for ability and affability cordially appreciated by

those who knew him best, the father of Anna Bowman Weaver and other children—would of itself furnish a most entertaining volume. It is to be wished that some one among them will trace the story of the lives that have been lived in the other family branches.

Presumably it would be expected by all parties that considerable fullness would necessarily be accorded Uncle John Bowman and his children, because of the relations of the two families in the partnership of business, their associations and intimacies arising therefrom, and the universal interest and affection entertained for them by all the other branches of the family. Uncle John Bowman's prominence in the church and community where he lived, and in the Commonwealth which he served as a Legislator—the only Whig ever elected from the section in which he resided—as well as the high position attained before the country by his son Thomas, who is and has been so conspicuously related to several of our best educational institutions, and now is senior Bishop of the Methodist Episcopal Church, are facts which more than justify the fullness accorded that branch in this history of the family.

The method of the story herein told is the simple one of the individual biography begun and carried forward to the end, rather than that of grouping persons related to a circle and presenting them by periods. But the mode here adopted necessitates a frequent overlapping of dates, in the case of those who are near the same age, which explains the not unfrequent recurrence of the chronological data placed at the head of the several pages.

It should be stated at this point that the entire responsibility for the writing of this sketch-book down to the period which closes mother's life, rests with her son, S. L. Bowman, who was chosen by father's executors to do this work, as a tribute of honor to the parents. To him it has been a duty of great and grateful tenderness. The remaining contents of the book were written by the members of the family whose names are indicated by the initials affixed to the several papers.

The family is one of the oldest in the State, and the narratives herein given involve centuries of antecedent traditions, many of which though strictly historical, have never before been reduced to writing. The story is sketched as briefly as possible for the information and satisfaction of the relatives and friends who may feel an appreciative interest in the perusal of the work. It is dedicated to those whom we love.—[S. L. B.]

DE PAUW UNIVERSITY,

Greencastle, Ind., Dec., 1885.

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BOWMAN COAT OF ARMS.

"LONDON, 16 November, 1872.

The Armorial Bearings of the Family of Bowman as taken from an ancient seal in the possession of the Family, are as follows :

Arms. Or a tree eradicated proper.

Crest issuant from a wreath of his colors, a knight in Armor proper habited per pale purpure and azure, bearing in his hand over the dexter shoulder a tree as in the Arms.

The shield is surmounted by the helmet of the degree of nobility, and the lambrequin or mantle Or and Vert.

G. H. BISHOP,

Herald Painters to her Majesty,

2 Goddliman street, Doctor's Commons, E. C."



McINTOSH

McINTOSH COAT OF ARMS.



BOWMAN

BOWMAN COAT OF ARMS.

MCINTOSH COAT OF ARMS.

"The first of the family of McIntosh is said to have been a younger son of Duncan M'Duff, third earl of the Fife, who accompanied King Malcom IV in his expedition for suppressing the rebels in Murry-Land, and for his good services was rewarded with many lands in the North, and was commonly called Mackintoshiech vic dwish; that is to say Thane M'Duff his Son, from which the name of M'Intosh became a surname to his posterity. One of this family about the year 1292 married the Daughter and Heiress of a Branch of the Clan-chattons and with her got some lands in Lochguhaber and since then they have been in use to quarter the Arms of Clan-chatton known by the name M'Pherson with their own, viz: quarterly 1st Or, a Lion rampant Gules as descended of M'Duff Earl of Fife, 2nd Argent a dexter hand coupé fess-ways grasping a man's Heart pale-ways gules; 3d Azure a Boar's head coupé Or, said to be for Gordon of Lochinvar as a coat of Alliance with that Family, now Viscount of Kenmure, 4th Or a Lymphad her Oars erect in Saltier Sable upon the account of the marriage with the Heiress of Clan-chatton; Crest a Cat salient proper.

Motto: "Touch not the Cat but a Glove."

"Extract from Niblet's Heraldry of Scotland as from the Lion Register by G. H. BISHOP,

Herald Painters to Her Majesty Queen Victoria,
London, 2 Godliman street, Doctor's Commons, E. C.

14 November, 1872."

Paternal Ancestry.

CHAPTER I.

OUR FOREFATHERS.

OUR knowledge of the family named Bowman extends back over more than a century and a half, and covers at least seven generations of the blood. Traditions regarded as strictly historical would add a period of several centuries more in the Fatherland. The family name was originally spelled BAUMANN, meaning *builder* or *architect*—a spelling still preserved by our German cousins—but our first American ancestor changed its form to Bowman, and it has been retained thus ever since. The crest on the family *coat of arms*, in which an uprooted tree is borne over the right shoulder, would seem to indicate some significant relation to the family name.

A German tradition relates that our early ancestors were German Swiss who emigrated to Alsace,—a province recently ceded by France to Germany to which it anciently belonged,—and that they finally settled in

Prussia; first at Wiesbaden on the Rhine and subsequently at Ems, on the Lahn. The christian name of the last of our ancestry that lived in Germany is not known to us. Something however of his character and position in society has been learned through our trans-Atlantic relatives, who represent that he was a gentleman of very considerable eminence among them; that he was a man of wealth; that he built up a large village, and founded a school; that he had many men in his employ, to whom on occasion he issued letters which served as passports from province to province. In short, he appears to have exercised something of the rights and prerogatives which once belonged to the old fendal nobility, and, in fact, the family coat of arms is said by heraldic authority to have been of the grade of Earl. He owned a silver mine named Mehlbach, situated in the mountains near Ems, embracing the province Hesse-Nassau, about twenty miles to the north of Wiesbaden, the capital of Nassau, and about fourteen miles south of Weilburg. The writer has in his possession both a wax and a lead impression taken in 1872 from a large silver coin minted from this identical mine. The coin is owned by Mr. Joseph Baumann, of Ems. On its obverse are the likeness of the ruling prince and the following abbreviated superscription: "*Car. Aug. D. G. Pr. Nass. Weilb.,*" meaning, Charles Augustus, by

the Grace of God, Prince of Nassau, Weilburg. On the other side occurs the following: "*Fein silber. Ex visceribus fodinæ, Mehlbach, 1752.*" Fine silver. From the interior of the mine Mehlbach, 1752.

COAT OF ARMS.

As a matter of curious historical interest to us, the two family coats of arms belonging, respectively, to our paternal and maternal lines of ancestry, were presented first, both in engraving and in description, in this Historical Family volume. Both are very ancient—that of the clan Macintosh extending back to the thirteenth Christian century. They serve to illustrate the ideas which prevailed during the mediæval periods of European history. Although these symbols do seem to us to be the merest shadows of a forgotten magnificence, yet with our forefathers their coat of arms possessed a magnificence in uses and honors for which they were even ready to battle and die.

During the feudal times the coat of arms was worn by the family over their iron coat of mail, whenever it was not identical with it. It thus answered as an ensign of distinction corresponding to the armorial bearings which distinguished all the Scottish clans as well as the historic knights of chivalry in the middle ages; while in battle it served very much the same purpose as the corps-badges used by the Federal army in our late

war. It consisted of a garment of unique design, reaching to the hip or knee, open at the sides and diversified with bands or fillets of different colors placed alternately and known as *devices*. The ancient seal giving the original coat of arms belonging to the family Bowman, together with a colored engraving and heraldic description of the same, are in the possession of the writer. They were obtained of Mr. Joseph Baumann,—as he continues to spell his name,—Director of the Royal Administration of the Baths and Waters of the city Ems, Prussia—a gentleman of much distinction who represents the branch of the family in Germany, and who himself has been repeatedly honored by receiving, as knight of different Orders, under the direction of several sovereigns, various Prussian, Russian, Swedish and Saxon decorations.

CHAPTER II.

CHRISTOPHER BAUMANN.

THE early life of our first American ancestor, born about 1733, was identified with the silver mine Mehlbach in the mountains near Ems. He was nineteen years old when the silver coin referred to was struck in 1752. This mine which has always had a conspicuous place in our family traditions, was fully identified in 1870 by General Samuel M. Bowman, and again in 1872 by his brother, Col. Caleb F. Bowman, who personally visited the spot and verified at length and in detail the family tradition. As the American branch of the family, who were the first and legitimate heirs to the silver mine Mehlbach, presented no claims when they were due, the Prussian Government, as usual in such cases, took possession of the estate; and no claims being presented by the descendants of Christopher Baumann, the eldest son, in 1870 the property was surrendered to the German branch of the family represented by Mr. Joseph Baumann, of Ems. A joint stock company was then organized which has since operated the mine.

Tradition relates that the old ancestor and own this mine had three sons of whom Christopher was eldest; that these sons were required to work the mine from year to year in person; that in so doing they were unfortunate in striking below the water line and opening a copious spring; that the waters seemed inexhaustible, suspending all operations in mining; that having spent several summers in ineffectual efforts to empty the mine of water, the boys became discouraged; that Christopher and his younger brother having attained their majority, both resolved to emigrate to America. This was about the year 1754, nearly a quarter of a century before the American Revolution. Christopher made his home in Bucks County, Pennsylvania, and was sufficiently successful in his business within a few years to make a return to his Fatherland on a visit, when, as one tradition relates, he sold out his claim to the silver mine Mehlbach, and brought with him on his return to America his remaining brother, the youngest of the three. Of these one made his home in Massachusetts,* and the second "went west," whatever that

* NOTE. Since the foregoing was written, the writer has made the acquaintance of Mrs. LOUISA D. BOWMAN McCLAIN, wife of Rev. Thomas B. McClain, a minister of ability and standing in the South-east Indiana Conference. She is descended by the fourth generation from that younger brother of our great-grandfather who settled in Brookfield, Mass., and on the maternal line from Mrs. Sigourney, of literary fame. Mrs. McClain is herself a lady of remarkable gifts and graces of character. The identity of these two branches of the family stock seems perfect: 1. From the spelling of the ancient name, as well as the character, the position and the original locality of our German ancestry; 2. With respect to certain distinct-

then meant, but Christopher returned to his home in Bucks County, Pennsylvania.

There appear to be several branches of the family in this country—several at least that bear the same name, although their relationship is difficult to trace. It is an interesting fact that from this original stock there have sprung in one generation three Bishops in the Church, in three different Christian denominations, and all holding that high position about the same time: namely, the late Rev. Bishop Samuel Bowman, of the Protestant Episcopal Church, resident at Lancaster, Pa.; and the Rev. Bishop Thomas Bowman, of the Evangelical Church, a resident of Lebanon, Pa.; and the Rev. Bishop Thomas Bowman, D.D., LL. D., of the Methodist Episcopal Church, the present Chancellor of DePauw University at Greencastle, Indiana, whose residence is at St. Louis, Mo.

CHRISTOPHER'S MARRIAGE.

Our first ancestral home in America was that of Christopher Baumann, located in some unknown part of Bucks County, Pa. In the year 1759, about six years after his immigration to this country, he married Miss Susan Banks, said by those who knew her person-

ly stated historical traditions, known to both branches such as that brother's settlement in New England, and the bull-fight related of our uncle Christopher to save the life of his grandfather; and 3. From the namesakes among the crew of the second generation, and later,—family names, such as Banks, Ransom, Laycock, as well as many first names, less distinctive.

ally to have been a woman of remarkable character—of strong mind and kind manners, and possessing extraordinary judgment and abilities. She was the sister of the Hon. Judge Banks, of Reading, Pa.; a family of Scotch or Scotch-English stock, and of very considerable distinction and position in both New Jersey and Pennsylvania. She is described as a woman of fine personal appearance, quite large, robust and ruddy, and of noticeably cheerful countenance. Upon the other hand her husband Christopher is said to have been a man of rather undersize, but exceedingly active and wiry, whose type re-appears in his eldest great-grandson, Charles B. Bowman. By occupation he was a farmer, of sterling worth, held by those who knew him to be an honest, energetic man, and a prosperous and estimable neighbor.

If the dates given in father's own hand-writing are exact, as found in our old Family Bible,—probably they were understood to be only approximate as to the ages of our great-grandparents,—the groom in this marriage was twenty-six, and the bride was but sixteen years old when they wedded. Nine children were born to them, of whom four were sons, and five were daughters.—Their names occur as follows in the order of their

As: Thomas, Christian, Mary ["Polly"], Susan,
by Jesse, Sarah, John and Anne.

The Rev. THOMAS BOWMAN, Sr., was born in Bucks County, Pa., on Dec. 6, 1760; died April 9, 1823, in the sixty-third year of his age, and was buried in rear of the Briar Creek stone church, which for the most part, he and his sons had erected.

The Rev. CHRISTIAN BOWMAN was born in 1761, and died Jan. 26, 1831, in the seventy-first year of his age. He was buried in the same place.

MARY BOWMAN-STACKHOUSE, wife of James Stackhouse, was born about 1762, died at Foundryville, near Berwick, Pa., and is supposed to have been buried at Summerhill burying-place, about a mile from her residence.

SUSAN BOWMAN-MOORE, date of birth unknown, lived, died, and was buried in Queenshocken Valley, about seven miles north of Williamsport, Pa.

LYDIA BOWMAN-MACK, wife of Rev. Jacob Mack, a Methodist Local Preacher, became a widow when she was about forty-two. She subsequently married John Hoffman, and resided in Briar Creek, dying about 1813, and was buried at the old stone church.

JESSE BOWMAN, Sr., was born June 10, 1769, died May 16, 1828, and was buried at the same place.

SARAH BOWMAN-RAMSEY is supposed to have lived and died at Nescopeck, Pa.

JOHN BOWMAN, Sr., who lived near Town Hill, Pa.,

was probably buried at Pine Grove burying ground.

ANNE BOWMAN-DIM resided near Muncy, Pa., where she is supposed to have been buried.

The Rev. Thos. Bowman, who was our grandfather, seems to have been the only child born in Bucks County, in that first but now unknown ancestral home in America.

“THE OLD BOWMAN FARM.”

This appellation is still employed to designate the first real estate owned by the family, and their first historical home in this country, of which we have any definite knowledge. The farm was located at Mt. Bethel, in Northampton County, Eastern Pennsylvania, on the west side of the Delaware river, about four miles from the point where the Delaware, Lackawanna and Western Railroad crosses the river, about five miles below or east of Water Gap. The railroad station is named Portland—say two miles or less from Mt. Bethel.

We do not know how long after the birth of their first child Thomas, in Bucks County, the little family continued residing in that unknown home, but the next prominent facts we have identify them with the new home in Northampton County, on “the old Bowman farm. Here they remained and wrought, apparently, for thirty years, improving their property, planting and sowing, cultivating the land and reaping the harvests. While

Christopher and Susan Bowman were residing in this homestead children were born, grew up and were married, and grand children were born to them. They seem to have all lived together as one family, and together cultivated the fields and fruits, and enjoyed alike all the advantages of rural life and prosperity, during those many years.

Meantime wonderful events were transpiring throughout the country. Great Britain was becoming more and more oppressive to her little colonies in America, provoking protest and rebellion among the peoples. These protestations were met by new acts of tyranny which fired the spirits in quiet homes all over the land. The Declaration of Independence from the old Government was written, signed in convention in Philadelphia, and given to the nations, reciting the wrongs that had been endured. The Revolutionary war came on, was fought and ended; giving birth to this mighty nation, which now possesses territory from sea to sea, and all the productive temperatures from lake to gulf. Peace was secured. Liberty was established. A new government was organized. The soldiers had returned to their quiet homes to beat their swords into ploughshares and their spears into pruning-hooks, to learn war no more. It was a new and great departure.—While these interests and ends were secured in the

affairs of state, the several Christian denominations were actively reorganizing their work for mightier conquests than those of the American arms. Churches that had been closed by the influence of war were reopened. Institutions of learning were founded. Ministers dispersed themselves all over the land, gathering up the scattered flocks of the fold, ministering consolation in sorrowing homes.

THE METHODIST ITINERANTS.

While Christopher and Susan Bowman were active in the care and cultivation of their farm on the beautiful banks of the Delaware, the earliest itinerant ministers of Methodism traversed this neighborhood in the interests of Christ and humanity. The old style preacher of the period came,—with quaint appearance, wearing the white neck-tie, the broad-brim hat, the iron spectacles, the swallow-tail coat and shoe-buckles, mounted upon his noble horse, with saddle-bags packed with cleanest linens for his own wear, with tracts and books for the reading of the people,—the preacher in person looking after the salvation of the unsaved, bringing a benediction in his face, a doxology upon his lips, a heavenly-mindedness in his presence which sanctified the atmosphere of all the homes and softened down the rugged realities of common life. At “the old Bowman farm” the weary itinerant always found words of

warmest welcome at his approach, and a hospitable home in every return. The family honored the man because the spirit of the Master was upon him, and they delighted to do him service for his "very work's sake."

A place for the gathering of the people was in request. In lieu of the needed church, the premises of the old farm were proffered and accepted gladly. In summer the shady trees, enclosed with the home; in winter, first the house, until that failed to accommodate the people, and then the barn, became the common preaching-place. The neighbors were duly notified of the presence of the preacher, and the people gathered rapidly "not standing on the manner of their coming," eager to hear the word of God, hungry for the Bread of Life, sick from a sense of their old sins. Soon the barn-floor was converted into an auditorium arranged with rough benches for the public seating, and a rude table became the sufficient pulpit of the preacher, while the hay-lofts served for galleries to the crowds of eager, earnest listeners that gathered on those occasional Sabbaths. Choirs, they had none; but the preacher was himself accustomed first to line the hymn, and then to voice the song, in a manner that carried with it a strange charm because of its pathos and power. Then, in that presence, there followed the offering of prayer

full of tenderness of spirit and sympathy for the unsaved, full of joy because of the redeemed; and there was heard the response of the believer, the sob of the penitent, and the shout of the saved. What gave to the preacher in those days "the demonstration of the spirit and of power" was the fact he had the consciousness of a divine message to the people, and looked for immediate results as a matter of course. He was wholly unencumbered by notes. He was not only master of what he intended to say, but the subject possessed him in a supreme degree. He dwelt upon the tenderness of God's love, but he thundered also the terrors of His wrath.

Is it any wonder then that under the urgency and exhortations of men so inspired of their theme, strong men fell upon the right and left, and revivals began in a day? Nor is this a fancy sketch. Often and again were witnessed in the old Bowman farm barn, that strange power that stirred men's souls, that outcry of the penitent for mercy, that shout that comes from experienced redemption. Here converts were organized into classes, and believers into a Christian society; and here were conducted the weekly prayer-meeting, the quarterly love-feast, and the stated preaching.

Many notable Methodist preachers visited in those days "the old farm" home of Christopher Bowman at

Mt. Bethel. One of these heroes on one occasion when in his prime, was mounted upon his fine powerful pony threading his way along a mountain pass—a mere bridle path at best—which led in the direction of Mt. Bethel. He had happened to publicly express his purpose to preach at that place. A reckless wight determined to defeat his mission, and to that end felled a large tree directly across the only passage for a horse along this mountain, in anticipation of the preacher's coming. It was a surprise to horse and rider when they approached. It was a formidable barrier. No house or ax was anywhere near. No woodman's help was within call. No other way could be taken and the appointment be reached in time. What should be done? The exigency was upon him. The preacher dismounted to study the situation, leaving his fine blooded animal standing by, munching a bunch of green leaves, waiting for his master, and watching the proceeding. The preacher found that the great oak had so fallen that there was a gap between two large limbs on which the tree rested, and when he had pulled apart the smaller branches he observed that the trunk of the tree lay on a line too low by about a foot, for the animal's back to pass under. But the preacher was not willing to be outdone in that way. Relieving the horse of saddle and blanket, and patting him gently upon

his handsome neck and shoulder, the itinerant took the rein to lead him and said : "Now, Ball, squat low and follow your master, in this way"—suited the action to the word—and the intelligent creature did squat low and follow him, passing under the tree triumphantly ; and soon the two inseparable companions were jogging together on their pleasant way again toward the old farm, happy in the discomfiture of the enemy, who was probably concealed, and lurking near waiting to see the fun !

It is no wonder that under the genial and benignant ministry of such preachers, Susan Bowman and every one of her children became converted to Christ, and at once united with the Methodists. Nor is it any wonder that her eldest son Thomas, our grandfather, the bright and gifted boy that he was, should have been touched and toned in character, and should have been inspirited for the work of the Methodist preacher to which he subsequently devoted himself with such faithfulness. Christopher, the father and husband, seems never to have united with any church in America, although it is understood that he never severed his connection with the Lutherans in the Fatherland.

In the month of April, 1793, grandfather, Rev. Thomas Bowman, with his wife and five children moved from Bethel, in eastern Pennsylvania, to Briar Creek

township, Columbia County, locating about five or six miles from Berwick. They were soon afterward followed by his father and mother, who settled in the same neighborhood, his house being by a spring of water, in the valley about fifty or sixty rods westward from the Jonathan Eck stone house, half a mile or less from the old stone church. Great-grandfather, Christopher, had then attained to sixty-one years, and his wife was fifty-one years old. Upon his removal from "the old Bowman farm" to the interior of the state, Christopher carried apple-seeds in his vest-pocket which he successfully planted in the soil of the new home. The neighbors smiled at the transaction and told him that he would never live to eat fruit from the trees. But he did, and drank cider many a time from the apples—of which he often made his boast! It is a curious fact that very much of the fine fruit which has always distinguished that neighborhood, is the fruit engrafted from those trees which grew from the apple-seeds brought from Bethel to Briar-Creek in Christopher Bowman's vest pocket.

Our great-grandfather seems to have had a dash of eccentricity in his character, and to have shown withal a droll humor. His favorite animal for the saddle was a remarkably intelligent but clumsy, bow-backed, roan horse which he called "Rainbow" as a German joke!

On one occasion in autumn, at Briar Creek, a very serious incident occurred, which came very near bringing his life to a tragic end. Happening to be at his son's place, he concluded to accompany the boys to a field, where as is the custom of farmers, they would cut up pumpkins and feed them to the cattle. In this herd was a large bull of ferocious temper. This animal was particularly bold and obtrusive to secure his feed before it was ready, and it annoyed old Christopher who thought to repel the aggression by delivering a well directed kick on the bull's nose. This only infuriated the bull, however, which now in turn lowered his head for a counter attack, and bellowing viciously rushed upon the old man, and catching him upon his horns, tossed him in the air once or twice; whereupon his grandson and namesake, uncle Christopher, with remarkable presence of mind, and with that resolute determination which characterized the man, instantly drew his knife and seizing the bull's tail with one hand, with the other cut off the animal's ham-strings at the gambrel joint, and so brought the contest to a speedy end. The old gentleman was injured but not seriously in the set-to, and the bull was killed. Charles B. Bowman witnessed the occurrence.

After having lived for some years at Briar Creek. Christopher went upon a visit to some friends at Queen-

shockeny Valley, about seven miles north of Williamsport, Pa., where, in 1806, he became sick, and died. He was buried in the cemetery of Newberry, and a tomb-stone without inscription marks his resting place. The identity of his grave is lost. His wife Susan Bowman died at Briar Creek in 1816, and was buried in the grounds connected with the old stone church, and a suitable tomb-stone with inscription marks her grave. Susan was just ten years younger than her husband, and survived his death just ten years; both died in the month of September, and each one was just seventy-three years of age.*

* The hero of the incident related on pages 15 and 16 was the late venerable Father Boehm, who attained to more than a hundred years of life, that patriarch of the early preachers, and faithful friend and traveling companion of Bishop Asbury, that beautiful man of age who never did grow old, who outlived a full rounded century, and then, like Enoch, "was not found, because God had translated him" unto eternal life. The incident was given by the venerable man to the writer of this sketch in person a number of years ago. The exact date of Christopher Bowman's removal from Mt. Bethel to Briar Creek is not known, but as Father Boehm did not begin to preach until the closing year of the last century, that removal could not have occurred until, perhaps, about the year 1800.

CHAPTER III.

GRANDFATHER.

THE NEW HOME.

WE come now to the third generation of the family as known to us in the ancestral line as represented especially by the Rev. THOMAS BOWMAN, SR., born in Bucks county in 1760—one hundred and twenty-five years ago, and sixteen years before the Declaration of Independence was made. In 1782 when he was twenty-two years old, he married Miss Mary Freas, a young lady of Northampton county residing in the neighborhood of the old Bowman farm, the bride being a trifle the older. Their marriage occurred near the close of the Revolutionary War. The pair seem to have lived together in the happiest relations with his parents on the old homestead at Mt. Bethel for a number of years. When five children were born to them, the old farm appears to have been insufficient to satisfy their desires for a home, and grandfather resolved to remove to the interior of the state. Accordingly, in

April 1793, when he was about thirty-three, he and his family left the old farm at Mt. Bethel, traveling by wagon by way of Mauch Chunk, Nazareth and Lehigh, to make their new home, under trying disadvantages, in a wilderness country. Upon their arrival in Briar Creek, they occupied temporarily a log house near the site of the three-story "Pilkington dwelling," situated upon the public road leading from Berwick to Orangeville. The circumstances of the family journey thither from the old farm on the banks of the Delaware, and the settlement in the new home at Briar Creek, were all vividly recalled and related by father all through life. Six weeks after their arrival their sixth child, Uncle Wesley, was born.

The story of the family grows strangely interesting from this point in the history of our grandparents in view of the differences in their individual character, occupation and experiences in the new situation. But there were no differences between themselves to cause unhappiness.

THE PREACHER.

It has already been intimated that grandfather Thomas Bowman was a Methodist minister. Most of the Methodist preachers at this period, from Bishop Asbury down, remained unmarried, for the reason that it was practically impossible for the Church then to

give support to any number of families. It was pioneer work; the Church was fragmentary in form; and the Methodists for the most part were poor. Nevertheless the itinerant preachers were most hospitably received and entertained, in the families of the members and their friends; wherever they went. Occasionally a local preacher would leave his family behind and join the regular itinerant in his work upon the same conditions, except that no provision was made for his salary. He could have no claim to support beyond the entertainment furnished himself and his horse. But he found encouragements for the work in the warm welcome, the good cheer, the personal kindness he received, and in the consciousness of saving souls.

Grandfather Bowman was a local preacher whose talents seem to have been of a commanding order. He was accustomed to take his horse and saddle-bags and traverse the country from Canada to Baltimore, preaching the Saviour of men in the settlements and villages along the Susquehanna river; and not unfrequently he was long delayed from home at various places, conducting revivals, gathering converts, organizing societies, visiting from house to house, and so helping to plant the church of his choice abroad the land, from lake to sea.

In the month of July, 1807, a petition, signed by a

number of prominent members of the church at Briar Creek, among whom appears the name of William Stahl, representing the character and abilities of grandfather, Rev. Thomas, and his brother, Rev. Christian Bowman, and that they were proper persons to be ordained to the office of deacon in the Methodist Episcopal Church, was presented to Bishop Asbury, who with several preachers was holding a special service at Forty-Fort in Wyoming Valley, a few miles above Kingston. The petition making request for their ordination received due consideration and was granted—the ordination taking place on the Sabbath following, at the good Bishop's hands, in the same place. In Bishop Asbury's own Journal, Vol. III, page 228, may be found the following memorandum :

“PENNSYLVANIA :

Sunday 19 [July], 1807. I went to the woods and preached and ordained Thomas and Christian Bowman deacons. Before I got through with my discourse the rain came on, and I made a brief finish; the people were attentive. In the afternoon the preachers and many of the people went to a barn; there were showers of rain and thunder whilst the service was performing. My first visit to Wyoming was in great toil.”

The Rev. Abel Stevens, LL. D., in his “History of the Methodist Episcopal Church,” volume III, page 157, thus refers to the subject of this notice :

Speaking of the services of the early itinerants he

says—"They saved much of the rude population of that early day, and prepared the way for the reception of new settlers, some of whom came from the older fields of Methodism, and were fitted to fortify the incipient Church. Thomas and Christian Bowman were examples. Both were local preachers; the first appeared in these regions in 1792, the second in 1793; and both kept a 'prophet's chamber' for the itinerants, and opened their homes for preaching till they could build a chapel on their own land. They resided at Briar Creek, on the Northumberland Circuit, a place quite famous for Methodism."

HIS PORTRAIT.

In physique grandfather Bowman was tall and large, well-formed and strong. His features were prominent but harmonious; his countenance was intellectually bright, and its expression was very benignant and agreeable. His eyes were of a blue-gray color. He was withal quite handsomely bald, and what remaining hair he had around his head was dark-brown, a little inclined to curl in locks, which of course aged to gray with his advancing years. In temperament the nervous-sanguine prevailed. Kind in his disposition, graceful in manner, and very erect in form, he was considered to be rather a handsome man, of commanding presence.

Socially, he was very agreeable, often humorous, and apt in anecdote. In argument he was keen, ready of utterance, quick in repartee, having a round melodious voice, a persuasive spirit, with an unusual pathos in appeal that moved multitudes. He was often powerful in public address. His best type in personal appearance is said to have been his grandson, Caleb F. Bowman, but his grandson, Bishop Thomas Bowman, has been declared to resemble him remarkably in the spirit and manner of his preaching. He did not profess to be a scholarly man, yet he was abreast of his times, and a natural leader in thought. It is not known whether he ever wrote out the plan of a sermon; not a scrap from his pen survives to this day; but he always pursued an orderly method of thinking, and was very direct and impressive in appeal. Tradition relates that grandfather possessed certain qualities as a public speaker, in which he excelled; that no man in that section of the country since his day has exerted such power over men, who fell upon the right hand and upon the left, under his appeals. It is related that his own brother, Christian Bowman, on one occasion had taken a text and was proceeding with his sermon well for a while, when he appeared to have lost the thread of his discourse, and became so embarrassed that he was constrained to take his seat in confusion, deeply mortified

at his failure; whereupon grandfather, being present and seeing his discomfiture, immediately arose, took up his brother's line of thought, and completed the sermon in a very able and interesting manner! This instance serves to illustrate both the abilities and address of Grandfather Bowman in public speaking.

He devoted himself very diligently to the practical interests of the church at home as well as abroad. His presence and activities were esteemed as very influential in his own neighborhood, insofar, that if he as a chief factor were left out of sight in the early planting of Methodism, especially along the north branch of the Susquehanna river, it would be found very difficult to attribute the work to any other leading mind in that community. He seemed able to succeed sometimes where others could not. His own home, the Pilkington stone house, in the upper part, was long devoted to the religious services of the Methodists before any churches were erected in that community. Among his churchly enterprises—even while yet struggling to survive the adversities of his home in the wilderness, he projected a scheme to build a new stone church at the Briar Creek road-fork, about a half-mile eastward from his own dwelling. He made out a subscription book, and then traversed all the neighborhood personally for subscriptions. He visited Philadelphia for the same pur-

pose. He returned home encouraged to begin the work of erecting a new preaching-place. He had succeeded very well on paper, and the long list of names testified the large sympathy people had for his cause, while the failure to pay what they had subscribed in so large a proportion, was an early evidence that the average subscriber to church enterprises, after a little delay, is apt to be a poor man when pay-day comes! But this enterprise was of a character that must not allow the originators to become disheartened. Abandonment was out of the question. This country must be pre-empted for Christ and his Church. A full discussion in the family followed, whereupon grandfather and grandmother Bowman and their elder children resolved together to carry on the enterprise to its conclusion on their own responsibility; and accordingly by their own means and muscle they furnished about two-thirds of what was required to complete and pay for the old Briar Creek stone church. The first and only edifice of the kind within more than a hundred miles of the place, at that time. This was more than eighty years ago! The structure was a plain but commodious building of one story, one-half of which originally was intended for a school-house. Within its walls grandfather preached often, and there his son, our father, Jesse Bowman, was subsequently converted and joined

the church, and with his family frequently came miles to join in the public worship, and there the two grandsons, who are preachers, Bishop Thomas Bowman and his cousin S. L. Bowman, have also and not unfrequently proclaimed the same gospel of a blessed Life. The building has now been abandoned for some years, and is nearly a ruin; but beneath its shadow sleep many of our precious dead. Within a few years after this Grandfather Bowman built a second church a few miles south of Danville, near the estate of John Gearhart—a church which he himself dedicated. It was a wooden structure which long since disappeared.

THE METHODISTS.

At that period the Methodists were few in number and extremely disliked by the other denominations. Their Arminian doctrines, however, addressed themselves to the faith of the people, and from the first the Methodists gathered into the bosom of their church many of the very best families of those times. This fact greatly intensified the opposition of the older and dominating sects who were jealous of their success. From our present stand-point it seems incredible that the intolerance of that period should have been so great that in New York a church edifice could not be erected except by the express permission of older and recognized denominations; that everywhere our Arminian faith now

so generally accepted should have been the subject of bitterest denunciation from rival or older pulpits; that the Methodist ministers were held up as "wolves in sheep's clothing," to be treated as pious frauds; that prejudice was engendered against them to such an extent that special laws were made exceedingly oppressive to oppose them; that complaints were made to magistrates who favored the complaints, that the methods of religious meetings—especially religious services at night—were a breach of the public peace; that some of the early preachers were arrested and fined and subjected to the costs of the persecution; that others were bound over under heavy penalties of the law and required to preach no more in the country; that others still were insulted and abused and some committed to the common jail; and others beaten with stripes by the county judge, for the high crime of preaching a free salvation in Christ to all who believe on his name! But so it was. The publications of that day evidence their fierce denunciations and persecutions. At length a better day began to dawn. A measure of reaction came. The noble bearing of the Methodists under such circumstances commanded the general respect of the community. Their doctrines were not so bad, after all, when human wrath had spent itself! Their faith was admitted to the bar of public discussion and of public

opinion. They were even challenged to the fray. Then came "the battle of the giants," when Arminian Methodists and old style Calvinists locked arms, "contending earnestly for the faith once delivered to the saints."— And now the war waxed hot by times. The supreme motive was probably to capture the country. The Calvinist preachers claimed to be technically the more learned, and made much of their advantages of being school men who could appeal to the original text for the justness of their expositions, while the Methodist preachers were impliedly ignorant, being "self-made and therefore not well made." But the self-made Methodist preachers were shrewd enough to understand their advantage, in turn, in that they were themselves educated to practical methods, were more thoroughly in sympathy with the people from whom they sprang, and, withal being extemporaneous speakers, they proclaimed with unction the doctrine of a free and full salvation for all the people in distinction from the elected few who couldn't help being saved, do what they would, because it was decreed! The eccentric Lorenzo Dow is credited with perpetrating the following "saw" which was iterated all over the land:

You can and you can't,
You will and you won't,
You'll be damned if you do,
You'll be damned if you don't!"

And then a little later there went the rounds the following epitome as an argument *reductio ad absurdum* in opposition to the Methodist argument drawn from Christian experience :

If you seek it, you can't find it ;
If you've found it, you haven't got it ;
If you've got it, you can't lose it ;
If you've lost it, you never had it !

Happily all this spirit on both sides long since passed away, never to return, and is replaced now by a noble and brotherly consideration and fellowship that is as beautiful as it is Christlike.

CHAPTER IV.

GRANDMOTHER.

HER CHARACTER.

OUR Grandmother, Mary Freas-Bowman, wife of Rev. Thomas Bowman, is universally spoken of by those who knew her personally as a woman of indomitable will and energy and of great courage and judgment—qualities which make a strong character. Her executive ability appears to have been remarkably tested as the story of her life will show. She proved herself, however, equal to every emergency in those hard, rough times which tried men's souls, when she was thrown upon her own resources in the wilderness country.

Grandfather was frequently absent from home at long intervals pursuing his ministerial calling, when the whole care and responsibility of home and family fell upon grandmother. She assumed the burden, however, without one word of complaint, and with the utmost cheerfulness of mind—for cheerfulness seldom gave

way with her. She took it upon herself, without any other resource than a strong heart and what resources an energetic woman could make for herself in a home in the wilds of a new country, to provide for and maintain the whole family, to secure and pay for the homestead for which they were indebted by purchase, and to raise the children equally with the very best in the community. And she did it. The disciplines of poverty seemed only to develop the better qualities of her character.

HER EXPERIENCE.

And now in their new home at Briar Creek began a hard experience in the happy family of Thomas Bowman. They seem to have been thrown upon their own resources at a time of severe extremity. The family provision was exhausted soon after reaching the place, following the long journey in spring-time from Eastern Pennsylvania, and it was a terrible struggle against starvation in the start from April to July, in 1793. Their courage and good cheer were put severely to the test.

The country when they arrived was almost an unbroken forest. The few families constituting the neighborhood were sparsely settled. It was miles to the nearest flouring mill. Their main dependence was upon hunting and fishing; but there was no one to hunt or

fish when grandfather was absent from home. Grandmother was alone with her little children. While passing with anxiety and even distress of mind through the straits to "keep the wolf from the door," in the early spring she heard the birds reporting their presence in the surrounding woods, which gave her new hope. She said: "If the spring birds have come and can find food to live here, there is yet something for us all. The worst is passed."

As the harvest-time was approaching, the early rye began to yellow and ripen. A small portion of this grain was secured by her and crushed, and prepared in the form of a pudding for the table—her very last resort. She was cheerful in the thought that the rye would be "the first fruits of the harvest," the prophecy of plenty to come. The quantity was small, and grandmother herself, with motherly instinct, refrained from eating until the children were fed. It proved, however, that the new grain was cut too green, and by reason of this fact, all the children, partaking with eager appetite of their homely meal, were sickened and vomited. She comprehended the situation at once and felt keenly the extremity upon which she had come. She tried to keep up courage and hide her real distress from the little ones by making light of the occurrence, saying, "O children, to think that you don't like mother's nice

pudding,"—and then she left them for a few moments, going out around the house to hide her tears, whither the little clinging ones followed and found her weeping. Such was the beginning of the family life in the new home at Briar Creek! So vivid was the impression made upon her son Jesse, a child of five years, that in after life he could never refer to this fact without being deeply moved.

THE CHANGE. **1648466**

A period of several years now comes during which the family, though increasing in numbers, were passing through suffering to success. The kind and provident mother has met the demands upon her in every emergency as well as those arising in the common current of daily life. She trained all the children thoroughly to all manner of practical helpfulness in the home. She also aided the neighborhood to organize and liberally patronized an old style subscription school, had in a log school-house, the most of a mile from her own humble home. Public schools were then unknown. The children who had grown old enough to go, attended the school about three months in the winter, working on the farm during the summer. Their first teacher of the six or eight who followed was a Scotchman named Wm. McCracken. He was not distinguished for anything in particular. Including spelling, the course of

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studies was limited by "The three R's—Reading, Writing and Arithmetic!" Spelling was not a science in those days, and was confined to some crude lists of words found in Dillworth's old spelling-book. They also studied Daball's arithmetic and advanced so far as the old "Rule of Three," which was another name for Proportion. That was about as far in the science of numbers as the school-masters of that day could teach them. Grammar and Geography were unknown sciences! For any deficiencies in instruction, the masters compensated by flogging the larger boys just to make things lively. Flogging at school was looked upon as a means of grace. The Bowman boys seem to have thrived under it. They all appear to have made fair improvement in that kind of culture! They acquired an education, at length, though rudimentary in character, sufficient to proceed to business always in an intelligent and reliable manner. Working on the farm made them healthy, and going to school made them wise.

As the years wore on, under grandmother's personal direction the older sons in her family were set to work cutting down the woods, clearing away the ground, and breaking up the soil, and in a comparatively short while the forest was converted into a farm. She herself managed the finances in making payments for the land,

in the purchase of the home. To meet the requirements of the farm a fine stock of horses and cattle was secured; and then grandmother began her plans for the building of a better home. Thence arose the three-story stone house already referred to as the "Pilkington stone house;" and upon the same premises, when John and Jesse were yet but boys in their teens they built and paid for the large frame barn, which is still standing—one of the largest barns in that county. This was now nearly eighty years ago.

In the meantime grandmother acquired a just distinction in the neighborhood where she lived, on account of her generosity to the church and her care for the poor. The poor and the sick were in her view peculiar objects of compassion; she considered them entitled to special claims upon her sympathy and regard, and so she sought out personally their homes and ministered to their needs in a spirit of tenderness and fidelity. She also impressed these things as a sacred duty upon her children. The needy and deserving were never turned empty away from her door. The Methodist preachers, pursuing their weary itinerary, horseback, always found in her house a most hospitable home. She did not hesitate to laundry and mend their well-worn clothing when these services were needed to render them presentable, either to their congregations

or to their Conference. None knew better than she how to

“Welcome the coming, and speed the parting guest.”

Her character for spirituality was broad and beautiful.

THE CLOSE.

The close of the earthly life of our grandparents severally may be mentioned together. They “fell on sleep” at different dates, yet it may be said that they were “lovely and pleasant in their lives, and in their death they were not divided.” April 9th, 1823, at Briar Creek grandfather died, aged sixty-three, after a married life of forty-one years. In his boyhood he fell headlong from his father’s hay-mow upon the barn floor, thus producing an injury of the brain from which he never permanently recovered, and once or twice it caused him great distress. His death was clearly hastened as the result of that accident. His wife survived him more than six years. She was born March 13th, 1759, and died in great peace July 4th, 1829. Both were buried in the burial grounds connected with the old Briar Creek stone church, which was erected through their own energy and effort.

Fortunately a memorial paper touching our grandmother’s life has been preserved through all the chances and changes of fifty-six years in the form of a scrap, which should have a place in this historical volume of the

family. The paper was written by that saintliest man, the Rev. George Lane, an intimate friend of the family, at that time residing in Berwick and subsequently the principal Book Agent of the Methodist Episcopal Church at New York, associated with Bishop Scott. Geo. Lane was the father of Professor Harvey B. Lane, formerly occupying the chair of Greek in Wesleyan University, and now a resident of New York City. The paper which appeared in the N. Y. "*Christian Advocate and Journal*" was given to the present writer by his aunt Sophia Gearhart several years since, and reads as follows :

"Died at Briar Creek, Columbia County, Pa., on the 4th ultimo, MRS. MARY BOWMAN, widow of the late Rev. Thomas Bowman, aged 70 years. At an early period of the settlement of this country, Mrs. Bowman with her husband and family, took up her residence in this then thinly inhabited region. When the gospel was introduced by the Methodist itinerant preachers, she was found among the first to embrace its truths, and through the instrumentality of the Rev. Valentine Cook (who with his enterprising cotemporaries, sought the few "lost sheep of the house of Israel" that had wandered into this wilderness land, and who though dead still lives in the memory of hundreds) was brought to a saving knowledge of the truth as it is in Jesus. From this time to the day of her death, she remained a faithful and useful member of the church of Christ. The

path of obedience was that in which her soul delighted, nor was she prevented from the most faithful discharge of her various duties, except by circumstances beyond her control. In the house of God, her seat was seldom vacant. Here she drank in the rich treasures of the Word of life. Class meetings which she constantly attended were to her peculiar seasons of grace, and she seldom failed to impart a measure of that flame to others which glowed with so much ardor in her own breast. In prayer-meetings she was not silent, nor were her supplications unavailing, whether in behalf of herself or others. Family worship was held by her as a sacred duty, in which she constantly officiated in the absence of her husband. On secret prayer it is known she was a constant attendant ; and sometimes such has been the ardor of her soul, while supplicating a throne of grace in behalf of her children and others that her voice was heard blessing God for the influence of his Holy Spirit.

“To her peaceful dwelling and plentiful board the heralds of the gospel, from the venerable Bishop to the beardless youth were always received with the greatest cordiality. By her the sick were visited and the destitute made comfortable. On these errands of mercy, in seasons of peculiar affliction, she has been known to travel for miles distributing with a liberal hand those blessings with which Heaven had bountifully supplied her—at the same time administering advice and comfort to those who had need. She lived to see several glorious revivals of religion in her neighborhood, in

which many of her friends and a numerous family have been brought to bow to the yoke of Jesus.

“For several years previously to her death, she appeared evidently to be in a declining state of health. On the 20th of March, on returning from a visit to some of her children, she intimated that this was probably the last visit she should make to any of her friends in this world; and it so happened, for she was soon confined to her room, and then to her bed from which she arose no more. Throughout her affliction, which was sometimes severe, she manifested the patience, resignation, and fortitude which characterize the Christian, and make him appear to such advantage in seasons the most trying. She even triumphed in her sufferings and appeared to entertain no fear with regard to that which awaited her. For her, death had no sting—the grave no terrors. Many were the soul-animating expressions which fell from her lips during her sickness; and being blessed with the full exercise of her reason to the last, she expressed the most entire confidence in that God who had been her only trust for more than thirty years—thus closed the pilgrimage of one of the brightest ornaments of which Methodism or Christianity could boast in this region of country. May we follow her as she followed Christ.

Berwick, Aug 29, 1829.

GEO. LANE.”

CHAPTER V.

THE CHILDREN.

THE children of Thomas and Mary Freas-Bowman were ten in number, seven sons and three daughters. They were born in the following order: Christopher, Henry, John, Jesse, Sarah Millard, Wesley, George, Sophia Gearhart, Susan Laycock, and Thomas. The first five children were born on "The old Bowman Farm," near Mt. Bethel; the last five, beginning with Wesley, were born at Briar Creek and most of them at the home in "the old stone house."

The personal characteristics of the parents were inherited in a remarkable degree by their children. With much natural kindness, they all indicated some ability for public speaking, and a character for energy, determination, promptitude, industry and economy. All became members of the Methodist Episcopal Church in early life, and soon occupied a prominent place in the church and in the community where they severally resided—the sons being early appointed as class-leaders and official members while the daughters were recog-

nized as duly prominent, also, because of their abilities, character, and activity in all Christian and church work. Now that their lives have all closed on earth, it is a delightful reflection and a precious legacy to know that no stain or reproach rests upon the memory of a single one of that whole generation. Every one was a sterling character. Their lives having been filled with Christian usefulness, at their death "an entrance" was ministered unto them "abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

The scanty materials furnished admit of but brief mention of the members of this family individually, and this touching the more important events in their lives.

CHRISTOPHER BOWMAN, Jr., was born in 1783, married Miss Sarah Millard, of Town Hill, Pa., in 1803, and died in 1850 on his own farm near the same place.

HENRY was born in 1785, married Miss Sarah Brown, of Mifflinville, Pa., in 1805, and resided his whole life afterward upon his farm, at the same place, where he died in 1828.

JOHN, whose birth occurred on Dec. 13, 1786, was married in 1808 to Miss Sarah Britton, of Harmony, N. J., and lived upon his farm and mill property on the plains near Berwick, where he died on April 2, 1843, in the fifty-eighth year of his age.

JESSE, born in 1788, married Miss Anna Brown of Berwick in 1809, and resided about eleven years at the Briar Creek stone house, and twenty-nine on the farm in the old brick mansion, and thirty-one years in Berwick, Pa., having entered upon his ninety-third year when he died on October 13, 1880.

SARAH BOWMAN-MILLARD, the eldest sister in this family, distinguished alike for the beauty of her presence and of her character, was born in 1790, married Samuel Millard, a man of extraordinary parts, in 1810, and died at her residence at their Wool Factory at Briar Creek, in wonderful triumph of faith, when she was about forty years of age.

WESLEY, the first born after the family had settled at Briar Creek, in 1793, married Miss Tamar Alwood, of Danville, Pa., in 1817, resided in Columbia, Crawford and Armstrong counties, Pa., and died and was buried at Elvira, Clinton county, Iowa, in 18—.

GEORGE was born in 1795, married Miss Susan Dodson, of Town Hill, Pa., where for many years he engaged in mercantile business, but late in life removed to Rock Island, Ills., where he died in 1871.

SOPHIA BOWMAN-GEARHART, wife of John Gearhart, son of Hon. Judge Gearhart, of Danville, Pa., was born in 1797, married in 1816, and resided upon their farm, now known as Riverside Heights, a mile or two

south of Danville, where she died in 1880. Aunt Sophia was certainly no common woman. In brightness of mind, in congenial disposition, in nobleness of character, in excellence of judgment, in the courage of her convictions, in devotion to the poor, in her high loyalty to the church, she had no superior in the family. There seemed to be awarded to her a sort of pre-eminence in that circle. Indeed her great common sense and affectionate manners commanded the utmost respect and personal regard of the community in which she lived so long and where she is so kindly remembered. She might be characterized as a Christian who was aggressive without being in the least offensive, thoroughly religious, without one word of cant or cringing. Her talents were of a high order; her religion habitually prompted a beautiful smile and a pleasant word, and extended a cordial hand to everybody, that won everybody's love in return. She was at a remove from everything sour, severe or obtrusive. Her life might be designated a sunny life, and her character one that everybody wished to love. The whole community named her "Aunt Sophia." She was a widow for many years and a model mother.

A certain quaint humor ran through her conversation which often gave it point and piquancy, and made her presence attractive. She had a talent to sleep well.

A grandchild once said to her: "Grandma, why do you sleep so much?" With her peculiar emphasis and naivete, she quickly replied, "Why, child, it's my medicine, and it's cheap, *and I'm going to have it!*" The writer witnessed a conversation between herself and father, at the time her only surviving brother. John Wesley was named by some one, when father said: "Sophia, I never could understand why Mr. Wesley couldn't live with his wife." Aunt promptly replied: "*I can understand it, Jesse, and it was all Mr. Wesley's own fault!*" "Why, why, Sophia," said father, "I always thought Mr. Wesley was a *good* man?" "Yes," said Aunt, "that was just the trouble. He was so good, and *she wouldn't put up with it!*"

Her house was the preachers' home for fifty years. She entertained Bishop Asbury at her father's house when her parents were absent at a camp-meeting. On one occasion her bread was not good when she had some ministers for guests, and feeling mortified she offered apology for it. One of them said, "Sister, you must be thankful for *bread!*" She replied, "No, I'm not thankful for *poor* bread. We had 'good wheat and I am thankful for *that*, but our miller spoiled the flour, and I can't be thankful for *spoiled* bread!" At another time a genteel couple, both Roman Catholics, visited them at their home and spent the night. In the morn-

ing Uncle Gearhart thinking to avoid family prayers and the embarrassments it would bring, absented himself; whereupon Aunt Sophia took down the family Bible and in a quiet manner said to her guests, as she proceeded to lead the devotions, "We are in the habit of having family worship, will you join us?" He consented and knelt with the family while his wife sat counting the beads of her rosary.

Aunt Sophia was converted to Christ under the instrumentality of Rev. George Lane, when she was thirteen years old. Having united with the Methodist Episcopal church, she continued therein for seventy years, and was always recognized as a most conscientious and consistent Christian. The aroma of her character remains, though she has passed away. She seemed conscious of the fact that she was nearing the end of her earthly life, and stated that she wished to go to her old home to die. She did so. Ministers and laymen, neighbors and friends came to see her or learn her condition when the report was abroad that she had gone to her room and was confined to her bed in the expectancy of death. She wished to see them, and asked many to pray with her, but strictly enjoined that no prayer should be offered for her recovery, for her time was at hand and she was waiting. Her conversations were of the most cheerful and loving character.

Soon her spirit passed away beautifully, and the influence of her life upon the community around after her departure, was like the afterglow when the sun has set from our sight, lighting up the woods and hills and glorifying the clouds of earth and heaven.

MARGARET, one of the daughters of Aunt Sophia, is the wife of the Reverend Irvin H. Torrence, who has been a member of the Methodist Episcopal itinerancy since the year 1843, occupying until a very recent date for many years with conspicuous efficiency the responsible post of Secretary of the Pennsylvania Bible Society. Sarah, another daughter, is the wife of Dr. George B. Brown, of Danville, Pa., a leading bookseller, as well as a skilful dentist. Many of the best characteristics of their noble and gifted mother have been inherited by these sisters, whose generous hospitality and unfeigned kindness of heart are known far and wide.

SUSAN BOWMAN-LAYCOCK, born in 1799, married the Rev. Shadraeh B. Laycock, a local preacher of ability and a Christian gentleman of rare excellence of character. They resided during nearly all their married life upon their own farm in Pleasant Valley, Fairmount township, Luzerne county, Pa., where Aunt Susan died in 1875. Information of her conversion is not at hand, but she was a Christian of most exemplary life and

character, and her death was a fitting end to a course of such Christian activity and usefulness. She was an unremitting worker in the church. The denominational traditions and customs characteristic of the family for several generations evinced themselves in Aunt Susan's household, also, as in other branches of the family noted in these pages—one of her daughters marrying a Methodist itinerant, now a venerable and beloved superannuated member of the Central Pennsylvania Conference, the Reverend John W. Haughawout. Among those who in a later generation have shown in this branch of the family, unusual sprightliness, culture and strength of character, may be mentioned Mrs. Fannie Haughawout-Millard, one of the daughters of the Rev. and Mrs. John W. Haughawout. Aunt Susan was wonderfully beloved in the community where she resided—that knew her so long and well and appreciated her worth. No one would doubt her nobleness of character, her devout piety or her tender consideration for the poor. And in all the offices of wife and mother, she was not to be excelled. A large family of bright children gave her the most devoted affection. "Give her of the fruit of her hands, and let her own works praise her in the gates."

THOMAS, the youngest child of the family was born in 1803, and died when five years old.

CHAPTER VI.

JOHN BOWMAN.

UNCLE JOHN stood in special relations to our family in a business as well as in a social and religious aspect. He was inseparably connected with the family and touched all the sources of temporal and spiritual prosperity, in such a sense as to require special mention of his name and character in this family history.

When John and Jesse Bowman were mere lads they were charged with the management of the interests of the home in Briar Creek, with planning the work of the farm, with providing for the crops, with the care of the stock, and with the making of all improvements in the buildings of the place. Never were two boys more different in many personal characteristics, yet meeting at a few points, and supplementing each other in many. They seemed to understand each other perfectly. They came together therefore by mutual attraction, and in strong affection, were associated in their lives in the most natural way, and so developed their business abil-

ity accordingly. Both were endowed with superior executive minds; bold in their conceptions and prompt and energetic to execute their plans.

Accordingly in 1807, when Uncle John was twenty-one and father was nineteen, they entered into a business partnership under the firm-style of "J. & J. Bowman," which continued for thirty-five consecutive years. They had no articles of agreement between them, no classification of duties, no division of profits, through all that period. They provided for and educated their children out of the common fund of the two families. Uncle wrote the better hand and so undertook to keep the books and make settlements with parties in the business. His great carefulness on this line rendered him notable, and was another evidence of his fine competency as a business man. He had withal a genius for all mechanical appliances, and so naturally assumed as his part the management of the several mills for flour and plaster and for sawing lumber. Father was quick and keen-sighted in both affairs and men, and had a certain ability to see chances for success in outside matters—a maturity of thought at perception and a prompt moving to the purpose at once—that adapted him well to be on the lookout to plan and purchase largely of real estate to advantage. Each, however, was abundantly capable of advising with excellent judg-

ment in the other's sphere of work. With all their personal differences in character and development, never were two men more thoroughly one. They seem never to have had a difference of judgment after a business proposition had been discussed between them. Both were men naturally of very high metal, but neither was known to have offered the other any offensive expression from their youth till the end of life. Both were enterprising, and they adventured together upon the plains to find their fortune there when others designated their lands "The Berwick Barrens." They bought farms and discovered water-sites, they planned water courses and located mill-dams. They built mills, opened markets, and established store-houses for produce and dry goods at different points in the country. They organized their business for production and sale on principles of wholesale and retail, conducting farming, milling, merchandize and trade in salt and plaster, all under one motion. They employed the very best known appliances for machinery, and went to the very core of internal improvements on the farms, cleaning hedges, building fences, making roads, straightening creeks, building barns and clearing whole tracts of land from woods, stumps and stones. They conveyed their flour in spring-time by arks down the Susquehanna river to market in Baltimore and Philadelphia. They were successful.

In 1830 they formed a partnership in the mercantile business in Berwick, with the Rev. George Lane, under the firm title of "George Lane & Co." This was dissolved in 1836, and was succeeded by the firm "J. & J. Bowman & Co." which now embraced Charles B. Bowman, who finally became successor to this branch of the business.

In 1840, in consequence of uncle's declining health it was proposed by father that they should themselves divide the property acquired during those thirty-five years of toil and care. Uncle said to father: "Jesse, you are the younger, make a plan of division." Father returned in a few days with the proposition, saying: "John, you are the older, take your choice." Uncle did so, and the fruits of their life-work together were divided! Each took that which naturally fell to him, including the homestead which he had established, and the division was accomplished. All their obligations, in all their business years till the end, were met with unfailing certainty and integrity. They never asked or received indorsement in bank. They never offered security in any business transaction. They were known within and without the state in business circles as men whose paper could add nothing whatever to their word. They stood upon their business and personal character, unquestioned and

unquestionable. No one ever doubted their promise.

HIS PORTRAIT.

Uncle John was in person tall and slender, but moved with an ease of gait and manner which told of a perfect physical organization. His hair was brown, his complexion light, his eyes blue, his features prominent, and altogether he was a man of fine presence. Perhaps he had the most genial and even disposition of all the brothers. Nevertheless he by no means lacked in force of character—quite the opposite indeed—but he maintained himself perhaps with a better self-poise. If he was high-tempered by nature, he was high-toned in character enough to hold himself in noble self-control. He had very fine aptitudes in the direction of mechanics, a remarkable eye for measurements, and a skilled hand in the use of tools.

Uncle John Bowman was an agreeable man in all his relations of life. He had a smile and pleasant word for every one. His character adorned his home. His Christian life exemplified a fidelity to duty that was unusual. There was a generosity in his spirit that was beautiful. For the children he had a happy humor, a kind expression, a pretty story. He abounded in generousities to the poor. In their hard struggle for life they were accustomed to come to his mill for help, and they never went empty away. If he had hosts of friends,

it was because he had shown himself friendly, and because he was believed to be the sincere friend of every one, high or low, young or old, whose character deserved such friendship. Few men of business were ever so beloved, and when he died, strong men of the poor stood by and wept aloud their tears of sorrow, declaring that they had lost their best friend. Those who knew him well will recognize many of these personal qualities in his only son, Bishop Thomas Bowman. He was not only one of the most enterprising citizens, but he was one of the foremost in Christian work and benevolence in the church, in all that community. His piety was of a manly, noble type, for his life was "a living epistle, known and read of all men." His beautiful Christ-like spirit, none wished to question. He was for many years a leader in thought, as well as a leader of a class, of the prayer-meeting, and of the Sunday School. He was the first to move in the temperance reform in a practical way—the first in that section to furnish his children with the advantages of a higher education.

The following incident which happened in Uncle John's family is illustrative of his religious character and personal influence with men of the world.

A person of skeptical opinions applied for a place of service at the mills, but without Uncle's being aware of

his eccentric views. Uncle, however, had been careful to say that he might have the place, and he would receive him at his own table and treat him as one of the family, and also to acquaint him of the rule of the home to have regular morning and evening devotions, when all the family with himself would be expected to be present. The stranger accepted the situation in that understanding. On the first morning, however, he was absent busying himself with matters on the saw-mill when the family were gathered for prayers. After waiting his son Thomas was despatched to invite the stranger's presence, and say that the breakfast was waiting for him, and the family except himself were gathered for family devotions. Still the man with the skeptical mind delayed, when a second messenger was sent, asking if he understood the call, for breakfast could not proceed or anything else receive attention until prayers were first attended to, since by the rule of the house every one of the family should be present at these devotions. At length the man came reluctantly, and considerably out of humor as might be supposed, and entered the sitting-room. There Uncle in unruffled spirit, was sitting at the head of the circle with the family Bible in his hands, and without one word of reproof, when the man was seated, he quietly read the Scripture without the indication that anything had

gone wrong, and proceeded with the morning prayers. The man himself sat bolt-upright while all the others were kneeling. An impression was however made upon that skeptic's mind about the value and sanctity of the Christian religion, such that he abandoned his skepticism and became himself a thoroughly religious man, and always afterward, he attributed his religious convictions to that moment of Uncle's consistency and firmness—his principle in religion in the every-day life of the the home, carried out in such a beautiful spirit. Taken altogether it is questionable whether any one in that generation of the family furnished a character for Christian manhood that combined so many excellent qualities. He died in the midst of his greatest usefulness and in the prime of life, having entered upon his fifty-eighth year.

In consequence of a severe cold taken when his system was in an over-heated and exhausted condition, Uncle John Bowman, a model Christian man, died on April 2, 1843. The cold had settled upon the diaphragm causing its decay and superinducing dropsy as a result. His funeral was attended by a large concourse of relatives, friends and neighbors. The Rev. Marmaduke Pearce, an old family friend and pastor, and a highly influential minister, officiated on the occasion, preaching an able and affecting sermon from the words of

John's Gospel xvii : 4.—“ *I have finished the work which thou gavest me to do.*” The minister spoke of his great enterprise and activity and usefulness in Christian work—noting that he had been a leader in the church, and a legislator of the state, and that though he would be so missed from the fellowship of men, his influence would still be potent now that he was dead. The hymn chosen began

Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last!

This service had been delayed a day because of the absence of his son Thomas Bowman—now the Bishop—who was then a young man in the ministry in attendance of the Baltimore Conference. His father had been buried several days before the son returned, and he only learned of the fact when at Northumberland he was nearing his father's home. There was no télégraphic communication then, and the means of travel was by carriage, and the seat of the Conference several hundred miles distant.

On the night of the 4th of April a very severe snow storm occurred, filling the country roads with drifts to such an extent as to necessitate the abandonment of the public highways in places in order that the funeral train might reach the burial ground. The following was of

an unusual length when the earthly form of our dear uncle was conveyed away to its last resting place. It is about three miles from the old home at the mills to the Briar Creek stone church—that church which his own hands in his youth had helped his father to build. There he was buried, and a white marble slab with appropriate inscription designates the place where he sleeps. Of all that family, all of whom have now passed away, no one that bore the name gave the world a more faultless character or exemplified a more useful life, or left behind him a more enduring fame. More than forty years have passed since uncle's death, yet his memory is fragrant to-day "like ointment poured forth!"

SARAH BRITAIN-BOWMAN, wife of John Bowman and the mother of Bishop Bowman, was born at Harmony, N. J., in May 1786. The marriage of uncle and aunt occurred in Huntington township, Luzerne county, Penna., September 18, 1808, and she died March 3, 1852, at Williamsport, where she was buried.

There are but few data at hand for record beyond the recollections cherished concerning her own beautiful and impressive life. That she was a woman of most excellent judgment and of a high order of character, no one who knew her has ever doubted, fulfilling all the offices of wife, mother and neighbor with scrupulous

and loving regard. Along the long line of the brothers' wives in that generation there were really few who were her equals in all respects, and no one who was her superior. She was a woman capable of giving, and she often did give, the best of counsel, where a wife's judgment was in place.

It was Aunt Sally's suggestion and urgency that especially on account of the children in both families, the old custom which prevailed in those days of giving spirituous liquors to the workmen engaged in cleaning the mill races or in haying and harvesting, should be discontinued, and compensation be made therefor to each man by the addition of a shilling a day to his wages. The experiment was tried and succeeded. It was thus that the temperance movement began in that community, and that reform long since abolished the custom from that section of country, at least among all the better class of farmers.

Aunt Sally was indeed a choice and "elect lady," whose great good sense gave her an enviable standing in the society where she resided, for she certainly had in an unusual degree that combination of qualities which rendered her entertaining alike to the young and to those of maturer years. Her hospitality threw a charm over her home and over herself, and even the children of the neighborhood received pleasant atten-

tions at her hands, in the gratification of their desires, such as won for her their love. This shows character. And so in all respects her Christian life was full-rounded and full of fragrance.

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"It is an ungenerous silence which leaves all the fair words of honestly-earned praise to the writer of obituary notices and the marble-worker."—
OLIVER WENDELL HOLMES.

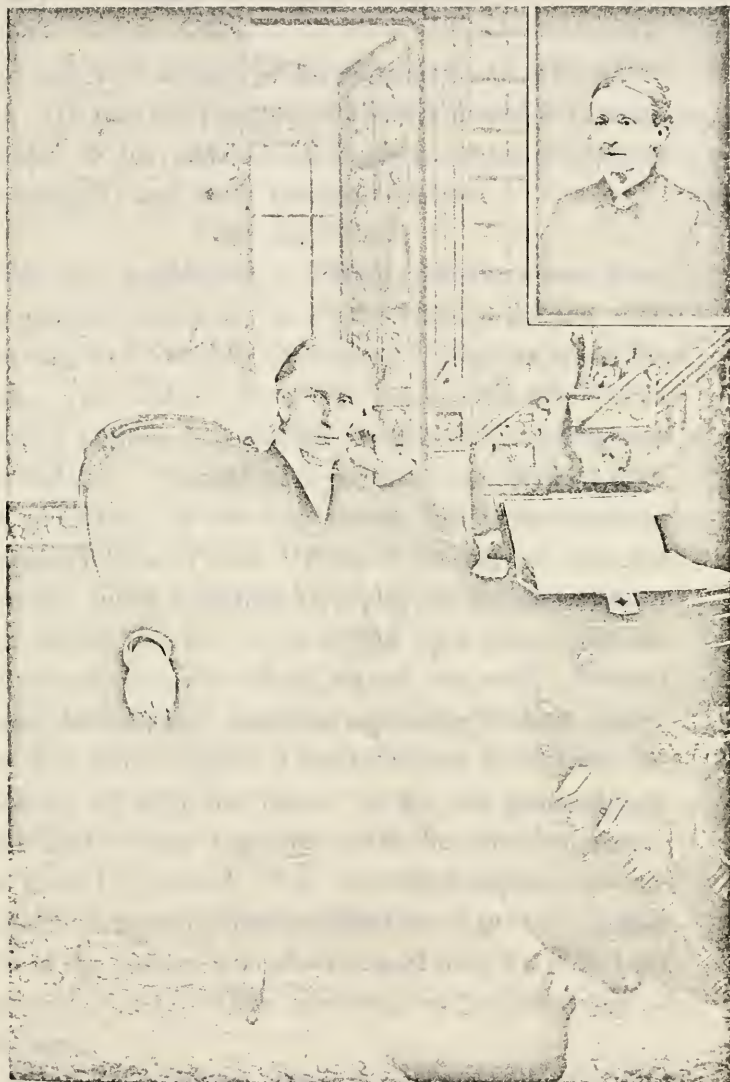
CHAPTER VII.

DESCENDANTS OF JOHN AND SARAH BOWMAN.

THE REV. THOMAS BOWMAN, A. M., D. D., LL.D.
SENIOR BISHOP OF THE METHODIST EPISCOPAL CHURCH.

HIS BOYHOOD.

THOMAS was the only son of John and Sarah Bowman. He was born on the site of the old brick mansion-home of his father on the Plains, on July 15th, 1817. His childhood was bright and full of happiness. Handsome in person always, and gentle in his manner by instinct, it was no wonder that he was early as now a universal favorite. As a lad he was generous, genial and magnanimous with his playmates. Carefully cultured in manners at home by his thoughtful parents, he yet possessed an irrepressible spirit for fun and merry-making, and many are the traditions in that old neighborhood that tell of his achievements in mischief as a



BISHOP THOMAS BOWMAN AND WIFE.

boy, and how attractive he became to all who knew him. It was not possible to know him and not be interested in his mischievous exploits, or not to admire his sprightly and noble bearing as a boy.

HIS EDUCATION.

The first graduation of Thomas Bowman was from the common school in the Pines, where it did not take him long to "complete the course." He was apt in his books. He always bore his hand well, whether in playing ball, in learning his lessons, or "smoking out the master." Though as a youth he was rather under-size in stature, he was very strong, full of courage and unusually lithe of limb. None of the boys of near his own age could beat him at a play, or in his books, or in a matter that had to be settled by a bout. His extraordinary activity always served him well. Some of those old-fashioned teachers, especially if their discipline was unjust, found it hard battling to make a conquest at all with the birch. It did not generally appear that victory remained with the school master—nor should it, indeed, when so often discipline was administered more for the gratification of the bad disposition of the master who was honored with "a little brief authority," rather than according to the deservings of the boys.

When Thomas was about fourteen he spent a year

as a student at Wilbraham Academy in Massachusetts. The next year he matriculated at Cazenovia Seminary, N. Y., in company with several cousins and acquaintances from the same neighborhood. Erasmus Wentworth, Herman M. Johnson and B. F. Tefft, each one of whom afterwards became the President of a college, and Stephen M. Vail, who grew to greatness as a theological professor, were fellow students about that time, and William H. Allen, the late President of Girard College, was one of the faculty. Thomas remained here during two years, and January 1, 1833, he was converted and joined the church. In the autumn of 1835 he entered the Junior class in Dickinson College, where he soon took high rank as a student under the personal instructions of the first Methodist Faculty, embracing the great names of Durbin, Emory, Allen, McClintock and Caldwell—men who became illustrious for their character, abilities and scholarship. At the age of twenty years Thomas graduated Bachelor of Arts, receiving the first honors of his class, and being the first valedictorian in the history of that institution under the auspices of the Methodist Episcopal Church. That was nearly fifty years ago.

In 1838 Thomas Bowman entered the law-school, associated with Dickinson College as a post-course, under the supervision of Prof. John Reed, LL. D. Among

his class-mates in his legal studies, who have since risen to distinction as members of the Bar, were Hon. Judge Linn, of Bellefonte and Ex-Governor A. G. Curtin, of Pennsylvania. While making commendable progress toward the profession of Law, a conviction of a different calling began to find place in his consciousness, a fact which gave a new direction to his whole life. Before the close of the year it became sufficiently apparent to himself as well as to the church that he had a duty to perform in the Christian ministry, which was now to become his life-work. Accordingly in the spring of the year 1839 he was duly recommended as a proper person to be received on trial in the Baltimore Annual Conference, which met on March 13th, in Baltimore City, Md.

HIS MINISTRY.

His first appointment was to a mission among the coal mountains of Beaver Meadows, Carbon County, in Pennsylvania, where he was very happy in his work and served with success for one year, when he was recalled by the authorities of Dickinson College to take the place of Assistant Principal of the Grammar School which was closely associated with that institution. Here again he did good work, for his services were in demand for three years—from 1840 to 1843—inclusive. At this time in consequence of his own shattered health

and also the rapid decline of his father's health, who was nearing his earthly end, Thomas resigned his position and returned to Berwick, to take charge of his father's business at the mills. At the same time he found it necessary to take a supernumerary relation with work in his conference, which continued from 1843 to 1848. He was never a *superannuated* minister, as stated in the "Cyclopædia of Methodism."

PUBLIC CONTROVERSY.

His return to Berwick at this time was very opportune for himself and the church and the community at large. A great interest had been excited among the several Christian denominations of that part of the country on the subject of baptism, due to the very pronounced character and aggressive disposition of one Rev. William S. Hall of the Baptist Church, formerly of Philadelphia—a man of a good deal of popular ability in public address who plumed himself before the public upon his scholarly attainments and readiness to discuss the claims of immersion with any man living, if he could only find a champion worthy of his steel. Mr. Hall did not hesitate to unchurch all the denominations of whatever name whose theory and practice dissented from his particular postulates, and on more than one occasion he issued his verbal challenge "to any man in creation" to meet him in a public debate on the

subject of baptism. The thinking portion of the people were astonished at his clerical boldness, and some began to fear that perhaps Mr. Hall's doctrine was right, and since no one responded to his repeated challenges, that perhaps he was unanswerable.

The situation began to grow interesting. Mr. Hall had been preaching in that community for more than a year, and by his insinuating address and bold tactics somewhat unsettled the faith of some in the several churches in the validity of baptismal sprinkling or pouring, as to their own relation to the visible church of Christ, when Thomas suddenly returned home, fresh from the halls of college. A universal feeling prevailed that he was "the coming man" whose abilities and acquirements were providentially in request to defend the faith once delivered to the saints. Thomas, however, on his part neither sought nor avoided a public controversy. In the month of February, 1843, induced by the urgency of preachers and laymen, Thomas pronounced two discourses on baptism in the Methodist Episcopal Church of Berwick, which contributed much interest and satisfaction generally. Mr. Hall attended the service and took notes. The discourses were delivered on Sunday evenings. On one of these occasions Mr. Hall interrupted the speaker in contradiction and was about to proceed with extended remarks in that

direction when his interference was promptly rejected, and Mr. Hall took his seat in silence, while Thomas continued speaking. Mr. Hall at the close announced his purpose to make reply in his own place of worship immediately. He did so. He took occasion to compliment the "brilliant talents" of Thomas, but declared at the same time, that he would not be willing to "baptize brother Bowman for all that he and his relations were worth." It seemed that his charges were a little high for so inconsiderable a service, but then it was a comfort to know that Mr. Hall's services had not been put in request.

Mr. Hall here pledged himself publicly to challenge Thomas Bowman to a public controversy on this subject. Parties outside the church became intensely interested to bring the disputants to an issue face to face. They did not hesitate to tell Mr. Hall that, in view of his public declaration that he would certainly challenge Thomas to a public debate, he must do so like a man or it would work detrimentally to the public confidence in Mr. Hall's character, and that they would be responsible that the challenge would be accepted. After a good deal of higgling and equivocation on the part of Mr. Hall, and the formulation of three different propositions, he offered this one: "Is the immersion of a believer in the Name of the Father, the Son and the

Holy Ghost, the only valid mode of Christian Baptism?" As soon as presented to Thomas, he pointed out the ambiguity of the proposition as in his other challenges which contained two questions—the *subjects* and the *mode* of baptism. The mode of baptism was the only point of issue that had been between them at all. However this question was accepted by Thomas' friends as the best that could be obtained from Mr. Hall. The 3d day of November, 1843, was the date fixed for the public debate to open, at nine o'clock in the morning, in the Methodist Church of Berwick. A Rev. Mr. Lane of New Jersey, and a Mr. Gaillard of Plymouth, Pa., both champions in public discussions of this kind were selected by Mr. Hall as moderators; and Rev. Dr. David J. Waller, D. D., of the Presbyterian Church, and Abel B. Wilson, M. D., of Berwick, an old and learned family physician, were chosen by Thomas as his moderators; and these four elected Senator S. F. Headley of Berwick, as President of the Board. Thus a public controversy was organized in which all the churches felt the deepest interest.

When the day for the discussion arrived, the old brick church was packed with eager spectators. Ministers and prominent citizens came the distance of nearly a hundred miles to witness the controversy. Mr. Hall himself had been at some pains, it was said, to publish

abroad at distant points that he was about to have a public debate with a *school-boy*.

The *personnel* of the two disputants at issue furnished a striking contrast when they met for the discussion. Mr. Hall was considered to be a man of fine mind, in mature life, of considerable experience with the world, a practiced speaker, with winning manners, a champion in debate, accustomed to the tactics of controversy—artful, audacious, with self-assurance without limit. Upon the other hand, his opponent appeared before that audience but twenty-six years of age, bearing a youthful aspect, fresh from the halls of learning, with a certain beautiful simplicity of mind and manners, altogether modest in his behaviour, with as yet a limited experience in the world, and with no known experience in matters of a public controversy. Yet he enjoyed the confidence of the community, was held to be scholarly, honest and honorable, and was believed to be thoroughly capable of maintaining the faith of all the churches dissenting from the Baptist's view. Much was at stake and much remained to be developed by the due course of the debate. As matters progressed, however, it became evident to everyone, and to no one more than to Mr. Hall himself—that for once he had met his match. Mr. Hall was tolerably skilful in evading his duty to advance arguments to support the affirmative, as the

law of logic and all controversy requires, hoping that he might advantage himself in the discussion, by avoiding the very burden of proof which he was pledged to bear. Thomas, however, contented himself with exposing the situation as Mr. Hall was resolved to make it, maintaining that unless the affirmative advanced arguments for the negative to review and disprove, there was nothing left for him to do—the controversy would close by the failure of Mr. Hall to do what he had undertaken. Thomas thereupon took his seat. Mr. Hall in reply used artfulness; he prevaricated, he lost time, he lost his temper, he lost his cause. With Thomas the case was entirely different. During all that three day's controversy, he was not at any time disconcerted in the least degree, but maintained the utmost composure, employing playful *repartee* with fine effect upon his opponent, when occasion served, and giving no heed whatever to Mr. Hall's angry personalities, but kept on writing when Mr. Hall thrust his fist into the face of his opponent, accompanied with passionate expressions seeming to demand *revenge*.

By the afternoon of the second day it began to be perfectly apparent that Mr. Hall had already spoken his piece, although his performance was not very satisfactory to himself. He would not, or could not advance any new arguments to maintain his side of the

question, and his old arguments had been thoroughly refuted. Thomas thereupon appealed to the audience, among whom were many distinguished persons, to know whether they felt satisfied with Mr. Hall's course in this discussion. Hon. Judge George Mack was present in the audience and responded at once in behalf of the people, stating in substance that they had watched the progress of events with deepest interest in the course of this controversy; that he had compared views with many of the leading citizens and others in reference to the merits of the debate; and he was sorry to say that the dissatisfaction was very general, that Mr. Hall had persistently declined to present any argument that had not been already answered, to show as he was bound to do, that "immersion was the only valid mode of Christian baptism." Most men would have subsided in silence, under such circumstances, but not so with Mr. Hall.

It was on the third day, perhaps, that Mr. Hall broke down completely through pure audacity. Under the rules of the discussion Thomas, in the course of his reasoning, appealed to the Greek Testament and translated a few passages in support of his side of the question. Mr. Hall, in reply, denied the reading, and charged Thomas with having rendered the passage of Greek wrong, and with having perverted the truth of

Scripture. In response to that, Thomas insisted that Mr. Hall was not only bound by the rules to make that declaration good, but to make a translation himself from the Greek text, and show therein in a scholarly way in what particulars Thomas had mistranslated and perverted. Mr. Hall was now cornered. He had ventured a little too far this time. He evaded and prevaricated, quoting what Mr. Wesley and others had said about these passages. He was reminded, however, that this would not do; that the issue was not what others had said, but what Mr. Hall himself had said, touching scholarship and fair dealing; that he was now required to justify his charge against his opponent by his own rendering of the passage in question from the Greek text. At this point Thomas handed him his Greek Testament which Mr. Hall received but held in his hand upside down, unconsciously betraying how he was ignorant of the very Greek alphabet, when at length he was forced to confess, which he did with much reluctance before that audience, that he could not read the Greek, but his friend Mr. Bradley could. "An open confession is good for the soul," but if this open confession did Mr. Hall's soul any good, it was not apparent to others. Mr. Bradley who was present was quite a scholarly man, and at this time was the Principal of the Berwick Academy, and withal was one of

Mr. Hall's converts whom he had recently immersed. When the matter was finally referred to Mr. Bradley, he arose and read the Greek passage and then translated it exactly as Thomas had done in the first instance!

The end of this controversy may easily be anticipated. Thomas had shrewdly reserved his strongest arguments for his last two speeches, and in one of these he boldly "challenged Mr. Hall to produce a single passage, either in the Old or New Testament, that proves conclusively that 'immersion is the only mode of Christian baptism!'" Mr. Hall in reply failed to adduce the scripture required, and finally sat down long before his time had expired. It was now an hour after dark on the third day of the debate, and the President of the Moderators pronounced the discussion closed. Mr. Hall realizing his discomfiture thought to relieve himself somewhat by issuing an audacious challenge for any "respectable minister" to meet him in debate, upon the same subject elsewhere. It was a desperate resort, but did not succeed well. Dr. Waller now arose and expressed his astonishment at the audacity of Mr. Hall in offering a challenge to a new discussion when it was seen by all that he was now thoroughly defeated in the debate just closed. At this point Mr. Headley, President of the Moderators, interposed that the Moderators were not allowed to determine the merits of the

controversy. Dr. Waller continued : "I am well aware of what you state, Mr. President ; but I appeal to this audience if the President of the Moderators did not declare this discussion closed. I speak as a challenged man. What astonishes me most is the utter want of modesty in the man, who while smarting under his clear defeat in this controversy, boldly challenges any '*respectable*' minister in this presence to meet him in debate—as though *every* minister here isn't a *respectable one* ! Sir, I confess for myself that I am not a fighting cock, but if I were, I should prefer to fight with one who hadn't already had his comb picked—as yours is, sir ! Mr. Hall reminds me of a drunken man lying on the broad of his back, and calling upon another to knock him down. Such audacity deserves reproof !"

The excitement in the audience was now intense. A vote of thanks was tendered to Senator Headley for his impartiality in presiding over the debate, which was given with a yell. The people at length retired slowly from the church. Mr. Hall had lost his prestige and very soon left the country to return no more ; but the friends of Thomas now idolized him more than ever. He had fairly won his laurels. The question of Christian baptism was effectually settled in that community for a long time to come.

THE EDUCATOR.

In 1848 Thomas Bowman was elected Principal of Williamsport Dickinson Seminary, where he labored for ten years with gratifying success. The institution was in its formative period when he assumed charge of its interests, and when he resigned, several large buildings had been erected, and there were about four hundred students in attendance. In 1853 the Ohio Wesleyan University conferred upon him the degree of Doctor of Divinity. In 1858 he was appointed as minister to the church in Lewisburg, Pa., and while in service there he was elected to the Presidency of Indiana Asbury University—now De Pauw University—entering upon his duties in the year following. The condition of this institution was greatly depressed when he accepted its Presidency. There were no less than thirteen other Methodist colleges that had sprung up in the State alone under the impression that Asbury was doomed to die. When President Bowman assumed chief management in the affairs of Asbury, the institution made a new departure on the line of prosperity and success. It was through his personal influence that ladies were admitted to the halls of the University as students upon the same conditions as gentlemen. Under his administration as President, the course of study was very considerably enlarged, several buildings

were erected, the endowment fund increased threefold, and the number of undergraduate students increased about fourfold. In 1864, when President Bowman was about forty-seven years of age, he received a double honoring, both of which were brought about without his knowledge; he was elected Chaplain of the Senate of the United States; and was made by the General Conference co-delegate with Bishop Janes to represent the Methodist Episcopal Church in the United States, to the Wesleyan Methodist Conference in England. In 1872, Dickinson College, his old Alma Mater, bestowed upon him the honorary degree of Doctor of Laws.

THE EPISCOPACY.

In the month of May of this same year, in the city of Brooklyn, N. Y., when eight persons of distinction were elected Bishops of the Methodist Episcopal Church by the General Conference, President Bowman led the ticket, was elected to the Episcopacy on the first ballot, receiving 293 ballots, not only the largest vote cast at that session of the Conference, but the largest vote ever cast for that office in the history of the church up to the present time. This was before he had completed his fifty-fourth year.

In 1878, at one of the semi-annual meetings of the Bishops of the church, Bishop Bowman was selected the second time to represent his church to the British

Wesleyan Conference, at Bradford, England, and to superintend the Mission Work abroad in Europe and Asia. He accordingly traveled through Great Britain, France, Germany, Norway, Sweden, Denmark, and Italy. From Brindisi, in Italy, on November 4, 1878, the bishop embarked for Bombay, India, returning thence in March of the year following, and reached home in much affliction. In 1881, by Episcopal appointment, Bishop Bowman again visited the mission fields abroad, going to and through Japan and China during that year, returning home the year following *via* San Francisco.

It was largely through the influence of Bishop Bowman and his personal work in Indiana, that the friends of the Indiana Asbury University, both lay and ministerial, resolved upon a method to greatly enrich the endowment of that institution, to add new parks to its grounds, new schools to the University, new buildings for their accommodation, and a new name in recognition of the munificence of Hon. Washington C. De Pauw, of New Albany, Indiana. In 1884, the name was legally changed from Indiana Asbury, to De Pauw University, and at the commencement of the same year, Bishop Bowman was unanimously elected its Chancellor. About the same time, by reason of the death of Bishop Simpson, Bishop Bowman became the Senior Bishop of the Methodist Episcopal Church.

HIS CHARACTERISTICS.

Presumably Bishop Bowman is well known by all who will read these pages, unless there should be some exceptions among the relatives of the rising generation. His social manners have always been appreciated, not only because they evince the character of the gentleman, but because he is artless and open and affable, and because he is interested in every one with whom he is in intercourse, and because he remembers everyone, young and old, whom he has ever met or known. All this costs no effort, for it is the outflow of his natural spirit. His magnetic influence, accordingly, is something pre-eminent. He seems never to forget old friends, by reason of absence. He is ever ready to form new friendships. It is said that every child knew him and greeted him on the street when he resided in Green-castle. He could not pass the children by without a word, a look, or a kiss. Though ever ready to help a deserving friend, he never was a man to use his friends to his own advantage. He is the most unselfish of men. In intercourse with others, he is most considerate and kind, and his manners never fail to express the benevolence of a polished nature, full of noble instincts.

As a public speaker he is a model—equally at home in the pulpit, or on the platform; before the children of a Sunday-school or before a Senate of grave and

learned statesmen. If by chance he appears scholarly in his public discourses, it is without a single trace of pedantry or display. A charm in his delivery is his inimitable simplicity. Of his manner before the public, some one has said that he possesses the graces of the weeping-willow. His voice is not so remarkable for its great compass as it is for its clear, sweet and musical cadence—a voice that always speaks to you out of the convictions of his very consciousness. His enunciation is perfect, by reason of which he is heard better and farther than most men of greater volume of voice. Pre-eminently argumentative in style, and often making a powerful impression, he yet abounds in exposition and illustration, possessing in an extraordinary degree what Daniel Webster made the sum of all eloquence, when he said: “Clearness, force and earnestness—these are the qualities which produce conviction.” Himself full of the sweetest sympathies of our nature, he knows how to sweep the human heart with the gentlest of touches. Of all that have borne the name, no one has equalled him in the graces of his mind, in the humility of his spirit, in the excellences of his character, in the successes of his life. And none have been so beloved by all his kindred.

Bishop Bowman had two sisters but no brothers. One sister was older than himself, the other younger;

and both were remarkably beautiful girls. Both married Methodist ministers, and met the requirements of their position nobly. Mary Ann became the wife of Rev. Charles Kalbfus, a member of the Baltimore Annual Conference, a gentleman of fine personal appearance, of affable manners, of high social character, and of popular pulpit ability. At their wedding it was said they were the handsomest couple ever united in marriage in that valley. There were several children born to them, one of whom is a Methodist minister in the Cincinnati Conference, and two became lawyers, in Mauch Chunk, Pa. Mr. and Mrs. Kalbfus are deceased.

Elizabeth A. Bowman, the youngest child, married the Rev. William T. D. Clemm, also a member of the Baltimore Conference, an active, sprightly, talented, useful Methodist minister. Mrs. Clemm is a most excellent woman, wife, and mother. They have several children, all of whom are remarkably bright and lovable.

MATILDA HARTMAN BOWMAN, the wife of the Bishop, was a woman of a wonderful life—a life to be characterized for its activities, its successes and sufferings. Few women have done as much in their ministry to others, or have rounded out to such completeness their measure of ability, or have adorned their home with a more beautiful love.

The home of her girlhood was in the city of York, Pa. She was the third daughter of a wealthy merchant and prominent citizen of the place, and a daughter of whom her parents were justly proud. They selected for her the very best schools of the period for her education. While she was attending a notable institution in Carlisle, Pa., at the age of seventeen she became the subject of saving grace, and united with the Methodist Episcopal Church. She was the first of the family to enter into its fellowship, but soon, through the influence of her Christian life, first her parents and then others of the family, united with the same church.

It was at this place and period that her acquaintance was made by Thomas Bowman, while he was in relations with the Faculty of Dickinson and its Preparatory Department. In 1841, when Miss Hartman was twenty years of age, they were united in marriage. After her graduation at the schools, she returned home and took a special course in the practical affairs of the household in which she was a proficient in a pre-eminent sense. Besides a training thus acquired under such a practical mother as she had, she inherited rare executive abilities. Seldom indeed has a bride brought with her to her husband, along with a cultured mind and material wealth, such extraordinary energy, economy, generous hospitality and affectionate devotion, to the ful-

fillment of the duties of life in the new home. As her husband was called to the headship of one institution and another, the students under his charge found in her a most constant friend whose tireless ministries were for their interest and comfort; and wherever she lived, she dispensed in the most neighborly generosity her gifts of sympathy and good will, while the church also commanded in a large measure her energies in Christian work.

Mrs. Bowman, withal, for the last twenty years of her life was a great and constant sufferer. With all that outgo of resistless energy, with a family of her own, numbering eleven children, how any one woman of such slight build, with such a suffering life, could accomplish so much for her husband and her family, for her friends remote and near, and for Christ and his church, has been a matter of astonishment to all who knew her. That strong will, that invincible courage, that gentle heart, those active hands ceased not, rested not, till life's energy itself had all been expended in behalf of those she loved.

Mrs. Bowman was born March 17, 1821, and died at St. Louis February 21, 1879. Memorial services were held by her pastor, Rev. Dr. Houghton, at the episcopal residence in that city, but as her remains were buried in the family lot in Forest Hill Cemetery at Green-

castle, the funeral services were conducted by Rev. Dr. Wiley, a family friend, and one of the Faculty in Asbury University. It was during the Bishop's first episcopal tour to India that the death of his wife occurred. In March, 1879, he had returned to Italy, and the sad and painful circumstances under which the intelligence reached him are narrated in a letter by the Rev. Dr. L. M. Vernon, Superintendent of the work of the church in Italy. He says: "On the second day of the Conference, about two p. m., while placidly presiding, like a patriarch in the midst of his family, Bishop Bowman received the sad tidings of his wife's death, nearly twenty days before. The announcement fell upon him with cruel but almost unavoidable abruptness, like a thunderbolt from a cloudless sky. Despite his well known composure and Christian fortitude, the venerable veteran was momentarily stunned and almost overwhelmed. And when the writer explained as best he could the mournful case to that group of astonished and respectful brethren, every face was suffused with tears and every heart wrung with sorrow. As the good Bishop drew aside to read, as best he might through tears, the letters burdened with the mournful particulars, the Conference, with one heart, betook itself to prayer. This baptism of affliction, under circumstances so peculiarly painful, indissolubly bound the hearts of all the breth-

ren to Bishop Bowman, and there are no sixteen men in the wide world who will ever hereafter think of him with more constant, tender, filial affection and reverence. After an hour the Bishop resumed the chair, but to the brethren, who received him standing with bowed heads and every evidence of profound sympathy, in that brief period ten years seemed to have passed over him."

The following are the names of the children of Thomas and Matilda Bowman, in the order of their births: John Durbin, Theodore Granville, Thomas Marion, Charles Gideon, William Hamilton, Cecilius Bantz, Mary Crouse Bowman-Smith, Samuel Brittain, Clarence Mitchell, Sarah Elizabeth Bowman-Caldwell, Frances Olivia.

CHAPTER VIII.

JESSE BOWMAN.

FATHER was the fourth son and the fourth child born of Rev. Thomas and Mary Freas-Bowman. His parents moved from Mt. Bethel to Briar Creek when father was closing his fifth year. This occurred in the month of April, 1793. The next year he began to accompany his elder brothers to school in the neighborhood, and from that time on through boyhood he succeeded in acquiring a sufficient share of practical education to enable him to transact intelligently and with readiness the business of his after life. His partnership formed with uncle John before father had reached his majority, and lasting for thirty-five years, necessarily unified the interests of the two, and involved the lives of both, socially, religiously and secularly, so as to make in a large measure their history one. Considerable, therefore, has been already and necessarily anticipated touching father, in what has been said in connection with Uncle John. His marriage with mother will be narrated in connection with the story of her life.

It will answer the purpose had in view to begin

the more distinctively personal narrative of father at the time of his conversion. In 1805, about autumn, in the old Briar Creek stone church which he had assisted to erect, he was brought to Christ. At this period Rev. Anning Owen was Presiding Elder of what was then known as the Susquehanna district, embraced in the Baltimore Conference, and Rev. James Paynter and Rev. Joseph Carson assistant, were the preachers appointed to the Wyoming circuit which then embraced Berwick and the old stone church. All these preachers were present and officiated at the protracted meeting then in progress, which resulted in an extensive revival work. Through their influence father became a Christian. He was then seventeen years old. This was about four years before his marriage with mother who happened to be present at this service. She was converted a few months previously, at Berwick. He joined the Methodist Episcopal Church there and then. This was the formal inception of his religious life.

After his marriage he lived at Briar Creek about eleven years, when he moved to the Berwick plains, in 1820. Two years subsequently when father was about thirty-four, the Rev. John Thomas, who was then preacher in charge of Northumberland circuit, appointed father to be the class leader of a little society composed of the pious neighbors who gathered on Sundays to hold

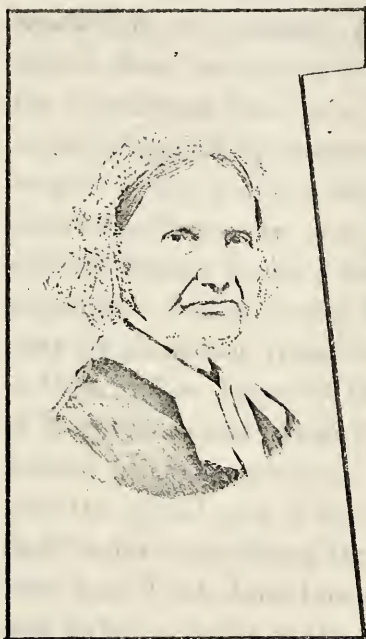
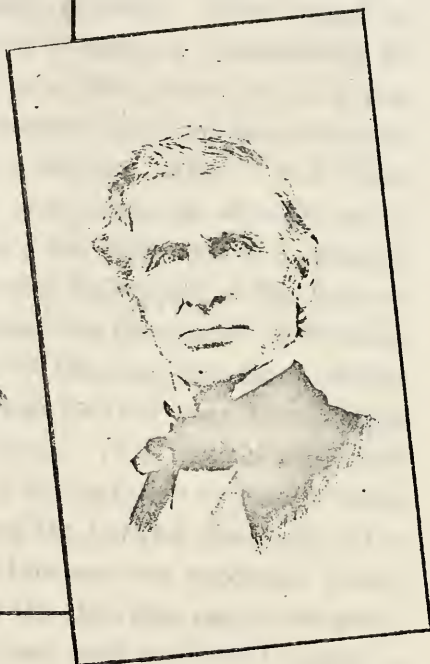


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MRS. JESSE BOWMAN.



EGGEMAN

JESSE BOWMAN.

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prayer-meetings, class-meetings and Sunday-schools, and on week nights to hear the preaching of the Word announced to be held in the old school-house, *at airy candle light*, on Thursday evenings. They always attended these services as a matter of convenience; for the school-house stood in a little, clear spot, in a pine woods, where all the common roads and foot-paths converged, about half-way between father's and Uncle John's dwellings—the place where all the children of the two families acquired the rudiments of an English education. Father, having been leader of this little society for about nine years, was transferred to Berwick, in 1829, by Rev. James W. Donahay, preacher-in-charge of Northumberland circuit for that year, Rev. Joseph Forrest being his assistant. This transfer was made with the special view of having father succeed William Stahl in his leadership of the Berwick class, and at the same time, Uncle John Bowman was appointed to succeed father as leader of the class that met in the pines. Thus while these two men were active and potent in their influence for Methodism in the surrounding appointments, their hands were directly upon these two centres of the Methodist community at once, encouraging others, shaping human character, exemplifying their devotion and maintaining the church of their choice. For many years uncle continued to be the leader of the

class, the re-organizer of the Sunday-school, and the maintainer of the public services at the school-house, until his broken health necessitated his withdrawal from church work; and father, also, continued his leadership at Berwick till the close of life—almost fifty consecutive years.

Father was devoted to his church in every respect, and was wonderfully vigilant in his care of all its interests. For fifteen years did the chief management of the camp-meetings devolve upon him, when the ruder elements of society in those old rough times made opposition to Methodism in the spirit of hatred—a class of persons who had to be encountered and overcome by courage, muscle and law. For years and years Uncle John and he furnished grove and grounds on their own land for these autumnal services, and so were enabled to hold absolute control and enforce order against the misbehaviour and often the malice of those who insisted upon disturbing these public meetings. And, for the furtherance of this purpose, father secured for himself in 1830, of George Wolfe, Governor of Pennsylvania, an appointment for life, of Justice of Peace—an office which served with advantage in behalf of the church, whenever circumstances required. It enabled them to meet every exigency, and soon brought peace and quiet, under the exercise of the authority of law,

in the defence of Methodism, as well as otherwise.

HIS PORTRAIT.

In height, father was about five feet eight inches, medium sized, and in temperament the nervous characteristic predominated. His brain was unusually large, but well balanced and active; his form well proportioned, with very deep chest, indicating the mould of a man born for a long life and capable of great endurance. Rather muscular in fact, he was yet more remarkable for his activity of both body and mind. When a young man, he somehow became very distinguished in the neighborhood for his fleetness of foot. On one occasion his four-horse team, standing at the door untied in the cold, started off and soon was galloping away with the lumbering wagon toward home. As soon as he was notified of it, he darted out the door, sped down the road at full run, flinging behind him hat, coat and gloves as he went, threw himself into the hind part of the wagon, and by voice alone stopped the team. A number of persons witnessed the performance, and thence probably it became rumored abroad in the neighborhood that father was so fleet that he could really catch a horse on the full run in the open field. Men actually came to him to know if it was true. If he ever did undertake to perform that feat, he was shrewd enough to keep it to himself.

Father's countenance bore the impress of his character for energy, integrity and decision. It was said of him that he had "a will of iron and a brow of adamant." His government in the family was of the old-fashioned kind—a kind that assigned plenty of duties, which admitted of few pleasures, and allowed of no questioning of authority. In this he was conscientious and right in the main, though perhaps he was inclined to be a little over-strict and exacting sometimes. Added years, however, greatly mellowed down that severity, when he had ceased to bear the burden of cares, and to endure the vexations inseparable from the business life he had led. He was inclined by disposition and habituated from youth to take the mastery in affairs as "one born to command." Self-reliance with him, therefore, was a marked characteristic. He counseled but little with his children about what he proposed to do, but did the planning himself and took the responsibility, uttering his orders and requiring unconditional obedience. This faculty found full play in the neighborhood as well, for while he was a Puritan in his own practice in these things, he insisted that everybody else should keep the Sabbath and behave well at church and at camp-meeting. The neighbors' children, especially if they were bad, had an instinct of his presence, that so often surprised them, as if he had just sprung out of the

ground. The boys around became afraid of him and seemed to look upon him as a sort of stalwart regulator whose business it was to take charge of the public morals in that part of the community; and the roughs and rowdies, at church or camp, more than once learned lessons of decent behaviour, when they undertook to invade the rights or disturb the sanctities of the Methodists. He was a born leader of men, and maintained that character to the end.

Upon the other hand father was a strictly religious man, and of course his Christian life was strongly characterized by his strong personality. He was occasionally but not generally given to a measure of emotion, nor did he often surrender to much demonstration of his religious feelings. His own ideal test of the Christly living was not the shout of joy so much as the spirit of true cross-bearing, and the performance of every duty faithfully unto God, as an abiding principle. The whole trend of his life was in this direction. It was thus that he stood for his church and his religion as staunch as any Roman that ever stood for the rights of his country. He never allowed the religious service of the family at home to be omitted, and every member of it was expected to be present. Upon the Sabbath, all the children able to go were required to attend church and Sunday-school, and even the smallest had

money placed in the hand to be put in the public collection. This was his mode of educating the family to a sense of duty, and at the same time securing its performance. He was by no means an uncheerful man, but always loved a bright joke, could tell a story well, and enjoyed a laugh exceedingly—only he didn't seem to think it was quite right! His power of imitation was rather remarkable.

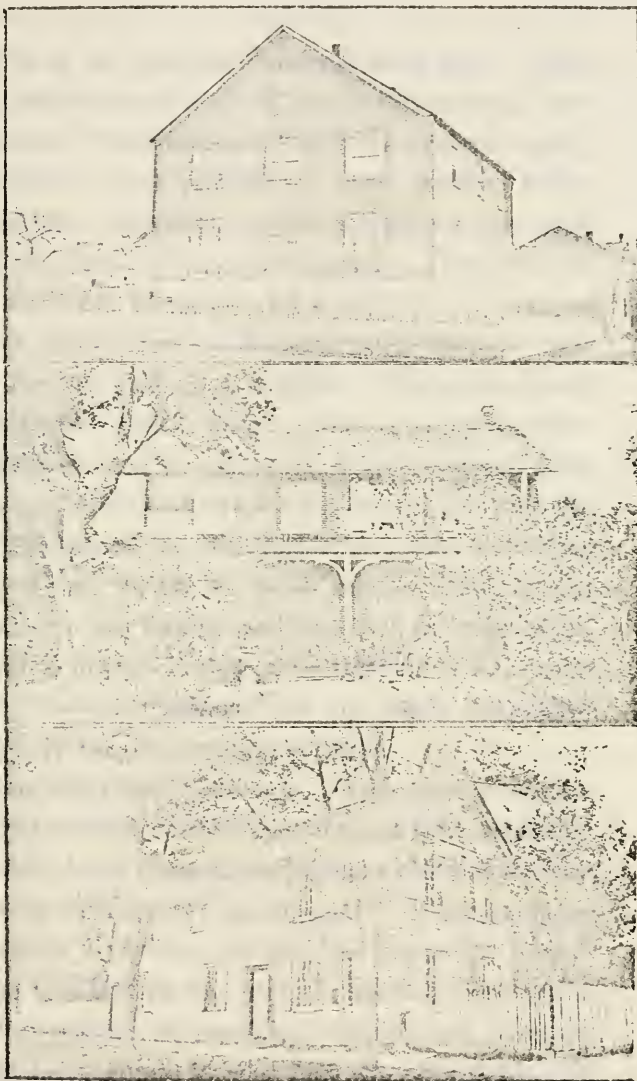
Father was held in greatest respect by the community in which he lived until the day of his death. In fact he grew in common regard as he advanced in years. Everybody seemed to take pride in calling him "Uncle Jesse." Those sterner virtues which characterized his earlier life, and were demanded by the condition of society in those times, were gradually replaced by the kindly dispositions which a ripe and mellow age is apt to bring with its serener contemplations. No father ever took a nobler pride in the advancement of his children and grand children than he when he saw them successful in life, or attaining places of honorable distinction and responsibility. He seconded their efforts with a generous aid, having actually advanced to them as much during his life-time, as his estates were found to be worth at his decease.

Mother's death occurred about four years earlier than his own. His tenderness for her memory was most

marked. Taken by common consent, father was a man of remarkable mental and moral abilities, of extraordinary executive powers, of unquestioned reliability of character in business, of fine social qualities, a sincere Christian, with an enduring fame of which his posterity may justly be proud.

THE OLD HOME.

When father moved from Briar Creek to the plains, in 1820, six children were already born, the eldest of whom was ten years old. For the sake of convenience the family occupied temporarily a two-story frame building with a well and stable, at a fork of "the back road" leading to Berwick, while the new and permanent home on "the middle road" was undergoing construction. At this temporary residence the seventh child was born. A lime-kiln was built on these premises; and near at hand also, on a marshy ground, a brick yard was arranged where all the bricks were made for the new home. This building was at length completed, and occupied by November—a large and stately brick structure for those times, with a portico extending along its whole front length, facing the south, standing on a gentle slope, perhaps thirty paces north of the public highway. Thence they removed by sled on the snow. Here was now organized the family home for thirty-five years to come, that home in



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FIRST METHODIST CHURCH OF BERWICK.
HOMESTEAD MANSION ON THE PLAINS
THE BERWICK HOME.

which five of us younger children were born. Here barn and stables were built of ample dimensions; here carriage-house, beef-stalls and smith shop stood apart; here orchards were planted of most luscious fruits. The plan was extensive, as the adventure was bold. These lands were not very promising. They were of a light sandy soil, overgrown by a continuous thicket of low-grown pines, over whose tops could then be seen the wild deer leaping when in flight. The public roads were well worn bridle paths. Father himself afterward confessed that he shook his head in doubt when he first dug the stake holes for his fences, and saw the natural thinness of the soil that covered the abounding sands on whose virtue he must rely to maintain his large and growing family, and seek his future fortune. It required a heroic courage to be the first to adventure on these "Berwick barrens" as the lands were then designated by the surrounding settlers.

This was sixty-five years ago. And how great the transformation since in the appearance of that old farm! How grandly have those fields from our childhood years been waving with the golden harvests! What sport we young rascals had when father had "gone to town," in playing ball behind the barn, in hunting hens' nests on the hay-mows; in wrestling; running and jumping high and long, going to school in the Pines, playing

truant, going off swimming, "playing wolf and sheep," smoking out the school, "locking out the master," or getting up a flogging, and having "lots of fun!" What rules of the school did we not break? What stories could be told of scenes associated with that old school house, and of the teachers that we used to torment with our endless mischief and fun! Yet we were not absolutely bad boys—only wide awake and full of vim. And who could have believed that out of such material from one family there should come one Bishop and two minister's wives, and of the other, a farmer, a merchant, a minister, two preachers' wives and three lawyers!

A few years more passed rapidly and found us on that old farm—a half-dozen boys and their two sisters—and what honest work we put upon those great fields that grew abundantly green in spring-time, and yellowed into the plentiful harvest, to reward our toil! Was there a square foot of sod and soil that we did not turn up to the grand old sun? What big, powerful horses, four at a time, we used to drive with immense loads of hay and grain, to be mowed away, that went rumbling up into that great bank barn! What fattening cattle stocked that yard, and what kind motherly cows, with dark, beautiful eyes—cows that had enriched us with the abundance of their milk and butter! And who of us can forget those two faithful watch-dogs—old yel-

low "Pomp," and his successor, brindle "Bull"—either of which would have felt it as an instinct of love and faithfulness to lay down his life for any one of us! Blessed memories of the dear old farm!

BUSINESS LIFE.

Much of father's business life has already been related in connection with his partnership with Uncle John Bowman. A few further particulars may now be stated. During the long period of years which embraced his business activity, he held a high and commanding position as a business man, known and accepted both within and without the State in which he lived, for his great probity, integrity, energy, enterprise and character. Many interests of trust, such as guardianships of heirs, settlement and administration of estates, etc., were committed to his care, as a man thoroughly competent and reliable. Intellectually, he was highly endowed, and had a broad intelligence, especially in all practical affairs of the world. In 1842 he went to Europe, to settle, as executor, the estate of John Brown with his heirs in England. This accomplished successfully, he left them with kindly wishes and blessings on their lips for the service he had rendered the heirs, and returned across the ocean on the steamship "Great Western," then the finest trans-Atlantic steam vessel on the waters; and in mid-ocean,

under a lurch of the vessel, he lost his footing and fell headlong eleven feet from the deck into the hold, and was rendered insensible for five days. As the effects of this fall, he suffered a partial paralysis of the face and the total loss of hearing of one ear, together with a dizziness in the brain which affected his walk the rest of his natural life. Father became a director in a State bank, of Danville, many years ago, and afterward also of the National bank of Berwick. Through his personal effort with the Legislature of Pennsylvania, a subsidy of \$10,000 was secured from the State for the building of the present river bridge across the Susquehanna at Berwick. In early life, on August 30th. 1821, he was appointed captain of the first company of the Second regiment, in the Second Brigade of the Eighth Division of the State militia, composed of the counties of Northumberland, Union, Columbia, Luzerne, Susquehanna and Wayne, his commission expiring August 3, 1828. Governor Wolfe appointed him Justice of the Peace in November 22, 1839, in the language of the commission "so long as he should behave himself well."

He was recognized as a pioneer, in the matter of giving his children a classical education, being among the first in all the community—an example which has been since followed by many neighboring parents in that neighborhood. He was elected a member of the Board

of Trustees of Dickinson College about the year 1847; a relation which he maintained while two of his sons were being educated in that institution, resigning the position in 1857.

Becoming more and more closely identified with the Methodism of Berwick, he as also Uncle John, became one of the largest contributors to the old First church building erected on the corner of Mulberry and Third streets, and for a long time occupied by the Methodists and Presbyterians together—a building which father and Uncle afterwards largely assisted in repairing and reconstructing for a bell. When, later, in 1847 the second church structure was erected on the north-east corner of Market and Second streets, and was dedicated in October, 1848, by Rev. John McClintock, D. D., LL. D., then Professor in Dickinson College, father again became one of the very largest contributors, and in 1870, when in the eighty-second year of his age, by general wish of those most interested, he was made the Chairman of the Building Committee to rebuild the church on the same site, when he became a large contributor once more. This church was dedicated in the winter by Bishop Bowman, his nephew, assisted by Rev. Dr. R. L. Dashiell, then President of Dickinson College. And finally to aid in the repairs of this church and liquidate its debt, he subscribed a large sum, and

was the first to pay his subscription, just before his death, in 1880. It has been said of him that there is not a church of his denomination within fifty miles of his residence toward which he was not a contributor. He was always generous in giving of his means to the current expenses as well as to the connectional benevolences of the church. Such were his life and standing in the community where he resided for nearly ninety years!

THE REMOVAL.

In 1849, father, having sold the old homestead and farm to his son John Wesley Bowman, resolved to retire from active life and move to Berwick. Father was then sixty-one years old, and mother three years younger. All the children had left home but the youngest son Edmund, who was now fourteen. The impaired health of father, due to his fall on ship-board at sea, the lack of his boys who had now left home in the management of the old farm, the cares which oppressed mother in-doors in her growing years, were the capital facts that demanded a change of residence and retirement from active life.

The new home was an old house. It is said to have been the second or third house built in Berwick, by a highly respected uncle of mother, named John Brown. Tradition relates that two brothers, Englishmen, named

John and Robert Brown, being among the very first settlers of the place, gave the name Berwick to the proposed town, in honor of Berwick-on-the-Tweed, in England. Be that as it may, this house to which father and mother now removed was situate on the north-west corner of Market and Second streets, and was built by John Brown and occupied by him until the close of his life; also by Charles B. Bowman during his residence in Berwick, and finally by father. It was a frame two-story, unpretentious building on a corner with its side to the front street, and was entered by two doors, over each of which was a small porch whose gable end was to the street; and between the two little porches was a small garden where mother was accustomed to cultivate flowers. The back grounds were devoted to fruits and vegetables and other purposes. The rooms of the house were quite spacious and comfortable for so antiquated a building. Here father and mother lived together for twenty-eight years. During this period and longer this became to the scattered family the old roof-tree where we so often gathered and received such cordial welcome.

After father's death this property was purchased by Mr. C. R. Woodin, who afterwards donated it generously to the Young Men's Christian Association of Berwick. The old building has since been taken down and

a new one suitable to the purpose of the Association has been constructed on its site. It is said to have been the oldest, as it was one of the very first buildings erected in Berwick. The new and stately building is an ornament to the town and a blessing to the place. It is a source of perpetual gratification to the family, as well as to the community, to have the old homestead premises thus occupied and utilized for the good of the people.

THE END.

In the month of May, 1880, when father was closing his ninety-second year, he made a journey of about two hundred miles in the cars to Morristown, N. J., on a visit to his son, without one complaint of weariness. In about two weeks he returned home in like condition. When on the 17th of July following he entered upon the ninety-third year of his age in such remarkable vigor, it began to look as if he might yet complete the round century before he should die! He was by considerable the oldest citizen in that community. He had outlived every relative he had of his own generation. His sister Sophia, nine years his junior, had already passed away. He had already lived beyond the limit of life as given in the Scripture nearly a quarter of a century. He seemed in a sense to be living alone.

The summer was remarkable for its intense heat.

Some street grading in the place, exposed a great deal of new earth to the sun and produced malaria. A deep cut passed his own property and he must needs superintend the work, and be present every hour to watch the progress and assist the laborers! It was too much. He was taken with severe chills.

On the last Sunday of September, however, he attended church as usual in the morning, and then proceeded to lead his class—that same class which he had led for nearly fifty consecutive years. In the afternoon he visited some sick members, whose presence he missed in the morning. Returning home he was taken severely ill, and for several days he was delirious most of the time. But there were brief periods when his mind was entirely clear. On Wednesday, October 13th, most of the family had arrived. His utterance had become difficult. He recognized one by one the children as they gathered from the east and the west to see the aged patriarch die. To one he said, “I have very faint hopes of living.” To another, who said, “Father, you will soon be at rest—at rest on the other side with Aunt Sophia.” He replied, “Yes, I am going home, to die no more—to die no more—to die no more!” His pastor asked him. “Is the Master with you?” and he replied with unusual emphasis, “Oh, *yes!*” Evincing a remarkable tenacity of life, he suffered greatly,

but met death heroically and characteristically of the man. On Wednesday afternoon at twenty minutes before five o'clock father ceased to breathe. Of him truly is the Proverb appropriate: "Thou shalt come to thy grave in a full age, like a shock of corn cometh in, in its season." [Prov. v, 26.]

IN MEMORIAM.

The funeral service was held at the home on Saturday the 16th October, at 10 o'clock, conducted by his pastor, Rev. M. L. Smyser, assisted by Rev. Mr. Ettinger, Rev. Mr. Kumler and other ministers of the place. The Methodist choir sang with touching effect the 994th hymn of the Hymnal:

Rest for the toiling hand,
Rest for the anxious brow,
Rest for the weary, way-sore feet,
Rest from all labor now.

Bishop Thomas Bowman, nephew of the deceased, made a few pertinent and tender remarks. He spoke of the relation which existed between his father John Bowman and the deceased, his father's brother, who for many years were partners in business. He said the two brothers were united in the closest intimacy during all their life-time, and in their business transactions had never a jarring word or thought. "Afterwards," the Bishop said, "when my father died and I came back and settled for a time in this neighborhood to engage

in business, Jesse Bowman took the place of my father as faithfully as any one could do. He counselled and aided and sympathized with me with paternal kindness and affection. Through all these years I have revered and loved him." The Bishop then spoke of the "royal welcome" which the departed veteran had received from the brothers and sisters and friends who had preceded him to heaven. The address was characteristic of the Bishop, simple, tender and affecting.

After these remarks the body was conveyed to the family lot in the cemetery. A few beautiful tributes of affection were tastefully arranged upon and near the casket during the service at the house. Mrs. Rev. Dr. Bowman, of Morristown, sent a most appropriate memento, composed of two palm-leaves, the symbols of victory and a cluster of wheat, the type of fruition. Mrs. Fletcher Coleman, a grand daughter, of Williamsport, Pa, Mrs. Charles B. Bowman, and Mrs. S. C. Jayne in expression of affection and sympathy brought miniature sheaves of ripe wheat.

The memorial service was held on Sunday morning at half-past ten o'clock. Hymn 993 was sung :

It is not death to die—
To leave this weary road,
And 'mid the brotherhood on high,
To be at home with God.

After an appropriate prayer, Rev. Mr. Smyser read

a memoir of father's life, after which he added : " Father Bowman was a thorough Methodist, and his attachment to the doctrine, polity and peculiar usages of Methodism was profound. The habits of faithfulness formed in early life were not overcome by the infirmities of years. Only a few days ago I saw him in the lower part of town visiting sick and infirm members of his class. As class-leader for about sixty years, and thus an assistant pastor, he cheerfully co-operated with his pastors in every aggressive movement for church success, and many a crowned itinerant who greeted him in heaven will bless him for his brotherly sympathy and words of encouragement. No adverse criticism of his pastor's ministrations escaped his lips, especially in the bosom of his family. From thirty members he witnessed the growth of the church until it now enrolls about four hundred names on its record. How much of the present position, strength and influence of the church is due to the devotion of seventy five years of his Christian life to her interests, eternity alone can reveal."

The choir then sang with solemnity and feeling.
hymn 991 :

Servant of God, well done!

Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last.

Mr. S. C. Jayne then spoke on the business life of the deceased, alluding to him with much feeling as a stalwart type of the man of affairs of half a century ago; as a conspicuous embodiment of energy, foresight and perseverance; and as a prudent adviser and a safe and judicious counsellor.

The venerable James Jacoby, Esq., followed, testifying of the religious character and influence of father. He spoke with tender pathos of the close and friendly relations that had existed between him and his departed brother in the church. He attributed in great measure his conversion, about forty years ago, to the influence of the honored dead. Many, many times he had received from his lips sage and wise counsels, and never had he applied to him for any favor in vain. He said that the churches in all this region of country were all indebted to the deceased for aid. "Tongue would fail me to tell," said the speaker, "of my obligations to father Bowman for the counsel and example by which I have been guided and blessed for these many years."

Mr. H. R. Bower spoke lovingly and pertinently of father Bowman's official relations with the church. As a trustee he was ever vigilant, enterprising, in favor of improvement, and ready to sanction and further by his voice and his purse all measures of progress.

The Rev. James Dickson made the closing address, alluding to father Bowman as a true friend, full of sagacious counsel and practical aid for those in need.

Maternal Ancestry.

CHAPTER IX.

THE FAMILY MACINTOSH.

MUCH of the history of our mother's ancestry was given by grandmother herself to her grandchildren. But mother left a manuscript giving many details of interest.

Grandmother's own maiden name was Mary Macintosh. The surname identifies her family at once with a clan of North Scotland known as one of the most powerful and influential of all the historical clans of that country. The ancient seat of this family branch of Macintosh, as fixing grandmother's birth-place, is not now known, neither is it ascertained what the stress of circumstances was that caused Mary's parents, during her infancy, to emigrate thence to North Ireland, to escape some trouble that was prevailing in their native land.

However, the original clan Macintosh as a matter of history occupied the Highlands, in Inverness-shire, a

country of Scotland that stretches across the mainland from east to west, from sea to sea. The town Inverness is a historical town of antiquity, having been a royal Parliamentary Borough and the capital of the highlands, whose people have long been celebrated in the raising of sheep and cattle.

The clan Macintosh appear to have been the warm adherents of James Francis Edward Stewart, eldest son of James II, known in history as "The Pretender" to the throne of England. Whether this particular branch of the family really embraced the cause of Stewart, is not now known; but the complications occasioned by this claimant to royalty during the middle of the eighteenth century, occurred about the time that the parents of Mary Macintosh emigrated, and certainly proved most embarrassing to the friends of Stewart's following. After the collapse of the Pretender's claims which occurred at the decisive battle fought on Cullodan Moor, within three miles of the borough Inverness, whatever the causative circumstances were, our great grandparents felt so deeply the stress of the situation, that they arose by night, taking little Mary in their arms with whatever of their effects they could conveniently carry, and fled across the North Channel of the Irish Sea for their security and peace. The family settled in county Down, in the province of Ulster,

in north-east Ireland, whose inhabitants to this day are remarkable for their devotion to agriculture, to the raising of cattle for dairy purposes, and to the manufacture of fine linen.

COAT OF ARMS.

An engraving of the coat of arms belonging to the clan and family Macintosh, is in the possession of the writer. It is a highly colored engraving executed in an office of heraldry in London, in 1872, a copy of which together with a description, is placed at the beginning of this family history. The motto is: "Touch not the Cat, but a glove"—except with a glove. It is an item of history, of some interest to ourselves to know that the McPhersons, from an early period, were a clan that claimed both before the law, and in a battle between the two clans, that they had exclusive right to this coat of arms. Both contests resulted favorably to the counter claim of the Macintosh clan. On one occasion the two clans drew up in order and engaged in a terrific pitch-battle to settle the rightful possession. It was a desperate contest. History relates that at last there was left but one McPherson standing upon the field, and he badly wounded fled across a stream into a forest, barely escaping with his life! Probably the McPhersons had an original share in these inherited distinctions, and it is a fact that the descendants exhibit

these armorial bearings as their own family coat of arms.

GRANDMOTHER.

We know but little of the history of that branch of the family Macintosh who immigrated to Ireland, with respect to their claims, their occupation or their success. It is ascertained that there were four daughters, but the exact order of their ages is unknown. Grandmother is supposed to have been the eldest. One became Mrs. Ann Linton, another Mrs. Isabella McFadden, and another the wife of an eccentric but very talented Wesleyan Methodist minister by the name of Cranston. Mrs. McFadden settled in Philadelphia, but this is all we know of grandmother's three sisters. They all appear to have grown up in Ireland, and probably some of the daughters were born there. Mary Macintosh, our grandmother, however, was born in Scotland about 1755. Tradition gives us no facts touching the society in which she grew up to womanhood in Ireland, or the educational advantages she had for culture. But her remembered acquirements and general intelligence and superiority of character indicate that these were of a high order for women in that period. Skill in all the uses of the needle, especially in all the art of embroidery, was considered to be a great accomplishment in that age. In these matters she was considered to be

an expert, and her needle work was much admired. She wrote well, and was quite extensively read especially in the history of Great Britain, and withal was a thorough student of the Bible. Early in life she became religious and united with the Presbyterian church—the established church of Scotland.

HER MARRIAGE.

When Mary Macintosh was about eighteen years of age, she became united in marriage with one Charles Barrett, who was also a resident of North Ireland. He is said to have been an Irishman of considerable parts and respectable character. This marriage, however, was destined to be of short duration. The newly married couple almost immediately embarked in a sailing vessel for America, but in the course of the voyage the husband, Mr. Barrett, was taken with ship-fever of which he died and was buried at sea. The young widow, after a slow voyage, landed at Philadelphia, feeling keenly enough the distress of her affliction and the strangeness of the new situation. The bride had become a widow, she was alone upon a foreign shore, without friends to whom she might turn for counsel, with the wide, wide sea between herself and all whom she held as dear on earth. At this juncture the orthodox Friends of the Quaker City were the first attracted by her presence and character, and becoming deeply in-

terested in her story, as well as in herself, they ministered greatly to her comfort and welfare. Gratefully impressed by the sincere attentions of these Friends who comforted her "as one whom his mother comforteth"—whose judgment counseled her and whose sweet sympathies relieved the strain upon her spirit, she united with the Society of Friends, she assumed their style of dress, she adopted their "plain language," and she continued in their fellowship until the day of her death. Of this marriage a son was born, and named Charles Barrett, in honor of his deceased father.

The arrival of Mrs. Mary Barrett in this country appears to have been in 1773, just before the Revolutionary War with Great Britain. During the twelve or fifteen years following she resided in Philadelphia; but we know no details of her life, except that during the war or soon afterward she made the acquaintance of General George Washington and of Marquis de la Fayette, of whom she related some personal and pleasant reminiscences.

CHAPTER X.

ROBERT BROWN.

TOWARD the close of Mrs. Barrett's residence in Philadelphia, she became acquainted with one Robert Brown, a cabinet maker of that city, born at Norwich, England, a man of vigorous mind, of fine understanding, of great uprightness of character, and of much kindness of heart. Their marriage occurred about the year 1786, at Philadelphia, when grandmother was about thirty-one, and grandfather Brown was about thirty-four years old. Three children were born to them—all born in Berwick, Pa., namely, John Brown, jr., born in 1787, who died when eight years old; Anna Brown Bowman, our mother, born March 25, 1791; and Sarah Brown Hicks, born August 8th, 1795, and died at the residence of William Hicks, her husband, in Salem, near Berwick, on October 22, 1851, aged fifty-six.

THE HOME.

Particulars of the family settlement in the new home in Berwick, after their removal from Philadelphia, are furnished by mother in an autobiography in manuscript written in 1874, about two years before her death,

when she was eighty-three years old. She states that Evan Owens, (the founder of Berwick,) while living in Philadelphia, being proprietor of lands where Berwick is now situated, offered inducements to two brothers, John and Robert Brown, to move to that locality and settle. Each of the brothers became the owner of sixty acres of land besides a number of town lots. John Brown built and opened to the public a hotel on the corner of Market and Second Streets, when the country was traversed by the old fashioned coach-and four. A market-house was erected in Market street nearly west of the present Methodist church, and it was then used as a preaching-place, and for school and election purposes. The market-house was subsequently displaced by the Berwick Academy on nearly the same site, in the middle of the street, but the Academy has also disappeared since. The dwelling of Robert Brown stood at the south-east corner of Front and Market streets, and this building and that of John Brown were of the very first erected in Berwick. The first-born child of Robert and Mary Brown, was the first child born in the place, and mother, the second-born child of this family, was the second child born there. Mother was the first person married in Berwick.

In the year 1800, when mother was about nine years old, her parents removed their residence for a few months

to a little place owned by them, on the south side of the river at Berwick, on the Nescopeck creek. There they planted fruit, erected buildings, and finally rented out the premises, returning to their old home in Berwick after an absence of about fifteen months. This circumstance is insignificant in itself, but a little incident occurred meantime which served to illustrate character. Grandfather Brown, though one of the most upright of men, at this time was not religious. Upon the other hand, Grandmother Brown, a strict "member of the Society of Friends," was accustomed to walk the distance of about three miles and then cross the river by boat to attend service, the first Berwick bridge not having been erected until 1815. It happened at one period that she was deprived of her privilege of worshipping with the Society, by reason of the high-water at spring time. The Sabbath came, and with her characteristic energy and conscientiousness, she was resolved upon doing good, and to that end, organized a Bible-class consisting of the family, and took the charge of it herself. For such work she was unquestionably well qualified; having been herself carefully trained in the Scriptures during her childhood and youth, and being withal by nature "apt to teach." To the instructions given her in those hours, mother makes careful and special reference as being the first occasion of her spiritual awakening.

CONVERSIONS.

In 1805, when mother was about fourteen years of age, two Methodist ministers named James Paynter and Joseph Carson—already mentioned in connection with father's conversion—were the appointed preachers to serve the circuit which then embraced both Briar Creek and Berwick. An extensive revival followed their labors in both places. The gracious work having begun at Berwick, it was on the occasion of the preaching of Rev. Mr. Carson, in the Market-house, that a deep impression was made on mother's consciousness, so that she felt the need of a Saviour, and presented herself at the altar of prayer as a seeker of salvation. Her father, though maintaining a nominal relation to the church of England, in which he had been born and baptised, as already remarked, up to this time had never personally made a profession of Christian conversion and life. When mother had reached the altar, as she states the matter, she began to call out for her own father, who was present in the congregation. Grandfather Bowman was assisting the services as a local minister, and standing by and hearing the call, immediately went out into the congregation, and found her father Robert Brown upon his knees praying. Grandfather Bowman communicated the daughter's request to the father, with other persuasions added; but the father was so wrought upon

that he could not rise alone, but went as assisted and supported by grandfather Bowman. Thus were our two grandfathers associated when Robert Brown was converted in the fifty-third year of his age. Mother also was converted that night. In her autobiography she says: "Never shall I forget that day! My whole heart and soul were given up to God." Falling into temptation upon the subject—that common perplexity of young converts about the reality of this change in experience—mother had recourse to Christian friends for counsel and instruction, and she makes special mention of our grand-aunt Nancy Stackhouse, sister of grandfather Bowman, whose words and maturer experience in the Christian life brought her great relief and comfort. Mother then adds with much satisfaction: "I felt that I then loved God and loved his people." Upon this analysis of her consciousness she realized the assurance of the Spirit's witness to her acceptance.

HER MARRIAGE.

On the fifteenth of November, 1809, when mother was near the close of her nineteenth year, and father was something over twenty-one, they were united together in marriage, at the home of her parents, on the corner of Market and Front streets, in Berwick, in the presence of a few chosen friends. It was a bright and beautiful autumn day, with a cool, bracing air touched

with the frosts found on the frontier of winter; the service was brief and simple, and the banquet generous and cordial. Six or eight friends of the bride and groom accompanied them to the new home, about miles off, the Briar Creek stone house. The country intervening the two homes was then uncultivated for the most part, and the plains, then designated "the barrens," were an unbroken wild, intersected by roads scarcely more than bridle-paths, where now are magnificent farms and excellent highways. The wilderness has been made to blossom as the rose.

Thus father and mother began married life together—a life that continued for sixty-eight years. There were twelve children born to them, of whom ten were sons and two were daughters, as elsewhere related.

THE MOTHER.

Mother possessed a strong physical frame with superior mental abilities. Her advantages for educational and social culture were limited in her day by the condition of the country when she was a girl. Born with the generation immediately succeeding the Revolutionary War in America, the land was impoverished in resource, and no schools for girls were yet in existence. It is difficult to understand in our time, the utter want of educational institutions for girls in that day. If it was a period of poverty then, it was one of energy and

heroism when men and women were struggling into prosperity. What mother did not have furnished in the schools, she found in advantages at home. Her mother was a woman of observation and experience, one who had traveled and seen more and had a broader intelligence and better culture than most of the women she associated with in those times. Grandmother instructed her well in the ordinary acquirements of learning, but especially in needle and embroidery work—accomplishments of a high order in that day—so that all together, mother was considered to be equal to the best in these acquirements. Moreover she wrote an excellent hand of the old style, and in writing expressed herself with a terseness that was extraordinary. In correspondence in the family she was considered to have no superior for brevity and condensation of statement, among all her children. At her death, she left a manuscript sketch of her own life and ancestry, in which she gives in detail the particulars of her conversion and spiritual life with considerable amplification.

She was one of the most affectionate of wives and mothers. Her tenderness and self-sacrificing spirit were beautiful. All the motherly instincts of noble woman were royally developed in her character. Possessed of much natural refinement, she found unusual pleasure and happiness in the society of her children and kindred,

and attached to her most those who knew her best. The dear good mother that she was, she was the light of our home, whose generosity fostered us; and now that she has departed, the aroma of her life remains as a fragrance. Lovely in all her relations in the home circle; for years the center of attraction there—the one who gave us warmest welcome in all our home-gatherings,—her children, thankful to God for such a mother, rise up to call her blessed.

CHAPTER XI.

THE RE-UNIONS.

ONE of the things that brighten life most is the ingathering of a large family of children to the parental home after they have scattered abroad and settled down to their several occupations. Its beautiful aspect is its social character. There are experiences varied and various to be compared which have occurred since the separation, and memories to be recalled of the dear old home of long ago, and the revival of affectionate endearments which are never to be forgotten.

It was when we had all left the old brick mansion where our youthful and childhood associations centered; when we were going to school, or had finished our courses of study in college halls; or when we had already chosen our calling and had nearly all married, that we used to return to the paternal home from time to time, and give each other greeting and give congratulations and joy, to find that "the old folks at home" were found to be so cheerful, well and bright! Usually some anniversary was chosen for the occasion—a birthday, after an interval of two or three years. "The

hoary head is a crown of glory if it be found in the way of righteousness," and when we realized this in our aged parents, our interest to return home on these occasions deepened. Right royally did we enjoy these re-unions all round. Whenever they occurred, however, at Berwick, we all visited the old farm together, and looked over the fields and hills again, thinking thoughts such as thronged the mind of the immortal Whittier, when he wrote :

It may not be our lot to wield
The sickle in the ripened field,
Nor ours to hear, on summer eves,
The reapers' song among the sheaves ;
Yet where our duty's task is wrought,
In unison with God's great thought,
The near and future blend in one,
And whatsoe'er is willed, is done.
And ours the grateful service whence
Comes day by day the recompense ;
The hope, the trust, the purpose stayed,
The fountain and the noonday shade.
And were this life the utmost span,
The only end and aim of man,
Better the toil of fields like these,
Than waking dream and slothful ease.

Who of us could ever wish to forget the happiness, or even the sadness which sometimes came with these family re-unions. The living were remembered, the dead were not forgotten. All this was but natural. Nevertheless the largest imaginable freedom was accorded every one. Sometimes, in a jubilee of fun and frolic, we found it easy to fall into old lines and

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live over once more the old home life together on the farm. As of yore, so now again, each time the day began with us at an early hour, when the sons and daughters and the grandchildren would gather together in the reception room—oftener in mother's sitting room—about the old hearth-stone. The same tall eight-day clock looked down upon us as in our childhood days, and seemed to token its recognition by its gentle tick, when father looking kindly around upon the children, asked the familiar question of long ago: "Are the children all here?—Then we'll have prayers." I see it all now as it was in our boyhood, as it has been so often since, as it will never be again! The aged patriarch takes the family Bible and reads a portion of Scripture; and then announces an appropriate hymn, in whose singing we all join heartily:

And are we yet alive
To see each other's face!
Glory and praise to Jesus give,
For his redeeming grace!
Preserved by power divine
To full salvation here,
Again in Jesus' praise we join,
And in his sight appear.

And then we all knelt together beside father and mother, while he led in prayer. Family worship thus conducted, was full of impressiveness and solemnity. Father had a peculiar gift in prayer, and a happy method of inter-

weaving lines of a hymn and passages of scripture apt and applicable to the petitions, which were always fervent, practical, direct, appropriate and complete.

On these re-union occasions we were accustomed to go from Berwick down to the old farm mansion and hold a picnic, strolling along the fields, visiting the old haunts of boyhood pleasures, walking through the orchard, and paying our respects to the choicest of the apple-trees, recalling the happy incidents that occurred here and there in the home-life of long ago! It was on July 17, 1868, when we met to celebrate father's eightieth birth-day—the last re-union but one—that our brother Colonel C. F. Bowman contributed as his part to the occasion the following poem. Its touches and details are true to the life :

Dear native sod! Thy children as of yore,
Now press thy soil, and bless thee evermore!
Entranced we see extended o'er the plain,
Our meadows, orchards, fields and hills again—
The orchard where the choicest apples grew,
The hills whose crests were fairest to the view;
The fields adjacent and along the lane,
The waving clover, corn and golden grain.
Here summer first unfolds her varied charms,
Here ancient trees extend fraternal arms;
Here first our eyes beheld the light of day,
And here we learned to labor, play and pray!
How bright thy stars, thy canopy how blue!
Thy clouds how gorgeous with the rainbow's hue!
How oft does fancy fondly pause to trace
Each childhood scene, each once familiar face!
Again we watch the clouds that cross the moon;

Again we hear the whippoorwills in June ;
The twittering swallows busy all the day
About the eaves in building nests of clay ;
The thievish crow, all in his Sunday best,
That dared the hills of early corn molest ;
The lark and cat-bird pouring forth their tale,
And from the stubble-field the whistling quail,
Whilst all the horizon each beauteous spring,
Was filled with pigeons on their northward wing,
And every autumn wild geese raised their cry,
And formed triangles 'gainst the azure sky.

Along the banks of yonder winding brook,
Our boyhood fondly cast the tempting hook !
Wild hazlenuts, and plums and grapes grew there,
Raspberries, walnuts and the chestnuts rare ;
Whilst everybody still remembers well
The school-house old wherein we learned to spell,
Where daily flogging, it was understood,
Was kindly given, to make us wise and good !
Where naughty boys, for breaking some known rule,
Were forced to sit between two girls in school ;
Great rustic boys and girls—I see them still—
In linsey-woolsey from the fulling mill,
Whose great ambition ever 'twas to be
Head of the class, and reach the “ Rule of Three !”

But here, around this modest mansion's walls,
Each well-known scene a thousand thoughts recalls,—
The family room, where most of us were born,
The kitchen hearthstone wide and deeply worn ;
The family Bible, on whose sacred page
The record stands of marriage, birth and age ;
The good old well which cooled the parched tongue,
The garden where the earliest flowers sprung ;
The old brick oven, heated o'er again
With farmer's luxuries to feed the men—
O, blessed oven ! and blessed mother too !
Who spread all round the bread and pies to view !
And then how welcome to the weary worn,
From off the porch the jocund dinner horn ;
The chicken pot-pie, savory, hot and high,

To feed the appetite and tempt the eye !
From yon red out-house in the upper room,
We heard dull echoes of the old oak loom ;
On kitchen porch the hum of spinning wheels,
The sound of feet and cracking of the reels ;
And at the barn, great loads of hay and sheaves
Went rumbling in to fill it to the eaves.
Delightful scenes ! 'Twas here the cackling hens
Brought forth their eggs, and chicks by twelves and tens ;
Great flocks of sheep with lambkins all untold,
Came bleating homeward to the evening fold ;
Ten generous cows, whose milk did never fail,
Poured down their riches in the bright tin pail ;
And Tom and Tobe, and Barney, Bob and Fly,
Rolled down the grass, heels kicking toward the sky ;
Whilst porkers huge—a dozen I should guess—
Hung up their heels and turned to sausages !
And now old Home, our dear old Home, goodbye !
Thy loving scenes fill every heart for aye ;
Old house and garden, trees, and fields and well,
We bid you, one and all, a kind farewell !

Thus our Family re-unions were observed and made delightful. Once afterward we all met—only once—father, mother, all the children and the grand-children, and visited the old stone church at Briar Creek, and the graves of our sainted dead who sleep behind its venerated walls. The distance was about five miles from Berwick. This was an appropriate conclusion to a long series of family gatherings extending through many years. We never all met again, and never can meet on earth. The family circle is broken up. The old roof-tree has disappeared. Several have since gone to the silent land—Joshua, our favorite brother, many years

before, and after a long lapse, suddenly, Caleb, then our dear Mother, next Sarah, and then Father, and, lately, our brother Samuel.

“But O for the touch of a vanished hand,
And the sound of a voice that is still!

* * * * *

But the tender grace of a day that is dead
Will never come back to me.”

CHAPTER XII.

THE EVENING.

THE close of our dear mother's life was drawing near for she had already passed into the eighties, when she attended a camp-meeting at Mountain Grove, a few miles south of Berwick. Here she experienced in a wonderful manner the blessing of God. Shrink- ing as she always was from public gaze, and never taking a conspicuous part in religious services, she yet arose and addressed the large assembly with a strange power that surprised her friends and moved the multitude to tears. All her life long had mother felt the dread of death, and often spoke of that last wrench from life, and of the cold and solitary grave. But at this camp-meeting all that dreadful apprehension was taken away; and to her thought thereafter death was to her spirit as the coming of an angel of love, and the grave, as she expressed it, was "full of sunshine."

Mother's long and eventful life—a life full of cares, blest with prosperity, and tempered with many afflictions—was drawing to a close. A lingering illness not unusual with the aged, the foreboding of dissolution and

the prophecy of decay, had confined her to her room and the bed for months. She entered finally upon her last Sabbath on earth. Several times during the day she arose, walked across the room and returned to her bed without assistance. Though those about her realized that the end must be near, no one, not even herself, apprehended that the night following that day would close her earthly life. She seemed to have no expectation of so early a departure. Her conversations during that Sabbath were uncommonly bright and cheerful. But she spoke of a strange feeling stealing in upon her and pervading her frame. She listened to the church bells summoning the people to worship, and understood their meaning. She spoke of interest of the service after it was closed that morning. And so the Sabbath passed. She ate her supper at the usual hour. In the evening hour when the family prayers were said, father, to secure a needed rest, retired to an upper room, and the younger daughter who was at home, remained with the sick mother to wait and watch. At 10:30 p. m. she turned herself in bed without assistance. From this time she neither spoke nor moved.

That Sabbath night closed the calendar year 1876. With its last hour closed the first century of our country's history. With it closed the earthly life of our beloved mother. As the midnight approached it

became apparent that what was supposed to be a deep slumber was no other than the very sleep of death. There had been no complaint of suffering, and she was now become unconscious. Father who was restless from anxiety, arose and coming to her bed-side, was the first to discover the situation. The family were summoned to her room. Already had mother passed the point and power to recognize any one. The time of her departure was come, and the beautiful gates opened to receive her spirit. Without the movement of a foot or a finger to indicate any final struggle, just as the church-bells rang out the old year and rang in the new, she entered the bright and beautiful eternity of the redeemed.

Thus she passed from our sight but left the loving image of her soul on ours. She would have completed her eighty-sixth year in the March following. She had been a Christian seventy-two years, and had been married sixty-seven years. According to the custom of those of her period, she had years before prepared the clothing in which she was buried. A beautiful casket of solid walnut, highly polished and richly upholstered and adorned with silver rods, received her earthly form. Attached to the lid of the casket was a silver plate bearing the inscription of her name, birth and death with the simple sentence: "*Her end was peace.*"

A cross composed of smilax, white rose-buds, delicate white cysanthemums and calla-lily rested upon her form, and a small bouquet made of two kinds of geraniums was placed in her hands. The pall-bearers were Henry C. Freas, Hiram R. Bower, Paul Fortner and William Knorr.

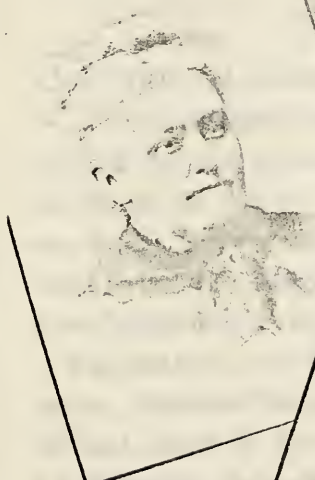
At ten o'clock on Wednesday morning her pastor, Rev. James H. McGarrah, came to the house and offered an impressive prayer, when the body was borne to the cemetery, and after the service at the grave, we repaired to the church for the further memorial observances. A touching voluntary was rendered by the choir, when prayer was offered and the lessons of scripture were read from the gospel of John, chapter xi, in reference to the resurrection of Lazarus, and also a part of 1 Corinthians XV, together with the 1076th hymn:

How sweet the hour of closing day,
When all is peaceful and serene,
And when the sun with cloudless ray,
Sheds mellow lustre o'er the scene.

The minister's address was appropriate and touching, embracing a memoir of mother's life, written by herself.

She sleeps peacefully beside father, in the family lot of the Berwick cemetery, the very spot chosen by herself—and a solid, silent shaft of granite marks the last resting-place.

Mother was born into the world on March 25, 1791; was "born again" unto God in the spring of 1805, and entered into life eternal on the watch-night which opened the year 1877.



PAID TYPE

OUTCLAST

PHILADELPHIA

JOSEPH BAUMANN,
EMS, GERMANY.

MRS. CHARLES B. BOWMAN.

CHARLES B. BOWMAN

CHAPTER XIII.

DESCENDANTS OF JESSE AND ANNA BOWMAN.

THE CHILDREN.

FATHER and Mother Bowman had born to them twelve children, ten sons and two daughters. The births of the first six occurred at Briar Creek, and of the last six on the Plains. Six sons and one daughter are now dead; four sons and one daughter still survive. Of those living, the daughter resides in Washington City, three brothers in Pennsylvania, and one in Indiana.

The births in our family occurred in the following order: Charles Brown, Morris Howe, John, Samuel Millard, Sarah B. Young, Stephen, Eliza B. Hirst, Caleb Franklin, John Wesley, Joshua Soule, Shadrach Laycock and Edmund Jesse. Of these twelve, one-third were named in honor of Methodist ministers, namely: Morris Howe, John Wesley, Joshua Soule and Shadrach Laycock.

CHARLES BROWN BOWMAN.

Charles Brown Bowman was born August 15, 1810. At the age of seventeen he indicated a disposition for

the mercantile business, in which he was engaged for many years in Conyngham, Berwick and Williamsport, Pa.; and later in life he devoted some time to the culture of cotton in Arkansas. Subsequently he became a member of the Merchants' Exchange in Cincinnati, Ohio, where he was financial and commercial editor of four different leading newspapers of that city at the same time, a position which he held for fifteen years. He has had a large and somewhat varied experience, and has developed rather a remarkable combination of qualities in character for a business man.

In stature he is rather below medium size, and possesses an unusually large brain, supported by a compact and powerful frame, whose activity and possibilities gave him a peculiar distinction in his younger years in the community where he lived.

Mentally he was naturally combative and fond of debate, developing in early life a great fondness for theological themes in which he was well posted. He thought independently and wrote well. He has been a frequent contributor to the secular and religious press. On occasion he did not hesitate to challenge the preachers' views in the religious journals, for any departures from the standards of faith respecting the Person of Christ, Depravity, the Atonement and the punishment of a future world. In his early years he felt impelled

to make issue with a clergyman of considerable note of another denomination in a written discussion on the Divinity of Christ. It was in pamphlet form and excited much interest at the time. He championed his cause so well that his opponent "fled the battle," leaving the country before the debate was closed. Returning subsequently, however, the opposer acknowledged his defeat in the discussion.

Charles not unfrequently in political campaigns took the platform in behalf of a favorite candidate for the Presidency. He was a particular admirer of Henry Clay and his political doctrines. He often spoke in public in his favor, when Clay was a candidate for the Presidency. For years he was appointed to the post-office at Berwick—an office which he conducted with much efficiency and public approval.

He became religious in his youth and united with the Methodist Episcopal Church, in which he has filled every official position open to a layman.

Charles has been twice married. His first marriage was with Miss Mary Davison, of Harmony, N. J., on September 5, 1832, Rev. Robert Love officiating. The bride was born at Oxford, N. J., on October 14th, 1810. Mary's death occurred not long after the birth of her youngest child, Charles Preston, on January 3, 1846; she was buried in the cemetery at Berwick. She is re-

membered as a Christian lady of fine personal appearance, and of more than ordinary character; refined in her tastes, generous in her disposition; she was prominent in society, and a devoted wife and mother.

His second marriage was with Miss Mary Jane Hartman, a cheery, lovely lady, given to hospitality; often distributing to the necessities of the saints, and retaining to this day the beauty of her girlhood, of the city of York, Pa., daughter of John and Mary M. Hartman, a family of wealth and prominence in that place. Bishop Thomas Bowman officiated in this marriage service, on September 23, 1847. Thomas and Charles B. Bowman married sisters. Mary Jane Hartman-Bowman was born September 28, 1828. She is a noted house-keeper, a noble wife and mother, and her home has always been famed in the family for her cordial and generous hospitality toward all her friends. None ever excelled her in the liberality of her thought and care in behalf of her guests; in the welcome she gave them when they came, and the "God-speed" on their departure. In church work she has been prominent and active, taking a conspicuous place wherever she resides. The present residence of Mr. and Mrs. Charles B. Bowman is at Sewickly, Pa., with their son-in-law, Mr. Arthur B. Starr, a gentleman of high character and prominence in railroad management.—[S. L. B.]

MORRIS H. BOWMAN.

Morris Howe Bowman was born on the second day of October, 1811, and died from congestion of the brain at Town Hill, June 8, 1829, near the close of his eighteenth year. He had descended a well when his system was in a heated condition, which superinduced his sickness and terminated in his death. Though he had not attained to full manhood, he had reached the most interesting period of life, and gave the prophecy of a bright and noble future.

Morris had a healthful and well developed physical constitution. He possessed a large brain; and although he was less active than some of his brothers, he was perhaps more sturdy and steady in the set of his character than some others. He had an unusual faculty to imitate the peculiarities of others in utterance and action, and his fine social character made him a great favorite among his young friends, who were greatly attached to him. He was of a reflective turn of mind, genial and very promising. Under the religious training he received, he became converted when he was about sixteen, and manifested considerable zeal in the cause of Christ. In his conduct he was serious, conscientious and industrious.

At his funeral service, that venerated and holy man, Rev. George Lane, officiated, and the burial was

at the old stone church of Briar Creek.—[C. B. B.]

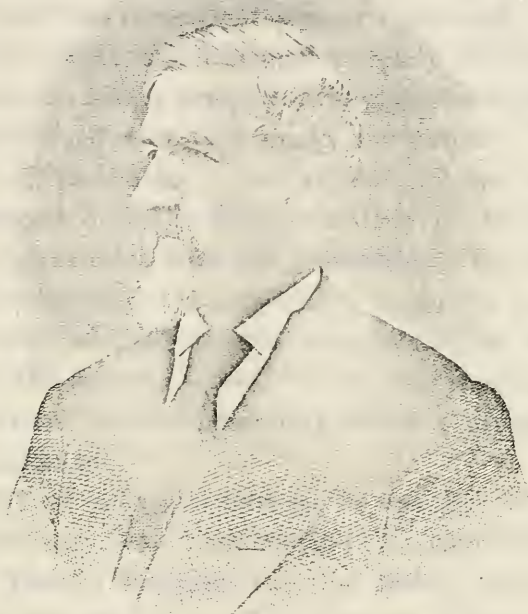
JOHN BOWMAN.

John Bowman was born on March 29, 1813, and died on the Plains, September 18, 1816, a very bright and beautiful child of between three and four years. He has been designated "the flower of the family," though as yet the flower was in its bud. He was a sprightly boy of fine physical mould, and apparently of unusual intellectual endowments. His disposition was lovely, and he was held in tenderest affection by mother, who was extremely afflicted at the death of this child. But mother and child are reunited now in the land beyond the sun, where no sufferings come. The grave of John is in the burying grounds of the old stone church at Briar Creek.—[C. B. B.]

GENERAL SAMUEL M. BOWMAN, A. M.

Samuel Millard Bowman was born at the home on the Plains, in Briar Creek, Pa., January 3, 1815, and died in Kansas City, Mo., after a long life of vicissitude, adventure and heroic enterprise, on the 4th of June, 1885.

The early life of Samuel M. Bowman was passed at home, where with his brothers and sisters he enjoyed the advantages of the unique system of instruction then in vogue at the "Pines" school house, under the inexorable tuition of peripatetic masters; and meanwhile



Genl. S. M. Bowman
U.S. Col.

GENL SAMUEL M. BOWMAN.

was drilled under the stern hand and eagle eye of his father in all the varieties of pioneer farm work. His frame was slight and lithe, and he early grew to be tall, while his nerves were, from the start, tense, active, and sur-charged with vital energy and activity. The severity of his training, at school and at home, under the stringent discipline which was then the universal fashion, never faded from his recollection. For many years he cherished the deep-seated resolution, formed after a cruel whipping inflicted upon him by one of the masters who kept the school, "to pay that man back in his own coin" if the opportunity should ever present itself in after life.

In 1833, at the age of thirteen, he was sent to Cazenovia Seminary, New York, where in company with his cousin, Thomas Bowman, now the Bishop, and other relatives, he attended school for a couple of years. In this way, and by persistent habits of study in his whole after life, he cultivated the literary tastes and habits in which he came greatly to excel.

On his return to the neighborhood of his home he assayed the mercantile business at Danville, Pa. It was not to his liking, and he did not succeed in it. After discouraging experiences and disappointments, he swallowed his chagrin as best he could, and determined in 1837 to emigrate. Illinois was then within the limits

of that vague, fluctuating region called "the west." It had a population of less than four hundred thousand—about one-half as many people as inhabit to-day the single city of Chicago, which was then but a swampy and unsightly village-port on Lake Michigan, with four thousand inhabitants. The adventures, the exposures, the dangers, the uncertainties and the magnificent possibilities of pioneer life stirred the eager soul of young Bowman with enthusiastic and irrepressible ambition. He determined to seek his fortune in the wilderness of Illinois, and in that new country test and develop his faculties and build his home. So he made the journey, with his gifted and beautiful wife, whom he married in 1836, and who for almost half a century shared with fidelity and intelligence his adventures, hardships, toils and victories. Her name was Miss Elizabeth Adaliza Boardman, of Athens, Pennsylvania. The two became acquainted at Cazenovia Seminary, and were quite youthful when they were united in marriage—the groom being but twenty-one and the bride only eighteen. Thus, in 'all the bloomy flush of life,' they started out on their adventurous pathway together.

Mr. Bowman settled at Dixon, Illinois, and remained here seven years, continuing without much success his attempt to make of himself a merchant and accumulate a competence in trade. His indomitable courage.

his restless energies, his great ambition, were never daunted, even temporarily, by the difficulties which checked his progress, and almost overwhelmed him. After years of discouraging efforts he finally made up his mind that he was on the wrong track, and that he was not fitted for the business of a merchant. He had for some time cherished the ambition to be a lawyer, and to this vocation with assiduous study he now bent his attention.

An interesting glimpse into his life at this period, is afforded by an article which he wrote in 1842, for the *Methodist Quarterly Review*, and which was published in that periodical in the number for July, 1843. When he wrote the article he had been in the western country for five years, and he was then but about twenty-eight years of age. The enterprise, the foresight, the sagacity, the habits of observation, the shrewd knowledge of men and affairs, which signalized him in later years, are all obvious in this paper, which has for its theme the resources and the prospects of the great west, and especially of Illinois. In it he traverses the social, financial, moral, political, religious and other aspects of the civilization of the new west, which was then in its plastic condition. After glancing at the vast tracts of country on either side of the Mississippi which were just opening up for settlement, he says:

“If, then, the west is so important and interesting a portion of our country, in all that pertains to trade and business; if from its geographical position, its vast area, its varied facilities and boundless resources, it is destined to be the theater of great events, where political power in the broad extent of our government will poise—then should we study well the disposition and character of its people; and all that tends to advance the temporal and spiritual good of man.”

Then in his discussion, he points out the defects in the school systems of the region, pleading for better schools and more of them; urges a geological survey of the mineral resources of the western country; notes the literary products of the time—found chiefly in newspapers, stump speeches and the proceedings of the legislatures; outlines the different denominations and their relative position and work in the State of Illinois, and dwells on the structure of the prairie lands, and other phases of the region in which he was then living. He emphasizes strenuously the need of an educated ministry, and calls the attention of the whole church to the urgent demands of the new age for preachers of larger, wider culture, and to the work which such men alone can accomplish. His article closes with these ringing words:

“This great valley is at once the most peculiar, the most varied, fertile and extensive valley on our globe; and while its vast resources are developing, and while

it is becoming the receptacle of the good, bad and indifferent of our own country, as well as of the oppressed and adventurous millions beyond the ocean, let the wise and the good see that the principles of education and undefiled religion be deeply implanted in the same soil. This will be guaranty for the perpetuity of our present form of government, and if it shall stand unshaken upon its present foundations for one century more, then will future generations behold the sublime spectacle of the nation's flag and the banner of the cross planted on the highest peak of the Rocky Mountains, floating over a happy and prosperous people, in the enjoyment of civil privileges and religious virtues."

Thus in the very outset of his young manhood Samuel M. Bowman showed himself a student of men, of political affairs and of the varied interests of human society; and evidenced the alert, enterprising, sagacious spirit which marked him in all his career. Beginning early in life to study the west, he became thoroughly acquainted with it, from its eastern beginnings, (shifting from time to time towards the setting sun,) on across the plains to the Pacific coast, and from Chicago to New Orleans.

About the time this article was written young Bowman was admitted to the practice of law in Dixon. Soon afterwards he removed to St. Louis where he engaged with eagerness and diligence in the pursuit of profes-

sional success and fame. In 1847, legal business called him to Europe for a few months, giving him his first opportunity of foreign travel. While in England, and on the Continent, he wrote for the *St. Louis Republican*, then and for many years under the control of the elder George Knapp, who was a life-long friend of Bowman, a brilliant series of "Letters from across the Ocean." These notes of travel were afterwards published in book form. They gave their author an increasing reputation for wit, quick and shrewd observing powers, a racy and vigorous style, and vivid, picturesque descriptive faculties. He lived in St. Louis for about eight years striving with intense application to achieve fortune and fame. In the midst of these efforts he was smitten down into poverty again by an unforeseen disaster. A great fire broke out in the city which destroyed his home, furniture, clothing and all the accumulations of his years of struggle. He had to begin life again at the foot of the ladder, financially, but not for a moment was he discouraged or daunted. As trouble, difficulty and toils multiplied his courage and energy rose bravely to meet them. The fortitude and constancy of himself and wife never flagged in the face of loss, discouraging circumstances, impending disaster. Still they looked and pressed onward, up the heights, believing in the coming of a brighter and more prosperous day.

While living in St. Louis their only child—a son—was born; he lived only about two years. The lack of children in their home proved one of the chief factors of their after life. They were both restless, fond of change, on the alert for novelty and exciting, stirring scenes. If they had been anchored to their home by children, their story would probably have been very different in this regard. As it was, however, they made up in part for the lack of children of their own by caring for some of the sons and daughters of their brothers and sisters. Nephews and nieces, on both sides of their house, were at various times inmates of their home, in different places, and were schooled, trained and aided in the outset of life by their fostering care.

In 1852, the gold fever raged at its height in California. The intrepid, resolute, and ambitious spirits of Samuel M. Bowman and his wife, prompted them to try their fortunes in the new land of gold, then the scene of marvelous excitement and activity. They made the perilous journey, overland, traversing the plains during the spring and summer of '52, leaving St. Louis in April, and arriving in San Francisco, in September. Joshua Soule Bowman, a younger brother, was one of their party; and the sketch of his life, by Dr. S. L. Bowman, found later on in this volume, gives a vivid picture of the overland transit of their caravan,

so that no need remains for me to describe it. In an old diary of Samuel M. Bowman's, however, which has lately come into my hands I have noted some bits of life on the plains, as etched by his hands during that journey, which are worth preserving in this record. Without comment or any attempt at arrangement I append some of these jottings as they appear in the diary.

"1852, May 5. Left Park's farm for the plains—muddy and rainy,—one carriage, one baggage wagon. one freight wagon, nine mules and three horses, self and wife, brother J. Soule Bowman, Tom Halpine and wife, and Tom Jones.

"May 6. Dr. D. lost his mare—brought back by Indian. Soule left Kitty loose and had a hard chase for her. Dr. A. drives—team balks!

"May 7. Camped last night on the bank of a large creek, among snakes, bugs and Indians. Had a terrible rain after dinner, at Big Spring.

"May 10. Started at day-light for Pottawatamie mission. The rains have saturated the ground with water; terrible traveling, creeks high.

"May 11. Thundering again; rains; O Lord! Blue Dick ran back and gave us a deal of trouble. Kitty. one of the mules, bitten by a snake. Indians—shot at—eight oxen missing.

"May 20. Traveled on up the Little Blue river. Met two men who represented that they had been robbed by Indians—saw account of a man murdered. Kitty entirely well. Lost Wolf—one of the mules—in crossing creek at night.

"May 21. Rose early—found lost mule. Rain. Soule mended Tom's axle-tree.*

"May 29. Drove to Cottonwood Springs and lay by to hunt buffalo. Traversed the bluffs and saw much that was glorious, but no buffalo.

"June 11. Saw to-day the most magnificent scenery I ever beheld: Laramie Peaks in view—a thousand smaller peaks to the right and left—ranges of bluffs covered with pine.

"June 14. Crossed the upper ferry of the Platte in the afternoon in boats, \$5 each wagon and 50 cents each for mules and men.

"June 15. As we ascended the long hills we descried a buffalo in the valley a mile from the road. Detailed Soule, Tom and Mr. Halpine to bring him in. They killed one and overtook us at the spring where we camped for the night.

"June 18. Found to-day the ford of the Sweetwater deep; crossed, drove up two miles, made raft and got ready to float our wagons. Fine grass and good living for our half starved animals.

"June 19. Ferried our wagons on log raft, sunk one—got all over safe at last. Carried our loads over the rocks.

"June 21. Started at half-past three a. m.; traveled 36 miles.

"June 22. Rolled out early and traveled 25 miles without baiting. Camped at Pacific Spring. Foot race came off at night.†

*This incident of the axle-tree is noted in the sketch of J. S. Bowman's career above mentioned, in connection with the account of this journey.

†See sketch of J. S. Bowman for an allusion to the circumstances of this race.

"June 23. Started early to get ahead of ox-teams; drove to the Little Sandy 25 miles. Halpine killed an antelope. Cholera in camp above, and in fact all along the road. Tom Scott shot a young buck. Wagon tire came off. Hurricane of dust in the day-time, at night a heavy rain."

Thus, day by day, through dust, storm, privation, exposure to pestilence and savages, they made their way at the rate of about two hundred miles a week towards the Pacific coast.

In San Francisco Samuel M. Bowman immediately began the practice of his profession. He soon won a high rank as a lawyer, and laid the foundations of a competence. In this city and at this time he made the acquaintance of William T. Sherman, whose military genius and achievements have since become a precious inheritance of the nation. Sherman was then manager of the branch banking house of Lucas, Turner and Company, and Bowman became counsel for the firm. The two were intimate and devoted friends. Their houses adjoined each other, and during their association in San Francisco the two families, the Bowmans and the Shermans, were as but one household. This confidence and affection lasted, grew, indeed, more intense and sweet, through all the following years, until General Bowman and his wife had finished their earthly course. And at the last, when all was over and they were laid

away to rest, there were none, even among the wide circle of relatives, who felt the loss more deeply, or mourned more sincerely, than General Sherman, his wife and their children—some of the latter having been cared for at times in San Francisco with motherly devotion by Mrs. Bowman during the visits of Mrs. Sherman to the east.

On the 6th of March, 1857, on motion of the Hon. Montgomery Blair, Samuel M. Bowman was admitted to practice in the United States Supreme Court, at Washington, D. C.

GEN. BOWMAN'S WAR RECORD.

After living in San Francisco for seven years in successful practice in his profession, he began to feel the effect of constant application, and in the year '59 he came east for rest and recuperation. He was profoundly interested in the political and sectional questions which at that period were convulsing the nation. When the war broke out in 1861 he resolved at once to give his services to the Union. In the fall of that year he aided with great energy in the enlistment and equipment of the Fourth Illinois Cavalry, which, under the splendid leadership of Colonel T. Lyle Dickey, who died a few months ago one of the Judges of the Supreme Court of his State—was then being prepared for service. In this work at Chicago for some weeks in the fall of '61, and

afterwards at Cairo till the close of the year, he revealed conspicuously his organizing and executive ability. The writer of this sketch went with Major Bowman—for by this title he was now called, having been commissioned Major of the Third Battalion of his regiment—to Chicago and Cairo, and was with him from this time on, with some intervals, until the close of the war. The narrative of military service, therefore, which follows is the record made by a participant and eye-witness.

Major Bowman had a high ideal of military character and conduct, a lofty military ambition combined with intense zeal for the Union, a thorough understanding of the legal, political and social questions then at issue, and a profound appreciation of the bearing of the struggle upon the destinies of the republic, and in fact upon the fate of self-government for generations to come. He procured at once the best works on Tactics, Strategy, Military Engineering, and Military Law, and made himself, in the intervals of drill, march and active campaigning, acquainted with at least their elements. His horsemanship was superb. He had a magnificent and costly outfit for his horses, of which he kept three. The writer can never forget the figure which Major Bowman presented when he mounted Prince, a great black steed, with a devilish eye—an

animal which no one could mount or master except his owner. To the Major the horse gave instant obedience, and on parade, on the march, or in a cavalry charge no more imposing and splendid horse and rider could be found in the army than these two. Charley, a beautiful, spirited, but gentle bay, perfect in his make-up and the embodiment of gracefulness in every movement; and Tiger, a strong, powerful, wall-eyed black, were the other two horses which the Major owned through his service in the west. This story would not be complete without at least the mention of these splendid animals.

Under General McClelland in January, 1862, the troops at Cairo, by direction of Grant, made an advance against the rear of Columbus, Kentucky. This march into the enemy's country, while it involved no fighting—the Confederates retiring within the fortifications of Columbus, and no opportunity occurring for an engagement,—yet was a valuable training for the troops who participated in it. Major Bowman conducted with skill and alertness the cavalry force on this expedition, guarding the van and the rear, sending out scouts along all the roads, studying the lay of the land, the habits and dispositions of the people, and exercising his command in all the active duties of troops in the field.

In this first experience of active service he developed

rapidly those qualities which gave him high rank and efficiency as a commander of cavalry.

In February the advance upon Fort Donelson occurred. Major Bowman's battalion of cavalry, in the brigade of Gen. W. H. L. Wallace, one of the most intelligent and patriotic of all the volunteer officers of that army, took part in that struggle, although not much opportunity occurred for any real cavalry engagement. On picket duty, guarding the roads, watching against any efforts to evacuate the fort, and ready for any emergency, the cavalry under his command served in that engagement, which gave them their first glimpse into actual battle scenes. They had been under fire, they had seen and been in the midst of a great battle, and while they had not suffered nor been so exposed as the infantry, yet they had done their duty well, and when the fort surrendered and thousands of prisoners fell into the hands of Grant, they could rejoice as those who have helped to win a great victory.

On up the Tennessee that victorious army pressed. Our battalion of the Fourth Illinois, under Major Bowman, was assigned to General S. A. Hurlbut's division during the first few weeks of the advance upon Corinth. General Hurlbut and Major Bowman were intimate and cordial friends. In 1863, Hurlbut wrote to President Lincoln, asking for Bowman's promotion to the rank of

Brigadier General, and saying: "When I knew Colonel Bowman, at Fort Donelson, thence to Shiloh and Corinth, he was major of the third battalion, Fourth Illinois Cavalry, and in my judgment the best cavalry officer in the service with us."

For some weeks before the battle of Pittsburgh Landing the cavalry was kept busy night and day traversing the several roads that led out from the river into the country roundabout. Albert Sidney Johnston was concentrating all his available forces at Corinth, about twenty-five miles south of Pittsburgh Landing. To watch the roads, bring intelligence, engage the Confederate horsemen in frequent skirmishes, and go out on foraging and scouting expeditions absorbed the energies of the cavalry of Major Bowman for weeks. One of these skirmishes, dignified in the annals of the time as the 'battle of Black Jack Forest,' took place about ten miles from the landing, in a tangled wilderness. Major Bowman headed a gallant charge against a Confederate cavalry force, and was in turn charged by them. For quite a while a fierce encounter took place. The Major unhorsed a rebel officer, and captured him and his horse, narrowly escaping in the hand-to-hand sabre struggle and carbine conflict with his own life unharmed. With his battalion he finally came off victorious, driving the enemy from the field. Later he was put in command

of a detachment of cavalry by General Sherman, and accompanied an expedition up the Tennessee river to Chickasaw Landing, under the personal conduct of that general, accomplishing a most important exploit.

At the place of debarkation, General Sherman delivered to Major Bowman his instructions with a sketch-map of the road to be followed, saying, "Your one work is to destroy the Charleston and Memphis railroad bridge, and this must be done at any expense of life or horseflesh."

Then, looking round at the hundred picked officers and men which had been chosen by the Major for the expedition, the general said: "Are you well armed?"

"Yes," was the Major's reply, "we have our sabres, our Sharp's breech-loading carbines, and our navy revolvers."

"Have you axes, matches and pine shavings?"

"Yes, General, we have everything we need for the work before us."

General Sherman continued: "Take this main road, marked on your diagram, leading over the bluff for twelve miles out, and then go by a blind road through the woods, which will bring you in sight of the bridge you are to destroy. The infantry will follow and burn the road bridge to prevent the enemy catching you on your return. Do your work expeditiously and effectually. Now be off."

And away they went. Arriving in the vicinity of the road bridge, which the infantry were ordered to burn when they should come up, the Major found there a force of the Confederates. Pushing after them he learned from a farmer that they had the impression that an army was advancing, and that they were going to burn the bridge behind them if pursued. The Major had no orders to march in the direction of this bridge—the infantry were to take care of that. But he took the responsibility, charged after the retreating enemy, and had the gratification of seeing them burn their own bridge after they had crossed it. There was no ford for many miles, and hence no forces could get across to flank him while he ventured on eight or ten miles up the river to the railroad bridge. Here he pushed back, with gallantry, the Confederate force that guarded the bridge, which he destroyed, broke up the track for a long distance, tore down the wires, and severed all communications between the eastern and western parts of the Confederacy in that region.

General Sherman, from the bluff's near the landing with watch in hand, kept his eyes on the country over which the expedition was to pass. He had said to some of his staff: "At such an hour you will see the smoke in that direction from the railroad bridge. About the same time the infantry will arrive at the road bridge

over yonder—in another direction,—and you will see the smoke rising there too.” While they watched the landscape smoke suddenly appeared in the distance, miles away at the latter point. All were surprised, as no time had been afforded the infantry to do their work, and the cavalry had not been ordered to attempt this task at all. How had they gone out of their way? What was the matter? At sundown, in the distance, was seen the returning cavalry force. General Sherman, in his nervous, impetuous way, said as soon as Major Bowman came within ear-shot—“Well, Bowman, did you destroy the railroad bridge?”

“Yes,” was the reply, “telegraph wires, railroad track, bridge and everything.”

“Are you sure?”

“Yes, General, I did not leave the spot until I saw every span of the bridge in the water, floating down the stream all ablaze.”

“But, Major,” pursued the General, “why did the smoke from the road bridge appear first?”

“That was because the rebel pickets burnt their own bridge. They thought you were marching on Iuka, and I humored the delusion. I disobeyed your orders, General, but I had to do it. I found that I could push them to do the work, and save the infantry their pains, and at the same time preserve my own flank and rear

from harm—so I pressed them back, and they set the bridge on fire themselves.”

General Sherman replied, in great glee at the success of the work: “I don’t care for the disobedience of orders since you did the work you were sent to do—and more too. Come aboard the boat and get your supper, and we will talk it over.”

This was the third attempt that had been made to destroy this bridge; and the success of Major Bowman and his command greatly pleased the authorities. General Sherman in a letter to President Lincoln, in 1863, thus refers to the matter:

“The breaking of that road was the great object of the movement up the Tennessee. I dispatched Colonel Bowman, then Major Fourth Illinois Cavalry, with a detachment of one hundred men, duly officered, to destroy the bridges. This called for rapid and determined action as the enemy guarded the bridges and had heavy reserves at Iuka, only six miles off. The cavalry was followed by infantry, but Major Bowman accomplished all before the infantry got up, and he did the work effectually.”

General Sherman’s judgment of Bowman’s capacity as a cavalry organizer and leader may be inferred from the fact that in 1864, when he was re-organizing his army and preparing for the campaigns that issued in the capture of Atlanta and the march to the sea, he asked for Bowman’s promotion to the rank of Brigadier

General and his assignment to his command. He intended to organize four divisions of cavalry into a corps, and one of these divisions was to be under the command of Bowman.

On the eve of the battle of Pittsburgh Landing Major Bowman's battalion was detached from Gen. Hurlbut's division and assigned to that of General Sherman, which was encamped at Shiloh chapel, in the very front. We changed our camp on Saturday, April 5th, and the next morning at day-break, while the battalion was preparing to go out on a reconnoitering expedition, the desperate battle of Pittsburgh Landing began. The battalion was under fire most of the time, but had no conspicuous part in the conflict, as the ground was not suited to the movements of mounted men. Guarding the flanks, whipping up the thousands of stragglers who fled to the landing at the opening of the fight, watching for an opportunity to make a charge,—thus the two days passed by and at last the victory was won.

In the advance upon Corinth, during April and May, Major Bowman continued with Sherman, revealing in every trial of his abilities high military qualities. Shortly after the battle of Pittsburgh Landing, Governor Yates of Illinois, visited the army, and was so impressed by the record of Major Bowman's efficiency and gallantry that he commissioned him colonel of cavalry

“for special meritorious conduct” in the four engagements through which he had then passed. About the same time Governor Curtin offered him the command of the Eighty-fourth Pennsylvania Infantry, and this offer he at once accepted. With this promotion began Colonel Bowman’s record of military services in the east.

This regiment had been wasted and broken by long and gallant service at the front. Its first Colonel, William G. Murray of Holidaysburg, Pa., had been killed at the head of his men in a brave fight at Winchester in the preceding spring. Colonel Bowman took command on the eve of the campaign of General Pope, in which—at Cedar Mountain—with courage and skill he and his regiment took part. In the fall of ’62, the regiment was recruited and built up, new officers and men being added, and the command re-organized under its new commander. He led it during the advance against the enemy, with the Army of the Potomac, into Virginia, until after the battle of Fredericksburg. In this battle, under the eye of his gallant brigade commander, General S. S. Carroll, he headed the regiment in a desperate advance against the enemy’s lines, charging into a railroad cutting just back of the town and holding the position in the advance line for twenty-four hours.

Not long after this battle Colonel Bowman was as-

signed to the command of the second brigade, third division, (Whipple's) of Sickles' third army corps. This post gave him larger and more appropriate scope for his military knowledge and abilities, and his conduct during the months in which he held it fully justified the promotion. Later in his history he received the brevet rank of Brigadier General of U. S. Volunteers, and he was made also Major General by brevet, "for gallant and meritorious services during the war." The promotions were earned many times over before they came.

General Bowman organized and drilled his brigade with thoroughness and skill during the winter and spring of 1863, carefully seeing to their equipment, and caring for all their interests with a foresight and fidelity which won their confidence, admiration and affection.

AT CHANCELLORSVILLE, on the third of May, '62, in the command of his brigade, he performed an act of prompt and soldierly leadership which General Whipple, his division commander, declared was "the most brilliant deed he had ever witnessed." On that dreadful Sunday morning, after Stonewall Jackson's terrific onslaught against the right flank of Hooker's army—the battle having begun with dawn, and the lines being hotly engaged—to the left and in front of a part of Bowman's brigade suddenly the Union line was badly broken. Almost a panic ensued as several regiments

retreated. They left a breach in the line of battle which the enemy was about to enter. For a moment there was a hush of suspense in the hearts of the whole command. It looked as though we were to be flanked and surrounded. General Bowman took in the situation at a glance. He had no chance to confer with any one; to wait for orders was sure ruin. Raising himself in the saddle he shouted to the Eighty-fourth and the One Hundred and Tenth Pennsylvania—the nearest regiments to him in the line—“*Left face—Forward—double-quick—March!*” Galloping ahead he led them on a run into the vacated breast-works, where they formed line at once, and held it until the whole army was driven back to the Chancellor house later in the morning.

This dashing, brilliant stroke was indicative of the swiftness and skill of General Bowman's military movements. Into the face of the advancing enemy and among the broken fragments of troops which had been beaten back from the breast works he led his two regiments with utmost gallantry and splendid skill. His bearing that morning was inspiring, and one of the most thrilling moments which the writer recalls was that in which General Bowman's voice and example stirred and penetrated his command as he led it against the advancing foe. The cheers of his men, the prowess which they showed in

following after him in his advance, and the check given to the pushing ranks of the Confederates, all evidenced the manfulness and soldiership of the movement. General Bowman had his horse shot during the struggle, but escaped himself without harm. In this battle the list of killed, wounded and missing in the brigade was nearly six hundred out of a little over eleven hundred in the fight.

During the advance upon Gettysburg General Bowman was detached from his command by the Secretary of War and assigned to duty as a member of the Board of Examiners for Commissions in Colored Troops, which, under the presidency of Major-General Silas Casey, was then sitting in Washington. General Bowman's experience in the field, his knowledge of men, his rare sagacity, his life-long studies in human nature, and his military acquirements, all were here brought into requisition.

In 1864, General Bowman was detailed to take charge of the work of recruiting colored regiments in the State of Maryland, with head-quarters in Baltimore. He pursued this work with a vigor, energy, and determination which sent consternation through the State. In a single month two full regiments of fine, black troops were mustered into service. The Governor of Maryland, prompted by the social disturbances raised by

this work, appealed to President Lincoln to put an end to it. An amusing interview took place between the President and General Bowman on the subject. Mr. Lincoln said:

“Well, General Bowman, how goes the business in Maryland?”

General Bowman replied, “First-rate, Mr. President; I often muster in over a hundred a day.”

The President: “The Governor of Maryland says you put our friends to great inconvenience by recruiting the servants in dwelling houses and hotels, the coachmen, field-hands and the like.”

General Bowman: “Mr. President, I cannot help these complaints. I reckon they are well-founded: If our friends in Maryland will not fight themselves when we are so hard pressed by the enemy, the least they can do is to let their slaves do their fighting and do their own work. Besides the colored people have an interest in this struggle. Their fate for generations to come hinges on the issue of this conflict, and they ought to be allowed to enlist and battle for the Union, especially when they are anxious to do so. Besides, Mr. President, surely you did not send me into Maryland for nothing?”

After some further conversation General Bowman was sent back to resume his work with the gentle cau-

tion, "Well, General, go on, but be as easy on 'our friends' as you can."

During the closing months of the war General Bowman commanded the military district of Delaware, with his headquarters at Wilmington. During this period his department commander, Major-General Lew. Wallace, wrote to the Secretary of War as follows:

"General Bowman has served his country in so many capacities, and so well in all, that, in my judgment, he is entitled to the highest consideration of the government."

In July, 1866, Dartmouth College, at the suggestion of the Hon. Salmon P. Chase, conferred on General Bowman the honorary degree of Master of Arts.

In July, 1875, General Bowman served as one of the orators at a remarkable meeting of Alumni of Cazenovia Seminary, N. Y., along with a number of other distinguished men, delivering an address on the "Pulpit and the Bar," which is published in the record of the meeting, an octavo volume titled "First Fifty Years of Cazenovia Seminary."

President William H. Allen, LL. D., of Girard College, in a letter to General Grant, written in 1869, thus gives utterance to his affectionate regard for General Bowman:

"I have been well acquainted with General Bowman

from his youth when he was a student under my instructions; and I have kept sight of him in an honorable career for a third of a century; have seen him acquire reputation and a competency as a lawyer; as an officer of volunteers during the late war he made a praiseworthy record and won honorable mention for gallantry and skill; as a historian he is the well-known author of "Sherman and his Campaigns;" as a gentleman of education and culture, he is recognized in refined society; and as a man he is honest, energetic, capable and brave."

The volume referred to in this extract, "Sherman and his Campaigns," was written by General Bowman, in connection with Lieutenant Colonel R. B. Irwin, and published in 1865, in New York, an octavo book of 512 pages. It was the first accurate and reliable story of the great general that had appeared; was handsomely illustrated with maps and steel plate portraits, and won for the authors high praise and appreciation in literary and military circles. A very large edition of the book was sold.

General Bowman, after the close of the war, resided in New York City for a while, spent a year or more in traversing the continent of Europe, lived on a plantation which he bought at Newport News, Virginia, and then, after several years residence in Baltimore, settled in Kansas City, Mo., in 1879.

One feature of his character already hinted at, is il-

lustrated in this settlement in Kansas City. He was drawn thither by his shrewd foresight. He studied various places for months before coming to the conclusion to choose his residence in that city. He selected it because of his prescient conviction that it was destined to be, in the near future, one of the great cities of the Union, and that investments made at the time he removed thither would become increasingly valuable year by year. He was rewarded for his sagacity. In five or six years the investments he made more than doubled in value, and when he died he left, as the fruit of his sagacious penetration and almost instinctive knowledge of the current and prospective value of real estate, a very handsome property.

MEMORIAL SERVICES.

The death of General Bowman occurred at Kansas City, June 4, 1885, of a stroke of paralysis. He was buried on the following Sunday, the services being full of imposing solemnity, and occupying the attention of the entire city. Admiral Farragut Post, of the Grand Army of the Republic, had charge of the ceremonies, under the direction of its Commander, G. W. Fitzpatrick. The Rev. Dr. C. L. Thompson, pastor of the Second Presbyterian church, and the Rev. C. W. Parsons, pastor of the Grand Avenue Methodist Episcopal church, conducted the religious services at the residence.

DR. THOMPSON, after briefly outlining the career of General Bowman, said :

“From the time he entered the military service of the Union to the close of the war, his career is part of the annals of this country. In this city he has been known as a man of honor and integrity whose word could never be questioned. Living thus he came to the age of three score years and ten, the boundary of God’s will. It is well to die thus painlessly, to slip out of this life quietly as one goes to sleep at night. Among his last utterances he said, as though to prophecy back to those he left here—‘There is a God, and He is good.’ I would match such a declaration, made under such circumstances, against all the skeptical arguments any one could pile up.”

REV. MR. PARSONS said that the names of Samuel M. Bowman and of Thomas Bowman had been household words in the home of his father, who had been a school-mate with them in boyhood. He said : “The career of General Bowman has been indeed a wonderful one. He was an honorable man, highly respected in the community, and ever ready to aid those in need of help, in sorrow or affliction.”

The funeral procession was fully a mile in length, and was witnessed by many thousands of people who crowded the streets of the city through which it passed, the various military bodies of the city, with the Grand Army posts, heading the list. At the grave, the Military Record of the dead General was outlined by REV.

JESSE BOWMAN YOUNG. This record has already been given in full in the preceding pages. In connection with it Mr. Young said :

“Comrades : As one who loved General Bowman, and served under him from the opening to the close of the war, I cannot refuse to say a word as to his military record. He proved himself an unusually dashing and brilliant cavalry officer. He was alert, attentive to details, careful of his men, indefatigable on the march, vigilant on picket duty, shrewd and fertile in expedients on a reconnoitering expedition, and full of contagious, fiery enthusiasm in a charge. In his bearing he was the *beau ideal* of a soldier. He was always splendidly mounted and equipped, and no officer on parade, on the march, or in battle ever looked the soldier more completely. And what he looked to be, he really was—a magnificent soldier.

“His military insight might be instanced in many illustrations, of which I mention but a single one. Early in the war, before General Wm. T. Sherman had come to the front as a great leader, General Bowman recognized with prophetic discernment his military genius. I heard our dead comrade and friend, during the closing weeks of 1861, and in the early days of '62, months before Sherman had made his mark on the history of the times, often declare that one of the coming commanders, one of the men who would save the nation and prove himself a genius in the field as a great chief-tain, was William Tecumseh Sherman. As the biographer of Sherman he had the pleasure of writing down in history as an accomplished fact what he had himself foretold at the outbreak of the rebellion.

“With multitudes of our comrades he rests at last—

brave defenders of their flag. They have made their last march, fought their last fight, gone upon their last campaign. No sound can awake them to glory again. Sleep on, fallen heroes, till the last great reveille summons you to the roll-call of the resurrection!"

ROSS GUFFIN, ESQUIRE, then made an address in behalf of the Grand Army of the Republic:

"Admiral Farragut Post, sharing the sorrow and loss of this hour, offers a slight tribute to the memory of our deceased comrade. General Bowman was one of the organizers and the first commander of this post. From first to last he was its promoter and guide. No counsel was so valuable, no aid so efficient as his. Fraternity and charity flowed spontaneously from his life, loyal and true. No comrade, however humble, failed to find in him a brother, and none in want came or were reported to him, that he did not afford relief, leaving to younger comrades the active work of the post. He came and went among us, potent in work, and died. A liberal relief fund, now in the post, is due to his voluntary and generous gift.

"But the wealth and bounty of his life were mental rather than material. A scholar in a broad sense, his library covered a wide range, embracing the best authors, both ancient and modern. From these, as well as from observation, he had enriched his mind; and he delighted to impart his information for the benefit of others. He was especially well informed and loved to talk of the war of the rebellion—its causes, battles and incidents. He particularly admired General Sherman and Admiral Farragut. Of these he would talk enthusiastically, affectionately. These names he coupled with those of Lincoln, Grant and Sheridan.

None knew better than he, or taught more forcibly, that the matchless work of these great men was for all people and for all time. And to-day the post congratulates itself, the comrades of other posts and all Union soldiers that, under the blessing of Divine Providence, this resplendent galaxy is represented at this grave in the person of our late commander, General William T. Sherman. Fraternity is complete. Brother comes to brother to pay the last sad tribute of respect, and one of the great ones of earth stands amongst us, while another has taken his flight.

"General Bowman, great as a lawyer and scholar, was yet a born soldier, and his military record, to which you have just listened, is without blemish. His tall, erect form moved in our midst the centre of every circle. His last work with and for us was to assist in the decorating of the graves of our buried comrades on last Memorial day—only a week ago yesterday. Three days later he was stricken prostrate with disease and never regained his feet. He lived, lingered, conscious to the last, when on Thursday last the great spirit leaped from the fallen tower.

"We have spoken of our deceased comrade as we knew him in the Grand Army, and now quote as his due:

'His life was gentle, and the elements
So mixed in him that Nature might stand up
And say to all the world: This was a man.'

GENERAL WILLIAM T. SHERMAN then made the closing address:

"Comrades: You have heard the record of General Bowman, and you have heard his friends speak of his private character, his worth and merit. I have known him for thirty-five years—first as a handsome young

lawyer in St. Louis, and then in San Francisco, where he was the legal adviser of the banking firm of which I was then a member. This brought us into intimate relations which continued for five years, during which we were together daily. It so happened that Mrs. Sherman, at one time, was compelled to come east, leaving our three children in charge of Mrs. Bowman, so that for a whole year we lived together as one family. We lived next door to each other, and no one could know another man more intimately than I knew him, in close and cordial friendship. He and Mrs. Bowman were at that time in the prime of life, kind and considerate, and in every way worthy of our love and confidence. After that intimacy we did not meet until a few days before the battle of Shiloh, where he served, as you have heard, in my command. He bore an honorable part in the war, as the record which you have listened to evinces. The most of you knew him in civil life, and in the times of peace. I saw him when the bullets were flying, when the danger came, and the battle roared. Then he showed himself a capable, noble and courageous soldier, a man to be honored as well as loved. He was a scholarly, refined gentleman, with great personal courage, and unusual intelligence; and he entered the military service of the nation with as pure a patriotism, and as exalted a sense of honor as ever actuated a knight of old. He lived out his three score years and ten; fulfilled his duties as a citizen, a soldier and a gentleman, and now he rests from his labors, honored and beloved of all, and mourned most by those who knew him best. Let the young men who are here draw from his life this lesson: Be true and faithful to your country and flag. Be ready, as General Bowman was, in time of need, to serve your

government. Comrades of the Grand Army and of the militia, I thank you for the handsome tribute which you have this day paid to the memory of a noble soldier and a brave knight."—[J. B. Y.]

MRS. GENERAL S. M. BOWMAN.

Miss Elizabeth Adaliza Boardman was born in Smithboro', Tioga county, N. Y., January 8, 1818. Her parents' names were Isaac S. and Abigail Boardman. The mother was a woman of remarkable intelligence, and educated her daughter at home with skilful care until she was twelve years of age. Then the young girl, whose native wit, rare gifts, and striking beauty began early to make her the center of attraction, was sent to the best select schools in the neighborhood. At the age of sixteen Miss Boardman became a student at Cazenovia Seminary. Here she exhibited singular proficiency in the various branches which she undertook, and while at this school, as has been already intimated, she met Samuel M. Bowman. The attachment formed during their association as students, led to their marriage in 1836. From that time to the close of her life, in Kansas City, Mo., August 27, 1885, about ten weeks after the decease of the General, her history and life were inseparably interwoven with his. Two or three incidents, in addition to the hints given in the sketch of the General's career, will suggest how strong and clearly defined her characteristics were.

At one time during the war it became necessary for some one to visit the Pacific coast to transact urgent and important business for her husband. The work to be done demanded legal knowledge, business sagacity, delicate tact, and invincible courage. The General was at the front and could not leave his command. His energies were absorbed with his duty to his country. In this emergency Mrs. Bowman volunteered to go and attend to the business. She made the long journey alone, via Panama, conducted all the emergent and difficult enterprise with skill and complete success, and returned home to the east after an absence of six months, without a mishap.

This incident illustrates her remarkable executive capacity. With the delicate tastes, tender sympathies, and susceptibilities of womanhood fully developed in her character, she possessed a masculine grasp and range of intellectual activity. When great affairs were to be pondered by her husband, and weighty questions were to be settled, she was able to give him constant aid by her intelligent sympathy and judicious counsels.

During the above-mentioned visit to California the Christian Commission, of which her brother, the Rev. W. E. Boardman, was Secretary, authorized her to act as their agent. She organized the ladies of San Francisco, secured the co-operation of the leading men and



Mrs. E. Adaliza Bowman.

MRS. E. ADALIZA BOWMAN.

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women of that city, infused into the work her own devotion and patriotic ardor, and, after some weeks of effort, had the extreme delight of seeing one hundred thousand dollars paid into the treasury of the Commission as the result of the movement she had established.

In her prime Mrs. General Bowman was magnificent in her personal appearance. Her terse, witty, sprightly powers of conversation, her shrewdness, common sense, splendid self-poise and elegant manners, made her in the social circle equal to all possible demands, and the peer of any whom she might meet in any walk of life. She was fond of writing, and her letters were characterized by vivacity and mental strength. Fond of birds and flowers, skilled in water-color painting, cultivated by years of travel in foreign lands, and by her wide range of observation in her own country, possessing refined literary tastes, and withal a mistress in house-keeping arts, she ministered delight and comfort to those around her in her home. She was a faithful member of the Presbyterian church from her girlhood. During the closing years of her life she was an almost incessant sufferer, her mind and body being greatly depleted by the encroachments of incurable disease. She was buried by the side of General Bowman in a lovely spot which he selected for their last resting place in Elmwood Cemetery, Kansas City.—[J. B. Y.]

MRS. SARAH B. YOUNG.

Sarah Bowman Young's birth occurred at Briar Creek, March-6, 1817. In appearance she was rather delicate, tall and slender, and with fine and attractive features. From her childhood she was frail, and was a constant sufferer. But her mental endowments were of a high order; for with a large and active brain she had a very quick and incisive intellect. For rapid generalizations of thought, for ability to comprehend a given subject, for tenacity of purpose in pursuing a chosen study, for long and patient devotion to her parents, for affectionate care of her children, she was excelled by no one in the family. But her industry was pre-eminent over her other qualities, uniting with great energy a wonderful power of despatch.

With all the cares devolved upon her during nearly the last half of her life, while charged with the duties of two families at the home in Berwick, she yet found time to read largely and to keep posted on the current affairs of the times, to pursue her literary and biblical studies, to organize the younger people of the place and inspire them with something of her own spirit of enthusiasm, and to contribute to the periodicals of the day. She took lessons in music herself that she might teach her children music—an art in which they excel. With limited means at her command for years, she yet

managed to give each of her four children a superior education; and her example and influence induced other parents and neighbors to do the same.

Sarah was converted to Christ in her early girlhood, and developed a beautiful character for spirituality. She was educated at Cazenovia Seminary, N. Y. On February 6, 1838, at the old home on the plains, she was united in marriage with the Rev. Jared H. Young, of the Baltimore Conference—the Rev. James Sanks officiating. Their married life together proved to be an unusually happy one. After spending several years in the Methodist ministry, her husband's health failed so completely that he was forced to 'superannuate,' and they returned to Berwick to reside. Sarah survived her husband about twenty-two years, and after his death she resided with father and mother at Berwick.

Having been out on a visitation to the poor and sick on a rainy night, she went to a prayer service in the church, returning from which she was taken with a chill that resulted in pneumonia, of which she died on March 17, 1877, about three months and a half after mother's death. Her pastor, Rev. J. H. McGarrah, at the burial, beautifully depicted her Christian activity, her knowledge of the Bible, and the unpretentious genuineness of her character. She was buried in the family lot in the Berwick cemetery, by the side of her late husband.

REV. JARED H. YOUNG.

The Rev. Jared Harrison Young, the husband of Sarah, was a Methodist minister of high standing in the Baltimore Annual Conference. He was of German parentage, born at Aaronsburg, Pa., April 14, 1810, and was thoroughly educated in the German and English language and literature. He was converted and united with the church at Muncy on November 7, 1830. On October 23, 1831, he was licensed as an exhorter in the church on Lycoming circuit; and was licensed as a local preacher, on December 28, 1833, and became an itinerant minister, April 5, 1834, and was ordained to the office of a deacon in the church of God on the 13th of March of that same year, by Bishop Hedding; and was ordained to the office of elder by Bishop Waugh, on the 18th March, 1838. In 1843, he retired to a superannuated relation with his Conference.

Jared H. Young was a man of extraordinary mental endowment, whether regarded as a thinker or as a man of business ability. He was an exceedingly hard student, with remarkably broad and accurate intelligence. He was by nature an investigator in any and every path of interest to his mind, and he seemed to pursue his subject invariably with patience to a successful end. As a writer, his style was terse and exhaustive; he was a frequent contributor to the Methodist periodical liter-

ature of his day, and left at death a mass of very elaborate manuscripts unpublished.

As a sermonizer and a preacher, he was recognized as a man of magnificent abilities, and certainly one of the very best in his Conference. He read the hymns and scriptures with wonderful effect. His discourses which were always regarded as remarkably instructive, were also characterized with a keen and practical quality, and were delivered with great power. In his maturer years and Christian experience, he ripened into a mellowness that was as beautiful as it was effective in the pulpit. His presiding Elder, Dr. John A. Gere, after listening to one of his passionate appeals, said: "Brother Young talks like a seraph;" and the writer of this was present on more than one occasion when the whole audience wept aloud under the burden of power and eloquence of his appeals.

In his social relations he was an excellent counselor, an affectionate friend, a noble husband, a devoted father. His influence in our family, especially with the younger brothers of his wife, was very marked and is greatly appreciated now after a period of thirty years since his death. His memory is as precious as his genius was admired.

For several years he suffered from a chronic ailment; but, at the last, having taken a slight cold, congestion

of the lungs set in, of which he died on April 29, 1855. The close of his life was in perfect consciousness and in the presence of his family. His pastor, the Rev. Thomas Barnhart, preached his funeral discourse in the Berwick Church, from Matt. xxv, 23: "His Lord said unto him, Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord!" Two wishes entertained by him in his life were granted to his surviving friends—that he might die an easy death, and that he might be buried upon the Sabbath-day. He sleeps now in the family lot in the cemetery at Berwick, beside his Sarah; and on the marble slab at his head is an inscription of his own selection: "Here Jared H. Young awaits the Resurrection."—[S. L. B.]

STEPHEN BOWMAN.

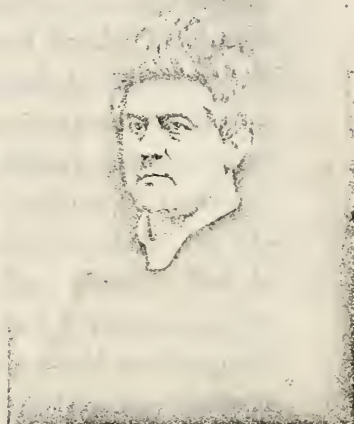
Stephen Bowman was the fifth son and sixth child; the last born at Briar Creek on July 24, 1818. He was very nearly the same age with his cousin Thomas, the Bishop, whom he so much resembled in personal appearance that even the neighbors mistook one for the other in conversation with either. Stephen was rather a slender child, but of quick and sprightly characteristics. His religious training early began to mould his character and control his conduct. He was of rather a se-

rious turn of mind for one so young; but was vivacious with his play-mates, and very amiable, kind and affectionate in disposition. He was regarded as a Christian child when he died at the age of eleven years, at the home on the Plains; August 27, 1829. His burial place was at the old stone church at Briar Creek.—[C. B. B.]

MRS. ELIZA B. HIRST.

Eliza Bowman Hirst was the second daughter and the seventh child of this family, born July 15, 1820. She resides with her children in Washington City. She was educated at Cazenovia, N. Y., at Harford Academy, in Susquehanna county, and at Carlisle, Pa., enjoying the very best educational advantages afforded to girls in her day. Eliza is the surviving sister at the date of this writing—a woman of superior natural mind, of large experience, of a practical turn of character; the mother of four children mentioned among the grand-children. Her prudence and sense as a minister's wife, her gentleness and skill in the sick room, and her tact, fidelity and wisdom as a mother and a house-keeper are proverbial in the family. After Sarah's death, Eliza returned to Berwick and assumed the care and management of the home until father's decease.

Her husband was the late REV. WILLIAM HIRST, whose



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MRS. ELIZA B. HIRST.
MRS. SARAH B. YOUNG.
(TAKEN IN 1839)

REV. WM. HIRST.
REV. JARED H. YOUNG.
(TAKEN IN 1839)

birth occurred in Huntingdon county, Pa., on January 13, 1815. He was a leading mind in the Baltimore Annual Conference, occupying several of its most prominent appointments with great success and popularity. He held the position of Presiding Elder, and was twice honored with an election by his brethren to represent them in the General Conference of the church. He was a fine preacher, and a most excellent pastor. But in nothing did he shine so much as in his remarkable social character, for William Hirst possessed certain qualities that would have given him distinction anywhere as a Christian gentleman—a dignity of bearing, a benignity of spirit, an elegance of manner, a courtliness of conduct, seldom met with in a life-time. Tall, well proportioned, handsome in every feature, commanding in his character, he attracted attention on the street, in the pulpit and in the social circle where he was pre-eminent. People of culture referred to him as a man of princely manners; those of the humbler walks of life recognized in him “the man of the heavenly countenance.” More than all he was a cultured Christian, and a successful minister of grace.

His last two appointments were at the old Light Street church in Baltimore, and the Foundry church in Washington, D. C. At the beginning of our late civil war he took decided position in favor of the government

and of his church. When in Baltimore city, everything seemed to be going to wreck and ruin; and at Washington his indefatigable labors in visiting the military hospitals, and his intense solicitude and care in behalf of the church in view of the political exigencies of the period, were such as superinduced an attack of typhoid fever, of which he died August 10, 1862, aged about forty-seven and a half years. He was buried in the Preachers' Lot in Mt. Olivet Cemetery, Baltimore.—[S. L. B.]

CALEB FRANKLIN BOWMAN.

Caleb Franklin Bowman was the eighth child in our family. His birth occurred on February 21, 1822. As a lad he was bright and handsome, genial and kindly in disposition, and quite in advance of his equals in his literary tastes and pursuits. In his youth he attended the Academy at Harford in company with sister Eliza and several cousins, after which he taught some time.

In presence he was an unusually handsome man: nearly six feet in height, well proportioned and of extraordinary activity and strength. His brain was large, his brow expansive, his hair brown and inclined to curl, his eyes blue, his features clear, his complexion fresh, and his manner was always graceful. Altogether he was the finest specimen of physical manhood in the family. Withal he was one of the kindest of men by

natural disposition, in all his relations—considerate, affectionate, humorous and genial. In 1844, he united with the Methodist Episcopal Church, but afterward affiliated with the Protestant Episcopal Church in which he became an office bearer. This ecclesiastical relation continued till the end of life.

He was united in marriage to Miss Isabella W. Tallman, on December 8, 1846. Mrs. Bowman was the daughter of Mr. and Mrs. Jeremiah Tallman, a prominent and prosperous family of Williamsport, Pa. She is a Christian lady of much refinement and culture; in music and painting an artist, and an indefatigable church worker. She was a true and devoted wife. She resides now in Wilkes-Barre, Pa.

For a few years in his early manhood Caleb was a farmer, and was successful; but desiring a more intellectual life, he studied law under the personal instruction of Hon. Judge Armstrong of Williamsport, where he was duly admitted to the Bar. At length he located at Wilkes-Barre, Pa., and soon took position in his profession. He was a careful, methodical man, and successful in his practice. Besides the solid learning which he brought with him as a counsel into the courts, he soon became distinguished for his ready wit and keen faculty for ridicule. This did not seem to require effort, for his thoughts often appeared to be in pictures of

the grotesque, and his manner was inimitable for its assumed simplicity and fine humor when putting his opponent to the greatest disadvantage in retort, provoking laughter even from the opposing counsel.

Caleb had a cultured taste for literature and lectured on various subjects. His manner was more self-contained than impassioned, and his self-possession seemed never to forsake him.

The following extract appeared in a Wilkes-Barre journal on the occasion of Caleb's death. It is from the pen of the late Hon. Hendrick B. Wright, a distinguished member of the bar, and ex-Congressman :

"This gentleman died suddenly of apoplexy on Sunday, January 25, 1873, at his residence in this city, in the fifty-second year of his age. He descended from an old and respectable family of Berwick, Columbia county, Pa. The Bowmans have resided in that vicinity for nearly or quite a century; and some of them have been and are now men of note. The names of John and Jesse Bowman have been familiar to the people through the great valley of the Susquehanna for more than half a century. Jesse Bowman, the father of Caleb F., is still living at Berwick in the eighty-fifth year of his age. Thomas Bowman a cousin of Caleb, is now one of the most distinguished Bishops of the Methodist Episcopal Church. Caleb F. was admitted to the Lycoming Bar. He opened a law office immediately after at Pottsville, but subsequently removed to Pittston in this county, and in the course of a year he removed to Wilkes-Barre where he resided and con-

tinued in the pursuit of his profession to the time of his death.

“He was an upright, courteous and gentlemanly member of the bar; and during his long practice in this county he maintained a character of the strictest professional integrity. Open, just and generous to his antagonists, and never permitting himself to depart from the course of an honorable practitioner. . . . his standing at the bar was highly respectable; and the urbanity of his manners, and the equanimity of his temper, obtained for him the good will and good opinion of all his legal brethren.

“He spent nearly a year in Europe. He sailed from New York in company with his wife, on the 10th of July, 1872, and returned the following May. He visited England, Ireland, Belgium, France, Germany, Switzerland and Italy. His views and opinions of the customs, manners, habits and political fabrics of these countries he carefully noted down, and made them the subject of a series of letters written in a racy, fluent and agreeable style. They were published in the papers of this city and read with an unusual degree of interest. They were remarkably fine specimens of that kind of literary composition.

“He possessed fine and well cultivated ideas of social life. He had a peculiar qualification of imparting to others the knowledge he had gleaned from his intercourse with foreign countries.

“Mr. Bowman possessed one characteristic that I may not omit, and that in a degree of perfection which I have never seen surpassed. It was a vein of sarcasm, and the most happy way of expressing it. Those who may have read his manuscript burlesque on the visit of Count Zinzendorf to this [Wyoming] valley, and the

incidents of his journey here and his interviews with the Indians, illustrated with his own fine etchings and drawings will call back to memory a remarkably clever production of its kind. It is inimitable. It possesses rare merit. It ought to be published. Some of his poetry too has high claims.

“Endowed with a modest and retired nature he could not apparently be made to believe that his fugitive writings really possessed the merit that honest criticism awarded them. Of their kind they were excellent. I refer back to some of them which came under my observation with much satisfaction.

“As a man of business he was successful and most scrupulously honest. Some of his adventures, particularly in the purchase of real estate, turned out remarkably well. At his decease he leaves a wife who is his legatee—a handsome estate. He had no children. . . . He died in the prime of life and in the full maturity of manhood. I do not believe that he has left a personal enemy. He leaves an unblemished reputation; the remembrance of a social and genial companion, and a kind and indulgent husband. This is saying much: but it is literally true, for I do know the character and attributes of the man of whom I write.”

The remains of Caleb F. Bowman are buried in the cemetery at Wilkes Barre, and the spot is marked by a monument of Aberdeen granite, bearing a suitable inscription.—[S. L. B.]

JOHN WESLEY BOWMAN.

John Wesley Bowman is the ninth child and the seventh son of Jesse and Anna Bowman. Born on February 10, 1825, his childhood and youth were spent

mostly on the old farm which he now owns, on the Plains. He early evinced a particular taste and talent for mathematics, and having studied trigonometry and surveying under a competent teacher in the common school near home, he afterwards pursued more advanced studies in that line, as well as in the Latin language and literature at the several academies of Berwick and Harford.

Early inclination disposed him to study law, but at length he concluded upon a life of farming on his native sod. His abilities in comparison with others of his years were of such a character as would have warranted success in any profession he might have chosen.

Acquirements to be made through books seemed never to be a burden to his mind. In short, he was considered to excel in the faculty for scholastic attainments and culture so far as he went in that direction in his school-boy days. He chose a life less showy and conspicuous, but more retired and quiet—the life of a farmer. In England it is regarded as a matter of special advantage that a son shall succeed to the place and business of the father. The prestige of a good name before him, established relations with business friends, the favor of beginning where the father leaves off, are conditions greatly appreciated. In making choice of his mode of life, Wesley brough. to bear at

once all that thorough training requisite for a first-class farmer, and he is perfectly content with his situation. He is recognized as an intelligent and independent agriculturist, a gentleman of wealth, a prominent citizen, but one who is entirely unambitious for public office in the community where he lives. It should be stated, however, that he is identified with the organization of Grangers, in which he takes a great interest, has occupied some of its chief places, and before whose gatherings he has quite frequently delivered public lectures.

Wesley is a man of medium height, of sanguine temperament, of cheerful disposition, of light complexion, and of unusual physical strength. He has been a member of the Methodist Episcopal church for over forty years.

On the 24th of December, 1872, he was joined in marriage with Miss Mary Victoria Hughes according to the rites and usages of the Protestant Episcopal church at Tamaqua, Pa. Mrs. Bowman is a person of medium size, expressive features, bright mind and considerable culture.—[S. L. B.]

JOSHUA S. BOWMAN, A. M.

Joshua Soule Bowman, the brightest and best of us all, whose beautiful life expired in early manhood, left in our circle a blank never to be filled, and a long silence only to be broken with a cherished sorrow.

His birth occurred on June 5, 1827—the eighth son, the tenth child. He early developed a practical turn of mind, evincing even in childhood and youth a rare tact and superior judgment for one of his years. That noble ambition that seemed to be born in him was always placing him at the head of his classes in school, while his power to organize plays for the boys with whom he associated, and his magnetic influence over them, made him their natural leader, and won their constant admiration. From that time on he was ever ready to share with others the good things which he was sure to possess.

As he entered his teens and took his place in the working of the old farm, he soon discovered an ability for skill and management in affairs quite unusual; and as he was advanced rapidly in responsibilities of this kind, it began to be assumed by others, as a matter of course, that success awaited him in whatever he might undertake in life. Nor did he ever disappoint that expectation. He never failed while life lasted. In his boyhood it was said of him that “he never seemed to doubt that he could do a thing; he went on and did it, and made other people believe so too!” Nor was it long before those outside the family began to recognize in him that character for abilities that gave the prophecy of a future greatness. Persons of intelligence and

discernment have long since his death referred to his genius for generalship as unequaled by any one's within all their observation.

When Joshua was fifteen years of age, on August 2, 1842, in the first church of Berwick, he became a Christian, and united with the Methodist Episcopal church; and when he was about seventeen, he began his studies in the Preparatory Department of Dickinson College. In 1846 he entered regularly the Freshman Class and graduated with distinction in scholarship, receiving the degree of Bachelor of Arts on July 11th, 1850. In that Commencement the first honors in the scholastic grade were divided equally by four persons; two of whom afterward became Professors in Dickinson College, and Dr. W. V. Tudor, of St. Louis, Mo., and Dr. Charles C. Tiffany, of New York. The next highest of the several grades following in this class was designated in honor with Philosophical Orations on Commencement day, and at the head of this grade Joshua's name appears, his address being in the form of a poem, entitled "Look on this side, and then on that."

He had now completed his twenty-third year, and attained the maturity of early manhood. He had an attractive presence. In height he was about five feet ten, well proportioned, with a very perfect figure, a fair combination of features expressive of large intelligence,

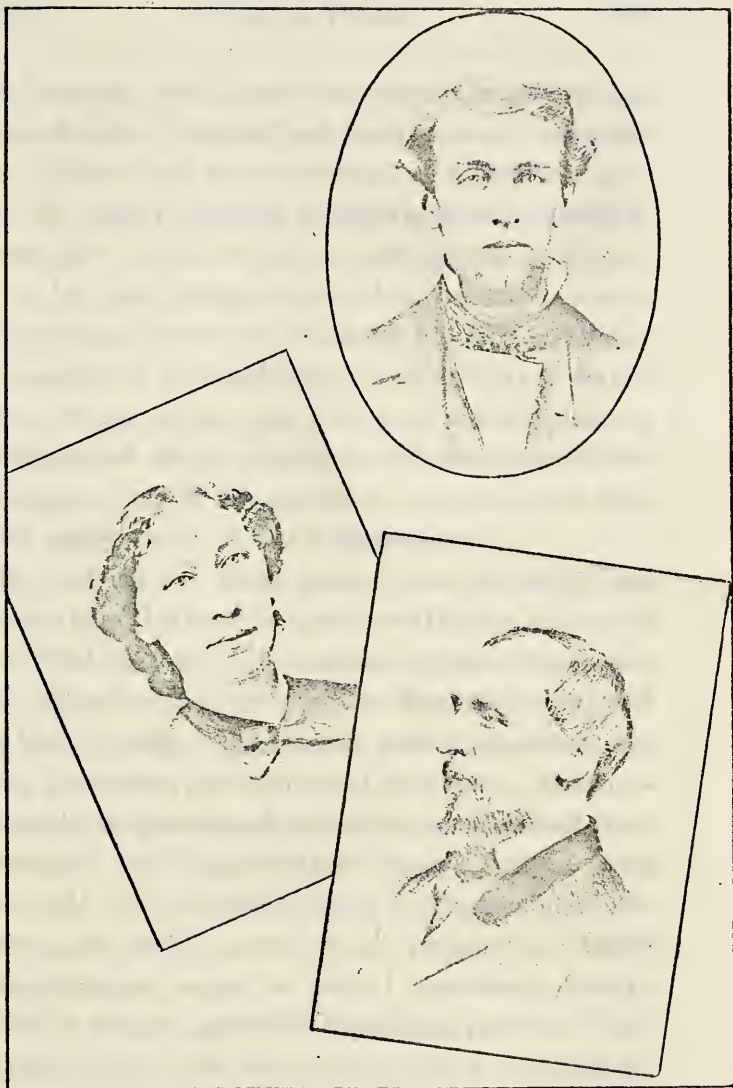


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MRS. C. F. BOWMAN.

JOSHUA S. BOWMAN
CALEB F. BOWMAN.

with a certain quick, decisive movement in his step that indicated a fine, vigorous and even powerful organization. When a lad he was thought to be too slender to bear the rugged toils and endure the heat incident to farming life—a fact due to his rapid growth, perhaps—but in his later college days, when he had become a vigorous man, he was regarded by his fellow-students as a paragon of physical energy and activity, a sort of athlete among them—one who was always planning new plays and always leading in old ones, himself out-running, out-playing all opposition brought against him, in the manly sports of the college *campus*.

His forehead was round rather than projecting, and somewhat low, his head being covered thickly with a suit of beautiful, light-brown hair, rather approaching the auburn; while his eyes were quite low down, full-orbed, and deep blue in color. His features were harmonious, but hardly handsome, yet manly and attractive. His manners might be pronounced as dashing and brilliant from naturalness, and elegant without being courtly. In no sense could they be characterized as ungraceful or uncultured, but strong, agreeable and impressive. Quick in apprehension, eager in mental movement, always equable in temper, genial in disposition, generous in his impulses, firm in his convictions, with a tact and resource equaled only by his sincerity, he possessed a cer-

tain charm of character that gave him a pre-eminence among us, while his dignity of presence invariably attracted to himself the attention of strangers, and won everywhere the admiration of his friends, whether he moved along the side-walk, or appeared in the saddle, or conversed in the parlor. In intercourse with the family and friends, he was exceptionably kind and affectionate in his disposition. It is easy to see therefore why he became concededly the favorite of his brothers. He possessed also certain accomplishments which always put him to the best advantage in society. He was an expert in the science and practice of vocal music, while in fact he had the least musical voice for singing of any in the family. He learned the art to play well on the flute and the piano, but especially on the guitar. Until after he had left college halls, it was not suspected that he would ever excel either in public address or in the use of the pen; but rather as a counsel and in the management of a case in his future profession. Subsequently, however, by giving special attention to the requirements of success in both these respects, he began to excel, and gave promise of future pre-eminence.

In the autumn of 1850 Joshua went to St. Louis, Mo., and entered the law office of his brother General S. M. Bowman, who at that time was in an extensive practice

in his profession in that city. Soon afterward he returned east and went to Massachusetts, matriculating as a law student of Harvard University. Here he pursued his legal studies with very satisfactory results. It was at that period that the gold of California was causing a great stir throughout the world, and especially in all our American civilization from east to west; and companies were rapidly organizing at different points on our western frontier with a view to making a passage across the "Great American Desert," to that State on the Pacific slope. Considerations of health in behalf of Mrs. S. M. Bowman, supposed to be recoverable by a long ride "across the Continent" in a carriage, and the additional considerations of a splendid fame and fortune prospective for the brothers at the city of the Golden Gate, induced the organization of a company of a limited number to make the journey "overland." When the conclusion had been reached at St. Louis and its purpose announced to Joshua, he at once closed his books at Harvard Law School, made a flying visit to his father's home, and then returned west to accompany the party and share its fate.

This was long before that wide distance between the Pacific and the Atlantic States had been abridged by the iron rail, and converted as now into a pleasure excursion. It was at a period and under circumstances

that required the highest courage, energy and skill to render the scheme a safe one even for their lives, much less to secure a great practical success when the journey had ended. The party, when Joshua had joined them, started from Kansas City, in the month of May, 1852, having for its objective point the city of San Francisco. Who, without such experience can understand how much is involved in the mental strain and bodily endurance demanded of those adventuring in wagons upon a trans-continental journey in the olden times, in companies limited in numbers and resources as against accident or for self-defence? To adventure the hardships incident to the daily toil and travel of such an undertaking; to be subjected to the columns of dust caused by other advancing parties; to endure the silent weariness of the Great American Desert; to bear all the exposures to summer heat, and all the perils of fearful storms; to have to guard by day against the hungry savages that hung upon their flanks demanding food, and watch in camp by night against their wily attack or stealth; to traverse in turn the unknown rivers, plains and mountains, each of which offered its own peculiar difficulties to be overcome—were things that tested to the utmost their energies of body and mind.

Several occasions arose during their long journey re-

quiring special strategy. There were neither bridges nor ferries across the streams, which had to be forded. In one instance in attempting to cross a river which was rather narrow, quite deep, and treacherous with quick sands, the driver of the provision wagon, in descending into the water struck a rock with the front wheel, and completely overturned his wagon. As soon as everything could be readjusted, a greater difficulty occurred—how should they with such a river bottom get the heavier wagons across? Joshua, whose genius was always equal to an emergency, at once suggested a plan. Divesting himself of hat, coat, vest and boots he fastened one end of a long rope to the wagon tongue, threw himself into the stream swimming on his back and carrying the other end of the rope in his mouth. When he had reached the opposite bank, the mules were driven across, and Joshua receiving them, attached them all to one wagon and dragged it across the stream.

With characteristic forethought before setting out upon the journey, or even joining the company, Joshua provided some hoop-iron, and a gimlet, a pair of pincers and some wrought-nails, as a provision against most ordinary exigencies. In crossing the plains the first serious accident occurred in the breaking of a carriage axle, when Joshua's hoop-iron met the demand exactly.

On another occasion several hundred of the Apache

Indians—wild, wily, war-like savages—hung upon their flank, indicating by signs that they were hungry and expected food. It began to look as if the only alternatives left them were either to feed the Indians and starve themselves, or else be robbed and murdered. One of the men knew the Indian word for small-pox. It was suggested by some one that resort should be had to a ruse to frighten the Indians away, as that malady is greatly dreaded by them. A lad in the company, in one of the covered wagons, was dressed in night-clothes, and then lifted out carefully upon a mattress and placed upon the ground in the shade of a tree. His face was concealed with wet linens. The Indians watched the proceeding with curious interest at a little distance, and when they would approach nearer, they were gestured back, by signs indicating pit-marks in the face, and when the word for small-pox was spoken, the simple-minded savages fled in perfect consternation never to reappear to that party.

On one occasion the company paused for a few days' rest, and betook themselves to hunting and sports for relaxation from the continuous strain. A young lawyer of St. Louis, who was one of the party, seemed exceedingly anxious to organize a friendly foot-race as a diversion, in which he proposed to meet in a contest any one of the company who would accept his chal-

lenge. At last Joshua was selected to champion the cause of the party, and the legal gentleman, to his own great discomfiture, was distanced and defeated by an easy victory on the part of Joshua.

San Francisco, as their objective point, was reached in the autumn of 1852. Joshua applied at once to the courts of that city for admission as a member of the Bar, and upon his presentation of papers commendatory of his qualifications from members of the Faculty in the Law School of Harvard, he was admitted to the profession without further examination.

The two brothers, Samuel M., and Joshua S., opened together a law office in San Francisco. As it was supposed that work would be light for a few months until business connections could be well established, Joshua proposed to return to the Atlantic States during the winter of 1852 and 1853, *via* the isthmus, with a view to the purchase of horses for the California market. Stock of that kind was then commanding enormous prices on the Pacific coast. Joshua appeared in Berwick during the month of April, '53, and gladdened the old home by his presence and accounts of the customs and products of his adopted State. After some necessary delays of a business character, a partnership was organized between himself and Mr. James B. Overton, a young man of about twenty-two, a cousin of Mrs. Gen-

eral Bowman. They purchased first-class Kentucky horses, and having organized a considerable company, Joshua started from Kansas City, rather late in the summer, to cross the plains the second time. Norman Mack, son of Hon. George Mack, of Berwick, accompanied the party.

Everything was progressing as anticipated, until an accident occurred at one of their halts for a rest which gave the company much painful anxiety. A hunting excursion was planned to go about forty miles distant from the halting camp, for deer and buffalo. Overton became separated from the others, and not being accustomed to the woods, wandered away and lost his bearings. When the situation discovered itself to Joshua at night, by the non-appearance of Overton and the non-response to the signal guns, the hunt began for the lost one. On the third day, after fruitless searches by day and signal fires by night, Joshua suspended from a tree-bough, at the spot where the party had first begun the hunting, a basket of food in full sight, with a paper, informing him if he should chance to return to this point, that as he was missing, the party had been searching for him in all directions; that they were about to return to the camp where the stock was resting, where they would wait for him, giving him directions how to follow them thither. The waiting for

Overton at the halting station naturally elicited much discussion. Some of the men insisted that Overton, being of a gentle disposition, had become discouraged by the long journey and had quietly returned to the States, and that the thing for the whole company to do was to resume their travel at once for the Pacific. Joshua, however, insisted that Overton had failed to respond to their signal guns, simply because he was lost, that he was then wandering in the forests, and that they should not advance a mile without having recovered Overton dead or alive.

Meantime Overton, failing to find his company on the hunting grounds, suspecting that he was going in the wrong direction, after wandering about twenty miles with nothing to eat but berries, faced about and returned without discovering it to the point where the hunt began; and exhausted with fatigue and hunger just as he was about to lie down in despair to die, he saw the basket suspended from the tree. He partook of the food, read the directions taken from the basket, and after a good rest, started for the camp, rejoining the company just as the party were moving out to search for him again.

Nothing further is known of the experiences and adventures incident to this second journey overland to California, until, having passed the summits of the

Sierra Nevada mountains, they called a halt on the western slopes to rest and improve the stock before bringing them into market. Overton remained with the men in charge of the horses, while Joshua proceeded horse-back to San Francisco. He arrived in that city at his brother's residence about two o'clock in the morning, and without retiring until the morning dawned, the household were deeply interested in the story of each other's experience, since they had parted.

The public journals of Sacramento and San Francisco heralded Joshua's arrival and success with much interest. His enterprise was declared to have been the most successful that had yet been conducted overland to California, in that he had passed through all the perils of the plains and mountains with all his animals without the loss of a life, without the lameness of a horse. It was noted too that the entire journey instead of requiring ninety days had taken a hundred and forty—stretching from about the last week of June to the middle of November.

Meantime the office business had exceeded expectations, and the outlook was everyway most encouraging. In a day or two, however, word came from the mountains, that Overton had been taken very sick and was delirious. The distance was nearly two hundred miles away. Joshua immediately set out for the camp where

he had left Overton in charge of the men and horses, but Overton died before Joshua's arrival. Having superintended his burial and given direction to the business, Joshua started again for the city, with instructions that the horses should follow in due time.

At Marysville, which is perhaps a hundred and thirty or forty miles north-east of San Francisco, Joshua himself was taken ill with chills. It was of so much account that he stopped at a hotel, telegraphing the fact and at the same time announcing Overton's death and burial to Samuel, at San Francisco, who at once set off for Marysville. Samuel found Joshua feeling better, in fact able to be up and about. At Marysville Joshua recovered his valuable watch-dog that had been stolen from him away out on the plains.

Samuel and Joshua now returned to San Francisco together, when in a day or two Joshua took his bed with what was supposed to be typhoid fever. The exposures and anxieties exacted upon the plain and mountain had prepared his system for a deep seating of the disease. His malady terminated in the brain—a very bad symptom. Most of the nine or ten days following he was delirious. His physician was baffled, and thorough nursing was of no avail. On the morning of November 24th, 1853, at his brother's residence, just as the day broke, a perspiration gathered on his brow.

He seemed to be conscious and understood what was said to him, though he could not reply, opening and closing his eyes to indicate, on request, his perfect understanding of the situation. They thought he was better, and that the perspiration on the forehead was the breaking of the fever. But not so; for just as the sun rose, our dear Joshua died.

A minister called in to conduct the obsequies, spoke most affectingly and affectionately touching the friends in the States, and the deep anguish that must follow the blighting of a great hope in the death of the deceased. General W. T. Sherman, then a personal friend and next door neighbor, was one of Joshua's pall-bearers. The body was buried in Lone Mountain Cemetery, the third interment. A marble monument with suitable inscription designates his resting-place, beneath a tree that stands as a silent sentinel over his grave. The following mention was made of the death of our brother in the various journals of the city:

From the *San Francisco Commercial Advertiser* of November 26th, 1853:

"Death of Mr. J. Soule Bowman.—A young gentleman of a high order of talent, whose name heads this article, has passed away. Mr. Bowman, during his residence in California, had acquired the reputation of a thoroughly honorable man, and one whose talents and education were fast leading him to fame and distinction.

He was a native of Columbia county, Pennsylvania, graduated at Harvard University, whence he came to this State, and at the time of his decease gave great promise of ability in the legal profession. He died on Thursday, leaving a large circle of friends who will mourn his untimely end with feelings of the deepest sorrow. He was twenty-five years of age. The funeral took place yesterday afternoon."

From the San Francisco *Evening Journal* of November 25th, 1853:

"*Death of J. Soule Bowman, Esq.*—We feel emotions of deep sorrow at recording the death of this estimable young gentleman. No young member of his profession gave brighter promise of a brilliant career in the future, than he did. His talents which were of a high order, commanded the respect of all with whom he was brought in contact; while his gentlemanly deportment and affectionate disposition endeared him to a large circle of friends both here and abroad, who will mourn his untimely death.

"Mr. Bowman was a native of Columbia county, Pa., the son of a wealthy and highly respectable citizen. He studied law both in St. Louis and in the law department of Harvard University, and at the time of his decease which occurred yesterday morning—was 26 years of age. He was a man of irreproachable character—capacious mind, and had he lived would have acquired fame and fortune in this, the city of his adoption."

From *The Pacific* of December 2, 1853.

"It is with much regret that we announce the early and sudden death of J. Soule Bowman, Esq. He died

at the residence of his brother, S. M. Bowman, Esq., on Thursday morning the 24th ult., at sunrise. He was a native of Columbia county, Pa., and a graduate of Dickinson College. He had but recently arrived in this city, after a remarkably successful journey across the plains; and was now proposing to become permanently a citizen of this place, and to identify his own fortunes with its advancement. Few can ever have attempted this with higher hopes, or brighter prospects of success. In connection with the opportunity, he had also the capacity to enter at once upon an extensive business in his profession.

“But God seeth not as man seeth. His ways are not our ways. When hope was just bursting into bloom, and the energy of a manly soul was rejoicing to find appropriate vent in the activities of an earnest manhood the blow came, and the creature fell.

“We rejoice to believe that he is not dead. He has burst the embryo: he now lives the true Life. The Great Disposer had higher work for him in the heavenly kingdom.

“Mr. Bowman was a member of the Methodist Episcopal church. His piety was that of quiet and firm principle rather than of words. The complete sympathy of his mind in the prostration of his body, made it impossible that he should leave any dying expressions of his hope in Christ. But the evidence from a consistent life is worth far more than that from dying word. We bless God when such men fall, that no longer it is a question—If a man die, shall he live again?

P.”

Thus the rose was crushed in its bud, and only the aroma of his beautiful life remains with us now. Joshua

did not marry. His matrimonial engagement, cherished with such a tender spirit and spoken of by him in the family with such delicate confidence and affectionate anticipations, ended only in the blighting of a great hope held in both hearts. His affiance was with a young lady of exceptional refinement of character, highly talented, educated and accomplished—the only child in one of the most distinguished families of the west.

From first to last Joshua was the very soul of honor. He was so by instinct,—he had always been so. Littleness in all its forms and feelings was a stranger to his great and noble spirit. Though he lived long enough to enter fully upon the period of his early manhood, it was felt that no one of his brothers had so bright a future held in reserve for him, or possessed such a complete equipment of abilities to meet the requirements to come. That material wealth and a high measure of professional success were sure to be his, was what was assumed always as a matter of course, in the thought of all who knew him.

The news of his death reached the family at Berwick amidst the festivities of Christmas, and the story of our sorrow and distress which then began, will never be told. More than thirty years have since passed away, but an inexpressible grief and disappointment remain. His name is always mentioned among us with sadness or

tears, yet we mourn not as those who have no hope. "I know that he shall rise again in the resurrection of the last day."—[S. L. B.]

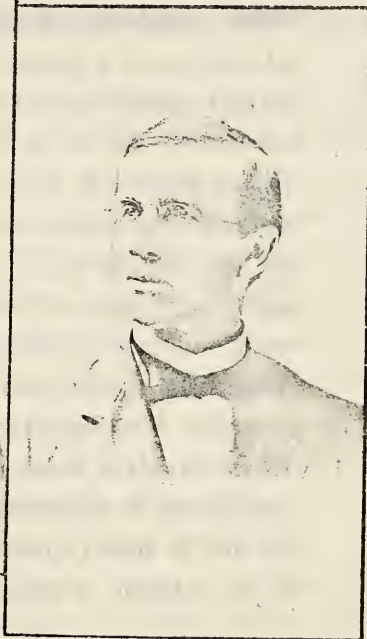
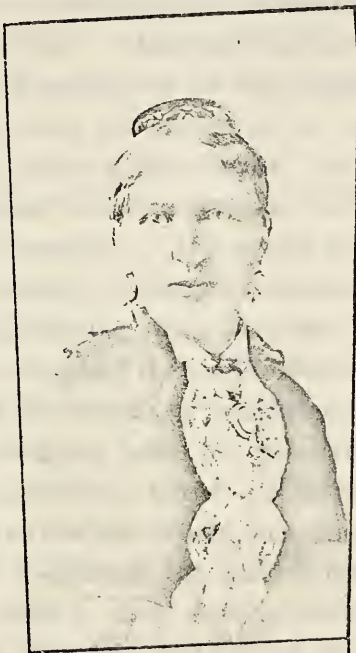
THE REV. S. L. BOWMAN, A. M., S. T. D.,

Dean of the Theological School, and Professor of Systematic Theology in De Pauw University, Greencastle, Indiana.

Shadrach Laycock Bowman was born at the old brick mansion on the Plains, May 2, 1829. He was the namesake of his estimable uncle, the husband of Aunt Susan, a man of genial and blessed memory, whose character has always been held in special endearment through all the *freundschaft*.

In his childhood years, the subject of this sketch followed the older children in the elementary studies of the school-house of the Pines. He evinced no precocity of mind, unless it was in the direction of mischief and in the imitation of the oddities, whether of gesture or utterance, of all those whom he knew. Generally, however, as a child he was rather serious and reflective, evincing a mind slow to mature, after the method of a winter-apple! He was not much given to books in that early period.

At the age of thirteen he was converted, in a great revival on the 31st of July, 1842, in the first brick



MRS. DR. S. L. BOWMAN.

REV. S. L. BOWMAN, D. D.

church at Berwick. Child though he was, the transfiguring influence of the new birth and the new life was made overwhelmingly evident to himself and to all about him. Along with the new life, which had thus spread sunshine in his soul, came the conviction, which grew with his growth as he became a man, that his duty was to preach Christ. In his own family this impression was also made, as well as in the church and the community. His serious habits of looking at life, his sobriety of conduct,—varied of course by a mirthful and fun-loving spirit—his love of the church, his studious devotion to the Scriptures, his evident qualifications for oratorical excellence, which revealed themselves along with the proclivities which accompany them, inclining him to public speaking, and indicating him as one who would make his mark in this direction; and, in addition, the general conclusion of the church, all made it clear, even in the early youth of the lad, that he would, if he lived, become a minister of the gospel.

The boy had the usual struggle to pass through before he finally consented to turn aside from other pursuits and enter the itinerancy. He had in his brother-in-law, Rev. Jared H. Young, during these formative years, a chosen, intimate, and wise counselor and friend. To him on various occasions the inmost feelings of the

boy's tremulous, longing, doubting soul were made known. With profound sympathy, with considerate tact, with keen discernment, this counselor guided and helped the boy into light and comfort, pointing out some of the tests by which he might for himself determine the path of duty.

Long afterward, when S. L. Bowman had been for years in the ministry, this same counselor's son reached a turning point in life, where the road forked, having a decision to make on which his whole life would depend. In utter perplexity and deep distress, he struggled and toiled and prayed, striving to solve the question which pressed upon him for solution, and yet which seemed impossible to solve. In his tormenting anxiety he turned to S. L. Bowman, and found in him a considerate, discerning friend. Instruction, sympathy and inspiration came through his letters and conversations. That son—who writes these words—lives to bear testimony that the service which S. L. Bowman received from Jared H. Young, he in turn rendered to Jared H. Young's son, in similar straits and needs.

At the age of eighteen the lad took a new departure, intellectually, and evinced suddenly a great fondness for books, and a growing power to master them, as was shown by his taking up the Greek grammar and learning and reciting the whole of it in about two weeks.

This new promise of the boy prompted his father to give him as good an educational outfit as the times would afford. So S. L. Bowman was sent for two years, as a preparatory measure, to Wyoming Seminary and to an academy, then of some reputation, at Town Hill, Pa. After this he taught a district school.

He was now almost twenty years of age, and had fully concluded upon his vocation in life. His eye was set upon a course of study in the Biblical Institute at Concord, New Hampshire—now the School of Theology in Boston University—at that time the only theological seminary in the country under Methodist auspices. This plan having been adopted he was licensed as an exhorter by his pastor, the Rev. Alem Brittain, February 11, 1849, and in the following month he entered the institution at Concord, where he labored with sedulous devotion for two years and a half, winning the life-long admiration and affection of his instructors, Dr. Dempster, Bishop Baker and Dr. Vail, whose scholarship, fidelity, holy zeal and educational enterprise made a deep impress upon his plastic nature, and whose methods and conspicuous examples had much to do in shaping and starting him on the way to eminence as an educator in the church.

At that day—we can hardly realize it now—there was a wide-spread and almost inveterate prejudice

against any sort of theological schools. Preachers and laymen alike clamored against them as an abominable innovation, inconsistent with the doctrines and examples of the fathers, John Wesley's influence and teaching to the contrary notwithstanding. It speaks volumes for the foresight, the mental equipoise, the discerning judgment of Jesse Bowman, and for the disposition of his son too, that they could break away from the prejudices of the time, and agree upon a course of theological study at the Concord Biblical Institute for the young inchoate preacher.

One point which gives S. L. Bowman great distinction among all who are sketched in this book, is the extent and variety of his erudition. He has been a student and a teacher—in one form or another—all his life. He is more thoroughly and elaborately educated, has enjoyed more scholastic advantages, and has devoted himself more assiduously and successfully to Biblical learning and cognate branches, than any other Bowman. It is worth while, therefore, to spend a little time in detailing the educational preparation which he received before he entered the ministry.

At Concord, under the counsel of Dr. Dempster, he was licensed as a local preacher, July 4, 1849, soon after entering the institution. Here, also, after laying the foundations of Biblical and linguistic studies, upon

which he has been building ever since, he graduated in the fall of 1851, and returned home. He was by this time over twenty-two years of age; and some of his brethren in the ministry were amazed at the thought, which now possessed him, that the training of a theological seminary alone was not broad enough for the times, not sufficient for his own needs, nor for the demands of the ministry. He had already taken the theological course of studies which usually gives the finishing touches to a young theologian's training. Now he felt his need of the broader culture, the classical training, which the regular college course is intended to afford. So he determined to have this too, and his father was soon brought to see the propriety of this choice, and encourage and aid the young man in its achievement.

With the advantages which his preliminary training gave him, S. L. Bowman was able to finish the course of study at Dickinson Seminary, Williamsport, Pa., in about a year and a half, graduating thence in June, 1853. His thoughts meanwhile had been turning towards Carlisle. Here at Dickinson College, in 1837, Thomas Bowman had graduated; here his own brother Joshua had also been educated, graduating in 1850; and here, in the Board of Trustees, for several years, his father had been serving the college. So he made

up his mind to finish his technical "schooling" at Carlisle. He was so far advanced in his studies as to be able to enter the junior class which he did in the fall of 1853, graduating from the institution on the 12th of July, 1855.

Thus broad, deep and substantial were the substructures of the young man's educational equipment laid. It counts for nothing remarkable now that a boy shall attend a seminary, graduate at college, and then take a theological course. It is "the thing to do"—or ought to be; but not so thirty-five years ago. At that time it *was* remarkable, in view of the misapprehensions, the prejudices, the delusions that beclouded the minds of so many people upon the subject of education.

S. L. Bowman joined the Baltimore Conference in March, 1855, and was ordained deacon by Bishop Scott on the 11th of that month, in the city of Baltimore. Two years later, having passed examinations on the last three years of the Conference course, March 9th, 1857, he was ordained elder by Bishop Waugh.

November 25, 1856, he was married to Miss Mary Elizabeth Aber, of Lynn, Mass. Their married life will come under review more pertinently in connection with the sketch of Mrs. Bowman, at the end of this article.

From 1855 to 1864, with a break of two years dur-

ing which he was engaged in business in Cincinnati, Rev. S. L. Bowman performed with growing success the duties of a pastor in the Methodist Episcopal Church, two years being passed in the Baltimore Conference, one in the Newark and four in the East Baltimore.

In 1864, Mr. Bowman was pastor of Emory church, Carlisle, which included the pastoral oversight of Dickinson College. Some young men who were preparing for the ministry, and others who expected to become educators, knowing Mr. Bowman's interest in Biblical studies, asked him to give them some lessons in Hebrew. He consented, and for more than a year, in addition to his work as pastor, he met these students and gave them the instruction they sought. The success of this movement induced the temporary appointment of Mr. Bowman at the request of the faculty, upon the resignation of the occupant of the chair of Greek, to give instruction in the institution. This was done by the executive committee; and in June, 1866, Mr. Bowman was elected to the department of Greek and Hebrew in the college.

In the year 1868 Professor Bowman organized the department of Biblical Languages and Literature in the college, and was formally elected thereto. His tastes and training gave him peculiar fitness for this work,

which included Biblical Greek, Hebrew, Chaldee, and other associated studies. Professor Bowman evinced in this post the capacity for organization, and analysis, and the untiring habits of investigation, which, in a larger field, since that time, have been so strikingly shown. He prepared for the use of his students a Hebrew grammar, in manuscript, which in a remarkable manner clarified and simplified the elements of that study. In Greek his schemes of analysis and parsing and other linguistic exercises, prepared by him for use by his students and printed for their accommodation and help, showed his grasp and mastery of that language. The facilities afforded for Biblical study at Dickinson College by the organization and conduct of this department under Professor Bowman attracted the attention of the patronizing Conferences, which repeatedly passed resolutions calling upon young men within the territory to avail themselves of these remarkable advantages, and scores of students were drawn to the institution by means of them.

The social and religious atmosphere of Professor Bowman's home, during his life in Carlisle, made it a most delightful resort for students, and indeed for all who came under his roof. There are many who recall with unfeigned pleasure the charming grounds of West College, the residence then occupied by Professor Bow-

man, the inviting and attractive appointments within, the cordial hospitality afforded by himself and his wife, the intellectual fellowships, the social communion, and the genial festivities which were characteristic of their sojourn at Dickinson.

In June, 1870, two Colleges recognized his attainments in Biblical learning by conferring on him the doctorate in that department; Rutgers College, N. J., making him Doctor of Divinity, and Indiana Asbury University giving him at the same time the almost identical title of Doctor of Sacred Theology. He had already taken his Master's degree *in cursu* from his *alma mater*.

In the fall of 1871 Dr. Bowman was prostrated completely by protracted overwork. He attempted to carry on his duties in the College, but found that his system was so shattered as to make the task impossible. He resigned his post at once upon making this discovery, and spent the following year abroad.

When he was in England, at the Commencement in the following June, the Board of Trustees passed resolutions of high appreciation respecting his personal relations and official services to the institution. Dr. Bowman, accompanied by his wife through a great part of the year, occupied the season afforded him for travel and rest to great benefit, not only recovering his health and vigor but availing himself wisely and thoroughly

of all the indescribable advantages which foreign travel affords to the cultivated mind. He extended his tour through Greece, Turkey-in-Europe, the Holy Land, and into Egypt. These opportunities, duly appreciated and enjoyed and wisely used, gave him fresh information, new rhetorical illustrations, wider social and mental views, and a larger range of Biblical learning; and added to the training already received, they furnished new elements of efficiency for use in the pastorate, the pulpit and the lecture-room.

Five or six remarkably fruitful years of service in pastoral work in the Central Pennsylvania Conference followed his return from abroad. His term at Lock Haven, where a great revival attended his labors; and his pastorate at York, during which the church building was completed and several hundred souls were converted, and the Methodist pulpit lifted in its range, scholarship and reputation in the community in an extraordinary degree—were filled with wonderful signs of human favor and divine power.

Three years at Morristown, N. J.—one of the most delightful charges in the denomination, and part of a year at St. Paul's, Jersey City, brought Dr. Bowman face to face with a decision that finally took him out of the pastorate into what, possibly, might be styled a higher field of labor. In the latter part of the year

1882 he was elected to the chair of theology in the Indiana Asbury University. This step was taken by the Trustees in view of the opening up of new opportunities for the institution through the beneficent gifts of the Hon. W. C. De Pauw. These gifts enlarged the scope of this College, extended its courses of study and made post graduate schemes of training a necessity. The Trustees, after looking over the whole church in quest of a fit man to organize this new departure in the institution, finally chose Dr. Bowman. Early in January, 1883, he entered upon this duty, which ever since, has absorbed his energies. The schemes of study which he has wrought up for students for the ministry are at least unexcelled by any course in any theological seminary in the land, and the work which he has outlined for himself in connection with the department of systematic theology, for which he has strong proclivities, will aid him greatly in making his mark upon the present and coming generation of Methodist preachers.

Dr. Bowman was authorized to erect his department into a fully organized "School of Theology," and this was done in the year 1884, when he was made Dean of this School.

As a writer for the public press Dr. Bowman has not done all that might be fairly expected from him, considering his abilities in this direction. For Methodist

periodicals he has been an able though but occasional contributor. The first hundred and forty pages of the present volume will suggest to the reader that the pen which is capable of such composition as that contained in them ought not to be inactive. We may justly hope that his present post will afford him an opportunity to take high rank in theological or biographical authorship.

In the pulpit Dr. Bowman appears to great advantage. No body of young men could have before them a nobler pattern of pulpit manners and oratory than he affords. A thorough student of elocution, and master of its subtle arts and secrets, he shows in his style no trace of elocutionary artfulness or pedantry. In reading the Scriptures and bringing out the beauty and force of the hymns, he is remarkably skilled. In voice, enunciation, physique and unction, he has been finely furnished by nature and grace for his work, and he has diligently cultivated his gifts until they are at a very high pitch of power. Equally at home at a camp meeting, before a Conference, in the presence of a body of students, or in the lecture-room, striving continually after a higher ideal of usefulness and seeking to make his present post and work fraught with blessed influences and inspirations, and in the very prime of physical and mental vigor, there are good grounds for ex-

pecting from Dr. Bowman still greater usefulness and power in the years to come.—[J. B. Y.]

MRS. REV. DR. S. L. BOWMAN.

Miss Mary Elizabeth Aber was born in Newark, New Jersey, January 28, 1835. Her father, Mr. Jacob S. Aber, was in many respects an extraordinary man. He had an ability for the transaction of all sorts of financial affairs which amounted to genius; an intuitive sense of the monetary relations and values of things; combined with habits of diligence and thrift, and an aptitude for trade, which early made him successful in business. In the wholesale trade in boots and shoes, in Lynn, Mass., and in Cincinnati, Ohio, he won a high place in mercantile circles. He occupied in the church all the posts of influence and usefulness accessible to a layman in his day; kept for many years open house for the itinerants; knew all the bishops of the church, and the leaders in thought and polity; attended the General Conferences, and was for a long time one of the powers behind the throne in the conduct of the general affairs of the denomination. He had remarkable gifts as an exhorter, possessed an intense zeal for souls, and was devoted to Methodism, its antiquities, history and peculiar usages, its ministry, services and hymns, with an intensity of conviction and a depth of earnestness which were worthy of the heroic days of Methodism.

He proved to be a most affectionate, considerate and generous father-in-law.

Mrs. Aber—who still lives in the serenity and beauty of the sunset of life—is a lady of keen discernment, quiet, shy disposition, gentle and tender sympathies, refined tastes, a lover of home, and fond of all the beautiful things that brighten and adorn it.

The parents of Miss Aber are thus brought to view not only because their own unique and remarkable characters require it in this connection, but especially because their daughter inherited from each of them their best gifts and most attractive traits.

She was converted to Christ during a revival in Franklin street church, Newark, in November, 1850, under the ministry of the Rev. Wm. P. Corbitt. Although she had been trained from earliest childhood in the Christian way, and had been an exemplary child, yet her convictions of the sinfulness of sin, and her intense experiences during those days and nights which made a religious crisis in her life, were extraordinary. She found at last perfect relief, and ever since that time she has been united with the church, her life marked by constant growth and consecration to the Master.

Her school life, running through a term of about ten years, at Wesleyan Female College, Cincinnati, and at

Miss Bucknall's establishment in Newark, gave her a symmetrical and thorough training in the elements of a polite education; while, in addition, the discipline of her home, and the rigid schooling which she gave her own powers, invested her with remarkable self-command and ability to utilize her faculties. From early girlhood, as the only child, she was the *confidante* of her father, who taught her with painstaking skill and care the methods and principles upon which his own successful business was conducted. Thus early in life she became acquainted with the affairs of the business world, its laws, needs and dangers.

In her character and capacities are singularly combined, as suggested above, the far-seeing wisdom, the penetrating judgment, the common sense and business sagacity, and knowledge of affairs which marked her father; while at the same time all the shy, delicate, gentle and lovely traits of her mother are reproduced in her, making a character which for symmetry, fortitude, depths of affectionate devotion, self-sacrifice, and well-rounded beauty, it is difficult to match.

Her attainments in literature are high, and she adds to them by constant reading. In poetry especially she is widely acquainted. She has been accustomed for years to search out and collect the remarkable hymns of the ages, and some years since when the new Meth-

odist Episcopal Hymnal was in course of preparation she sent to the Committee of Revision, by their permission, a list of over fifty hymns for which she asked consideration. When the book was finally published it contained every one, with a single exception, of the sacred lyrics which she had selected.

On the 25th of November, 1856, Rev. S. L. Bowman and Miss Mary Elizabeth Aber were married. This marriage was in many regards an ideal one. Mental and religious tastes in perfect accord, with sufficient differences in type and temperament to secure on the part of each one towards the other that supplemental and complemental service and devotion which have so much to do with married happiness; single-eyed and considerate love on the part of both for the aged parents of both; an unusually happy faculty for the arts and ways by which hospitality is most delightfully exercised; a mutual affection which has grown apparently stronger, year by year, since the days of their courtship, and from which the element of romance has not yet been eliminated—these are some of the evident features of their married life worthy of record in this place.

Mrs. Bowman's power to adapt herself to the needs, place and condition of other people, and take on herself their cares and sorrows by virtue of her deep and

tender sympathies, is a characteristic which all who know her admire. She has been throughout her life accustomed to administer to the sick, visit the poor and comfort the sorrowing. Multitudes of homes have been many times brightened by her presence, her words of cheer, her thoughtful letters, and her consistent example. In the pastorate she was a friend of the whole congregation, and the parsonage was the place where all classes and conditions in society were ever assured of cordial, considerate, Christian courtesies. In a college circle, her home is almost an ideal center of social, literary, religious and domestic attractions. The symmetry of her character and life make it difficult of analysis or description. In intellect, courage, will-power, common sense; in sympathy, gentleness, amiableness; in enterprise and sagacity; in devotion to the church, and to the community where she may live; in her inimitably charming hospitality; in her rare conversational powers, her accomplished manners, and in her high and noble ideals of Christian living, Mrs. Bowman, in all these regards, seems equally endowed.

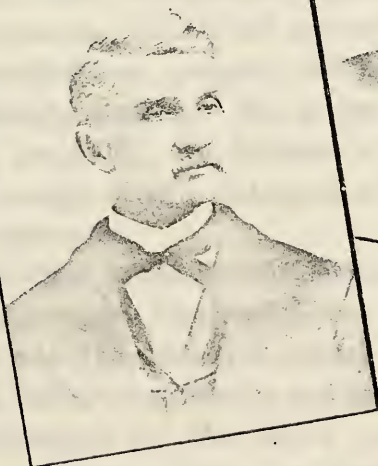
She has two adopted daughters, her cousins,—Genevieve Elizabeth Bowman, born September 25, '68, and Grace S. Bowman, born February 20, '73.

[J. B. Y.]

EDMUND JESSE BOWMAN.

Edmund Jesse Bowman is the youngest child of the family. On December 21, 1835, he was born on the old farm on the Plains. He early evinced a taste for books and an inclination for intellectual pursuits; and, when father retired from the old homestead, Edmund, who was then a boy in his teens, was provided with the advantages of a liberal education, and made very commendable acquirements in classical learning. He was educated, in part, at Williamsport Dickinson Seminary, and at one time attained a considerable local reputation as a public speaker, in which vocation he displayed more than ordinary abilities, having a good voice, a forcible elocution, and a facility to express himself well on the rostrum.

In his public lectures his subjects were well chosen and his treatment evidenced broad reading and thorough discussion. He never chose a profession, but as his pen productions were mostly of a high order, he figured somewhat in the capacity of a contributor and correspondent of the public journals. For some years his occupation was that of teaching. He served his country as a soldier in the late war. His present residence is in Berwick. He is the only one in the family who has remained unmarried.—[S. L. B.]



EDMUND J. BOWMAN.

JOHN WESLEY BOWMAN.

MRS. J. W. BOWMAN.

CHAPTER XIV.

DESCENDANTS.

GRANDCHILDREN OF JESSE AND ANNA BOWMAN.

1. *The Family of Charles B. Bowman.*

THE oldest child of Charles B. and Mary D. Bowman is MELICENT VIRGINIA, now Mrs. Fletcher Coleman, of Williamsport, Pa.,—who was born in Berwick, April 11, 1838. She was educated in Dickinson Seminary, and other institutions of learning, and grew up to be a vivacious, talented and accomplished woman, in whom sprightliness, sympathy and ingenuous honesty are strikingly combined. Her artless genuineness, her graceful hospitality, her kindness of heart and her dashing energy, unite in making up an unique and admirable character.

On the 7th of February, 1861, Melicent Virginia Bowman was married to Fletcher Coleman. Mr. Coleman has been for more than twenty-five years a leading and influential lumber manufacturer and merchant in the city of Williamsport, Pa. His father was the late Rev. Seymour Coleman, of the Troy Conference, who was,

for many years, a minister in the Methodist itinerancy, of extraordinary sagacity in his calling, and of wonderful powers of exhortation and edification. He occupied the offices of presiding elder and pastor for many years, and, late in life, assumed the relation of a superannuated preacher. The evening of his days was crowded with activities, and to the very last his life was fruitful in good works. He died in old age but a few years since. Fletcher Coleman's mother's name was Sophia Thorpe Coleman. She died at Schuylersville, N. Y., in October, 1840.

Fletcher Coleman was born June 7, 1833, at Chatham Four Corners, Columbia County, N. Y. He received a thorough intellectual training at the Troy Conference Academy, Poultney, Vermont. Early thrown on his own resources he indicated at the outset of his career those sterling qualities of character which have made him a notable man. Adopting the vocation of a lumberman, he studied and developed its details, methods and principles, and rose gradually, but rapidly, in the mastery of his work, until he won years ago place with the very ablest and wisest men in that business in his adopted State of Pennsylvania, or indeed in the country. His alertness and enterprise, his public spirit, his interest in the people employed by him, and in the welfare of their families, his keen foresight,

his knowledge of human nature, his acquaintanceship with the best writers in English literature, his noble generosity, and his staunch integrity give Fletcher Coleman a position and name to be proudly cherished.

The children of Mr. and Mrs. Coleman are as follows:

Mary Lucinda Coleman, Born December 22, 1861; died April 17, 1865.

Frank Bowman Coleman, born April 16, '65.

Josephine Bowman Coleman, born March 22, '69.

Clinton Bowman Coleman, born July 28, '72.

Melicent Bowman Coleman, born May 29, '74.

GERTRUDE BUEHLER BOWMAN, daughter of Charles B. and Mary D. Bowman, was born in Berwick, Pa., July 9, 1841. She was a girl of great beauty and large promise, but died in childhood.

CHARLES PRESTON BOWMAN, the eldest grandson perpetuating the ancestral name—was born in Berwick, July 5, 1845. He received his schooling at Dickinson Seminary and at an institution in Mechanicsburg, Pa. He married a lovely lady of Evansville, Indiana, Miss Alice Jaquess, December 24, 1878. They have one child, Nellie Jaquess, born in 1881. 'Preston' has grown up to be a sprightly, social, energetic man of affairs, devoted to his home, and a favorite as well in society. He has been for years engaged in the employ of the largest mercantile house in Cincinnati, making

a good name in view of his knowledge of goods and his ability to sell them.

Two children of Charles B. and Mary D. Bowman, died in very early infancy,—a son and a daughter.

To Charles B. Bowman and Mary Jane Hartman-Bowman there were three children born :

JOHN HARTMAN BOWMAN was born in Berwick, May 1, 1850 : and died in Williamsport, January 14, 1854.

MARY HARTMAN BOWMAN—now Mrs. Arthur B. Starr—was born in Williamsport, October 18, 1852. She was educated with great care in Dickinson Seminary, in the Pittsburgh Female College, and at Bishopthorpe, Bethlehem, Pa., evincing mental quickness, penetration and great fondness for music. As a child, a budding girl, and a young lady, ‘Mamie’ Bowman, as she has always been called by her friends, was a charming character, with a winning face, a manner full of unaffected and fascinating grace, and a sparkling gift of conversation. All these gifts, rounded, completed, polished, she has now as a lady in her own home, a devoted wife and mother. She was married to Mr. Arthur B. Starr at Cincinnati, October 18, 1877. Mr. Starr has been in the employ of the Pennsylvania railroad company for many years, and has won his way in his profession by his skill, his industry, his knowledge and his executive capacity, until at present writing,

1885, he occupies the post of Superintendent of the Eastern Division of the Pittsburg, Fort Wayne and Chicago railroad, with headquarters at Allegheny, Pa. They have had the following children: Arthur Starr, born 25th February, 1883; and Emilie, born July 7, 1885, and died August 12, 1885.

ROBERT BROWN BOWMAN was born in Williamsport, August 27, 1856. He was educated chiefly at Cincinnati, where he is now occupying an important post in the employ of a railroad company. His energy, trustworthiness, intelligence and organizing gifts make him valuable to his employers; and he has developed into a bright and active young business man.

Robert was married, July 3, 1879, to Miss Lulu Wilhelmina, of Cincinnati, an interesting and lovely young lady. They have three children: Lulu May, born in 1880; Josephine Conkling, born in 1882; and Melicent Coleman born in 1884.

2. *The Family of Gen. Samuel M. Bowman.*

The only child born to Samuel M. and E. Adaliza Bowman was CHARLES EDWIN BOWMAN, who died when about two years old, at Dixon, Illinois, and not, as was inadvertently stated on page 147 of this volume, in St. Louis.

3. *The Family of Jared H. and Sarah B. Young.*

The children of Rev. Jared H. and Mrs. Sarah B. Young are: Jesse Bowman Young, Annie Elizabeth, (now Mrs. John W. Evans;) Mary Brison, (Mrs. H. F. Glenn,) and Adaliza Boardman, (deceased, the wife of Joshua F. Opdyke.)

REV. JESSE BOWMAN YOUNG, A. M.

Jesse B. Young, the namesake of his grandfather, was born on the old farm on the Plains on July 5, 1844. As a child he received the most careful culture at the hands of his parents, and gave early evidence of superior mental and moral characteristics. He was dedicated to the ministry of the church while he was yet an infant, and the effectual, fervent prayer of his parents has availed much through all these years of his early manhood. His father died when Jesse was but a child of eleven years, but his mother survived long enough to see her son well settled and started in life.

At the age of sixteen he began a course of schooling in Dickinson Seminary, spending one year,—from August, '60 to June, '61,—in the institution. In the fall of that year he entered the army, enlisting in the Fourth Illinois Cavalry, and participating with that regiment in the battles of Fort Donelson and Pittsburgh Landing, and the siege of Corinth. In the summer of 1862

he was transferred to the Army of the Potomac, assisting to recruit the wasted ranks of the Eighty-fourth Pennsylvania Infantry, winning for his services in this regard a Lieutenant's commission in the regiment. He served with the regiment at Fredericksburg; was on staff duty as aid-de-camp to General S. M. Bowman, in the battle of Chancellorsville; and on the way to Gettysburg was assigned to staff duty at the head-quarters of the Second Division, Third Corps, with Major-General Humphreys, and afterwards with Major-General Prince, serving this relation in the battle of Gettysburg and for several months afterwards. In November, 1863, he was ordered to duty on the staff of Major-General Silas Casey, and as Recorder of the Board of Examiners, of which that officer was President, continuing in these duties until he was mustered out of service at the expiration of the term of his regiment with the rank of Captain, December, 1864. After due examination he was recommended to the War Department for appointment as Lieutenant-Colonel.

At the close of the war he returned to Dickinson Seminary and completed the course of study which the war had interrupted, graduating in June, 1866. He spent one term at the Polytechnic College in Philadelphia, and another at Lafayette College in Easton, preparing for the profession of a civil engineer. While at Easton

he realized that he ought to get ready for the ministry of the Gospel, and in order to avail himself of the special advantages which Dickinson College was then presenting to candidates for the Methodist ministry, he directed his steps thither, entering the Junior class in January, 1867. In June of that year he won the Pier-son gold medal in the Junior oratorical contest. He graduated in June, 1868, sharing equally with one of his class-mates the honors of the class and winning the Latin Salutatory.

Jesse was converted in childhood, at the age of ten. During his teens he wandered from this experience and from the church, but was brought back under the ministry of the Rev. Edward J. Gray, pastor of Mulberry street church, in Williamsport, January, 1866.

He entered the itinerancy of the Methodist Episcopal church after his graduation at Carlisle, and has been ever since a member of the Central Pennsylvania Conference. In March, 1871, he was made pastor at Gettysburg, Pa., where he built a new church, preparing in behalf of this enterprise a lecture—"Echoes from Round Top: The Story of a Great Battle," which he has since delivered many scores of times. At Curwensville, Carlisle and Altoona he served successfully full pastoral terms. In March, 1883, he was made Financial Agent of Dickinson College, and for two years he

aided President McCauley and the authorities of the College in a movement which marked a new era in that institution,—a movement which brought to it about two hundred thousand dollars in new buildings and additional endowment funds

He is the author of a prize essay on “Mental Culture Considered as a Christian’s Duty;” and has been for years a correspondent of the *Christian Advocate*, and a contributor to that and other papers. His mind is richly stored with Biblical and exegetical learning, and he has high attainments in general literature.

As a revivalist, as a pastor of the flock of God, as an instructor in every line of church work, as a manager of financial interests, as an organizer of all church helpers and workers, as a lecturer on the rostrum, as a preacher in the pulpit—many-sided and manifold—Jesse B. Young has advanced, step by step, in his calling, until he now occupies the most commanding post in his Conference, the pastorate of Grace Church, Harrisburg, Pa. He has proved himself “a workman that needeth not to be ashamed, rightly dividing the word of truth.”

On the 22d of December, 1870, Jesse B. Young and Miss Lucy M. Spottswood were married. Miss Spottswood is the daughter of the Rev. Dr. W. Lee Spottswood and Mrs. Lucy A. Spottswood. Her father was

at the time of the marriage President of Williamsport Dickinson Seminary, and has been since 1843 in the Methodist itinerancy. Mrs. Spottswood has acquired considerable reputation as a writer of religious fiction. Lucy Minshall Young's grandfather was the Rev. Robert Minshall, of the old Baltimore Conference. Thus on both sides a long line of Methodist ancestry and tradition may be traced in this household. Mrs. Jesse B. Young is a graduate of Dickinson Seminary, was an unusually brilliant and accomplished girl, and has proved a most worthy and noble wife and mother; while her cultivated literary taste, her frank and gracious manner, her sprightly wit, her cheerful spirit, and her genuine good-sense qualify and adorn her with high womanly characteristics.

Their family consists of the following children :

Jared Wilson Young, born at Gettysburg, Pa., January 4, 1872.

Annie Spottswood Young, born in Curwensville, March 13, '76.

Adaliza Young, born in Carlisle, April 28, '79.

Lucy Minshall Young, born in Philadelphia, October 2, '83.

Helen Young, born in Harrisburg, August 26, '85.—
[S. L. B.]

ANNIE ELIZABETH YOUNG, the eldest daughter of Jared H. and Sarah B. Young, was born near Berwick, Pa., October 15, 1846. From her very childhood she was a bright, studious girl. In her teens she received a thorough educational training, in a school of high grade in New York city, at Williamsport Dickinson Seminary, and at Vassar College. She became proficient in music, especially the art of playing on the piano, and cultivated her fine contralto voice skillfully. Her intellectual and musical tastes she has kept in constant practice through all her life. While she was hardly more than a girl she gave instruction in music to large classes of pupils. She was married to Mr. John W. Evans of Berwick on the 15th of November, 1871. Mr. Evans is a man of energy, intelligence and sagacity; actively identified officially with the church, and successfully engaged in insurance and real estate business in Berwick. They have had the following children :

Infant son, born June 7, 1873; died on same day.

Daisy Belle, born August 20, 1874; died August 5, 1881.

Sarah Young, born April 30, 1877; died October 15, 1882.

Annie Florence, born July 2, 1880; died October 2, 1884.

John Harrison, born August 11, 1885.

MARY BRISON YOUNG was born near Berwick, February 22, 1848. She was lithe, active and industrious from the very outset. Her education, so far as schools are concerned, was received at Dickinson Seminary and at Vassar College. She made a specialty of music and painting, and has kept up her skilful accomplishments in both these directions with incessant diligence. Her rich soprano voice and her unpretentious use of her high vocal powers are heartily admired. She married Mr. H. F. Glenn on the 24th of February, 1875. Mr. Glenn is a gentleman of fine social gifts, studious habits, and good business talents, who has been for some years treasurer of the Jackson and Woodin Manufacturing Company, in Berwick. Mr. and Mrs. Glenn's children are as follows:

Jesse Young Glenn, born March 31, 1876.

Elizabeth Aber Glenn, born March 30, '78.

Edwin Atlee Glenn, born November 5, '79.

Mary Frances Glenn, born January 8, '82.

Annie Glenn, born September 7, '84.

ADALIZA BOARDMAN YOUNG, the namesake of her Aunt Ada, Mrs. General S. M. Bowman, was born in Berwick, June 4, 1851. She was a quiet, shy, reflective child, gentle in disposition, with great firmness and decision of character. She received her schooling in New York

city and at Williamsport Dickinson Seminary. Her face was the very embodiment, even in young womanhood, of innocence, purity and girlish loveliness. In 1872, on the 30th of April, she was married to Mr. Joshua F. Opdyke, of Berwick, a young business man, connected with the Jackson and Woodin Manufacturing Company, notable for his uprightness, his industry, and his devotion to the church. For a few brief years this happy marriage lasted, bringing comfort and gladness to both parties. Ada, from childhood, suffered from a complication of diseases which proved incurable. After months of suffering, patiently endured, and giving signs through all her days, as well as at the last, of her complete confidence in the care and protection of the Master, and leaving behind her the memory of a lovely, beautiful, useful life, our beloved sister Ada passed away from our sight on the 13th of March, 1879.

The only child of Joshua F. and Adaliza B. Opdyke is Samuel Bowman Opdyke, (the namesake of General Samuel M. Bowman,) born June 10, 1873.

4. *The Children of Rev. William and Eliza B. Hirst are as follows:*

Homer Torrence Hirst, Anna Bowman Hirst-Curry, deceased; Alphonsa Roberts Hirst-Winter, and Eliza Virginia Hirst.

HOMER TORRENCE HIRST was born October 27, 1842. He was educated at Professor Morgan's Academy in Baltimore and at Dickinson Seminary. Before he was twenty years old the death of his father left him to provide for the widowed mother and his three sisters. Homer became a man, in firmness, fortitude and purpose, seemingly at a single bound, under the pressure of these exigent circumstances. By the kindness of Secretary Chase, who knew and admired the young man's father, and who appreciated the weight of the influence which Rev. William Hirst had exerted for the government and the Union during his brief stay in Washington, Homer was assigned to a clerkship in the Second Auditor's office of the United States Treasury, in which he is still a trusted and efficient employe of the government. Homer has grown in appearance much like his father. His cheery ways, his wit and humor, his literary tastes, his well-balanced judgment, his high sense of honor, and his habits of industry, all endear him to a wide circle of friends.

On the 11th of November, 1868, Homer T. Hirst and Miss S. Annie Adams, of Washington City, were married. Miss Adams was finely educated, both in the schools of the city where she lived, and at Wilmington, Delaware, where she graduated in the Wesleyan Female College. She is a woman of fine intellectual

powers; tender affections, and many sterling qualities. The children resulting from this marriage are the following:

William Roszel Hirst, born 1870.

Homer Torrence Hirst, Jr., born 1871.

Mary Hildt Hirst, born 1879; died December 31, 1884.

Jesse Bowman Hirst, born 1880.

ANNA BOWMAN HIRST—afterwards Mrs. William H. Curry,—was born May 21, 1844. She was a remarkably gifted, thoughtful, and affectionate child, precocious in her womanly tenderness and wisdom. Nothing could be more sacred and precious than the blessed relation that was cherished between her father and herself during her childhood and early youth. She was educated in Baltimore at Professor Brooks's Institute. Her mind was unusually bright and her disposition exceedingly attractive. During a large part of the years 1867 and 1868 she traveled abroad through Europe, accompanying her uncle and aunt, General and Mrs. S. M. Bowman. No traveler ever made better use of such an opportunity. Her letters from the other side of the sea during that sojourn, and her conversations about her experiences when she returned, were vivid, witty, picturesque, and absorbingly interesting. On the 30th of November, 1871, she was married to William

H. Curry, M. D., a bright and skilful young physician then engaged in practicing his profession in Baltimore. A little over three years later she died, March 19, 1875. The vision of her sunny face, her vivacious ways, her sparkling and symmetrical character; the memory of her pure, self-sacrificing, devoted life; the recollection of her remarkable and womanly gifts,—all these will last with us who knew and loved her, as long as life itself shall continue. The names of the children of William H. Curry and Anna B. Curry, are:

Adaliza Curry, born 1872.

William Hirst Curry, born 1875.

ALPHONSA ROBERTS HIRST—now the wife of Dr. John T. Winter,—was born November 5, 1850. She was educated at the Chegary Institute in New York city. Her voice, which is remarkable for its purity, sweetness, compass and power, was trained thoroughly under the direction of Madam Clark of New York, and Professor Bishoff of Washington. In concerts, in churches, and in social gatherings in Washington, her vocal powers have been on many occasions a source of great attraction and pleasure. She possesses a bright intellect, high musical gifts, fine conversational qualities, and domestic tastes and accomplishments withal.

On the 20th of October, 1869, Alphonsa R. Hirst and John T. Winter, M. D., were married. Dr. Win-

ter was born April 26, 1842, graduated from the Medical Department of the Georgetown University, D. C., and has been engaged for a number of years in the practice of medicine in Washington. He is now Professor of Materia Medica and Therapeutics in the National University, in that city.

The following are their children :

Thomas Hirst, born 1870.

Minnie Sherman, born 1871.

Homer Gibson, born 1873, died April 10, '74.

Elizabeth, born 1875.

Horace, born 1884.

Helen, born 1886.

MISS ELIZA VIRGINIA HIRST, the youngest child of the Rev. William and Eliza B. Hirst, was born March 9, 1858. The care of Virginia, after the death of her father in 1862, fell in good measure upon her sister Anna, who not only as a duty, in order to relieve her widowed mother, but as a labor of love, undertook to train and guide the little one of the household. This work was done with fidelity and skill. In her teens Virginia was educated at Miss Evans's Seminary in Washington, becoming proficient in music especially. Vivacious, sprightly, observant, witty, she is a great favorite with many friends in Washington, where she resides with her mother.—[J. B. Y.]

CHAPTER XV.

ADDITIONAL GENEALOGICAL RECORDS.

IT has been deemed worth while to add to this family history, now completed, a partial register of facts concerning other branches of the connection. The compilers regret that after months of inquiry and considerable delay, even during the printing of the volume, it has been found impossible to give more than a fragmentary and incomplete list of descendants. It will be of interest, however, to the relatives to have even this partial genealogical record.

Of the members of the family contemporaneous with the Rev. Thomas Bowman, Sr., it has been found impracticable to procure in time for use in this volume any fuller exhibit of the record than that which is given below.

(I.) *Descendants of Jesse Bowman, Sr.*, who was born at Mount Bethel, Pa., June 10, 1769; married Sarah Aten, 1795; and died May 16, 1828.

JOHN H., born March 13, 1796; married thrice; to Sophia Freas, Mrs. Anna Millard, and Mary

Ann Raymond; emigrated to Michigan from Pennsylvania, early in life, and with his brother-in-law, Philip Hoffman, founded Three Rivers in that State; served in Congress one term as territorial delegate; died 1854. Mrs. Martha Brown, of Mifflinville, Pa., (whose son, Dr. J. J. Brown is a leading physician in that place,) the late William Bowman, of Colon, and several other children yet living in Michigan were descended from him.

JOSEPH, born 1797; married Anna Fowler, died in Pittsburg, where he lived for many years.

GEORGE A., born April 25, 1799; married Sarah Brown, 1823; (she died in 1856; he afterwards married Susan A. Reynolds, who survives him;) he served the Methodist Episcopal Church with zeal and fidelity at Mifflinville, Pa., for many years as a chief supporter and official; died December 10, 1881. His children: Margaret, wife of William F. Keller, Mifflinville, Pa.; Dorothy Ann, wife of Henry C. Freas, of Berwick, Pa.; Catharine, wife of George Leamon, Williamsport, Pa.; Martha, the deceased wife of the Rev. Aaron M. Kester, of the Central Pennsylvania Conference; Norman Wesley, deceased, Elizabeth, deceased, Frances Jane, deceased; Clementine D., wife of William V. Brown, Stroudsburg, Pa.; Elisha Aten, deceased; Rev. Alfred S. Bowman, A. B., born in 1845,

graduated from Dickinson Seminary, 1868, a pastor in the Central Pennsylvania Conference of the Methodist Episcopal Church, stationed now at Ashland; and John H. Bowman.

CATHARINE, born 1801, died 1884; married Philip Hoffman, lived in Three Rivers, Michigan. She with her husband and brother John H., founded Methodism in that place.

DERRICK ATEN, of Briar Creek, Pa., born 1803, was married twice, to Elizabeth Patterson, and Jane Clark, who is still living. He died 1877. His children: Caroline, Ezekiel, deceased, Sarah Alice, wife of Thomas F. Schuyler, Charles S., George D., John Albert, and Robert S.,—the latter now the postmaster at Berwick, Pa., and the editor and proprietor of the *Independent* at that place.

LYDIA, born in 1806; married John Thompson, lived and died in Indiana.

CHRISTIAN, born 1807, married Caroline Fellows, died in Michigan.

SUSAN A., born 1812, lived in Three Rivers, Michigan, where she died.

MARY A., born 1816, married Hiram Reynolds, and after his death, Pierce Hower, lives in Manistee, Michigan.

SARAH A., twin sister of the foregoing, born 1816,

married Joseph Cook, living in Waynesburg, Pa., where her husband, who served in the army during the rebellion, has been post-master ever since the close of the war.

(II.) *Descendants of John Bowman, Sr.*, born April 2, 1772, married Mary Britton, (born 1772, died 1852,) and died February 8, 1848 :

ELIZABETH, born 1797, died 1807.

PARMELIA, born 1798, married Zebulon Stevens, died January 9, 1838. They had the following offspring: Benjamin, Mary, Minerva, (deceased), Charlotte, John, Stratton, Thomas Quincy, (deceased), Parmelia.

SARAH, born July 10, 1800, wife of Ira Bacon. Children: Major W. Bowman Bacon, killed in battle of Chattanooga, Cordelia.

SAMUEL, born 1803, died 1807.

PHOEBE, born 1805, married William Seward, died 1826. Children: Parmelia, Mary.

ELEANOR, born 1807, married Jonathan Stevens, died ———Children: Thomas, Evaline, John Bowman, Marshall, deceased.

ELIZA, born 1808, married Daniel Koons, died 1839, Children: George, and others.

MARY, born 1810, married Julius Pratt, died 1841. Children: John Bowman, William Wirt, Caroline, Mary.

JOHN WESLEY, born 1812, married Mary Madison, of Warren, Ohio, died 1842. Children: Augusta, Adria, Melissa.

GEORGE NELSON, born 1815, married Susanna E. Dodson; dentist, 233 E. 122d st, New York. Children, Gertrude and Oscar, deceased; Thomas, David, William.

HULDAH, born July 30, 1817, married William Culver; after his decease, married Joseph Crawford, living at Dixon, Illinois. Children: Mary Culver, deceased. Charles Clay, deceased. Joseph Wilbur Crawford.

(III.) Among the children of Thomas and Mary-Freas Bowman, the families of John and Jesse Bowman, with their descendants, have already been detailed at length. Some additional facts have been secured as to the families of the remaining brothers and sisters.

(1.) *Descendants of Christopher Bowman, Jr.*, born 1783; married Miss Sarah Millard, 1803; died 1850. His widow died in Leroy, Boone County, Illinois, 1858.

PHOEBE, born November 3, 1803; married William Emory; both of them were life-time Methodists. She died October 16, 1866, and he followed her August 30, 1871. Children of William and Phoebe Emory: Mary, born 1824, died 1828.—Rev. Benjamin Bowman, born June 24, 1828; educated in Wyoming Seminary; an itinerant minister of the Methodist Episcopal Church for

some years; after his health failed he held office in one of the departments of Washington; married Mary Blackman; was a genial, admirable, gifted man; died in 1873.—John Millard; born 1831; married Hannah Dodson, of Town Hill, Pa., in 1859; is one of the Examiners in the Patent Office, Washington, D. C.—Christopher Bowman, born October 16, 1833; married Kate J. Roe; died 1860.—Sarah Ann, born June 2, 1836; married Francis M. Roe, M. D.; living in Harrisburg, Pa. They have the following children: Edward J., Ada S., William Grant, Carrie A., and Francis G.—Susan Laycock, born 1839; married James B. Shutts; living in Bristol, Indiana.—Mary Amanda, born 1841; married Robert Watt; living at Nanticoke, Pa.—Elizabeth Woodin, born 1845; married Daniel Lutz; living in Cambria, Pa.

MARY,—known far and wide throughout the connection as “Aunt Polly Markle,”—born 1805; married George Markle, now deceased; lives in Boone County, Illinois, in the serenity of a good old age with the blessed hope of life beyond the tomb.

ELIJAH, born in 1806; married Hannah Emory in 1831; resided in Blaine, Boone county, Illinois, during the later years of his life, which closed in 1882. He was a pioneer in Illinois and Wisconsin from 1837 to '50, and a life-time Methodist. Children of Elijah and Hannah Bowman: Eliza P., born in 1832;

died in '33.—William Emory, born in 1834; married Mary Dillman Brooks, in 1879—for many years a skilful photographer and leading citizen of Ottawa, Illinois, where he was appointed postmaster January 1, 1883.—Nancy Maria, born 1836, married Alfred D. Cheney, 1861, died at Blaine, Illinois, 1869.—Elizabeth Adaliza, born 1838, married Rev. Geo. L. S. Stuff, now (1886,) pastor of the Methodist Episcopal Church in Ashton, Lee county, Illinois, in 1878.—Annie, born 1840, died in infancy.—Sarah C., born in 1842, died in Blaine, 1861.—Susan L., born in 1844, married Jeremiah J. Cash, of Grand Island, Nebraska, 1874.—Sophia G., born 1846, married William D. Ellis, Blaine, Illinois, 1870.—John Christopher, born 1849; died in Blaine, Illinois, 1861.—Shadrach L., born 1851, married Romelia Fowlston, 1879, lives at Lyons, Walworth county, Wisconsin.—Thomas Benjamin, born 1854, married Adelia M. Emory, 1879, resides at Boone, Nebraska.—Mary M. Bowman, born 1857, resides at Blaine, Illinois.

BENJAMIN, born about 1807, married Fanny Sparks, died in 1885.

HULDAH, born 1808, married Peter Emory. deceased, lives in Northumberland, Pa., with her daughter, Matilda, the wife of the Rev. Benjamin P. King of the

Central Pennsylvania Conference of the Methodist Episcopal Church.

PEGGY ANN, born about 1811, died about 1836.

SUSAN LAYCOCK, born 1813, married Fletcher Emory, and after his death, Hugh McBride; lives at New Columbia, Pa.

SARAH, born 1815, married Samuel Creveling, deceased, lives in Hazleton, Pa.

THOMAS, born 1817, married Huldah Fellows, died

(2.) *Descendants of Henry Bowman*, who was born in 1785, married Sarah H. Brown, in 1805, died in 1828, near Mifflinville, Pa., where he had lived. His wife was born April 13, 1787, and died September 12, 1869. Their children: SAMUEL A., deceased, CHRISTOPHER F., deceased, THOMAS. JOHN, deceased, HENRY, deceased, GEORGE L., MANASSEH, WESLEY, MARY, SETH B., —October 1, 1821, married Louisa F. Doane, February 7, 1849; she died 1882; for many years a merchant in Berwick, Pa., where he still resides. [Seth B. Bowman's children are: Fannie M., born December 4, 1851, married Robert G. Crispin, 1873, lives in Berwick; and Sallie W., born February 21, 1858, died December 18, 1879.] Penina, deceased. Hiram, Lavina, deceased.

(3.) *Descendants of Sarah Bowman*: born in 1790, and died in 1831 or 1832; married SAMUEL MILLARD in

1810; he died March 22, 1862, at the age of 78. Their descendants are as follows:

THOMAS BOWMAN, born Sept. 7, 1811, married Mary Thoms. They have had the following children; Sarah, William, Carrie, Charles, Frank, Althea, Nellie, Bruce, and Irene, (deceased.)

FRANCES, born Nov. 21, 1813,; married Nathan Snyder, 1835; living in Three Rivers, Michigan. Their children are as follows: James Madison, (deceased.) Ashbel Wilson, Washington Irving, (deceased.) Thomas Bowman, Frances Millard, Samuel Millard.

ELISHA, born July 30, 1815; married Julia Salsig. Children: Hiram, Mary, George, Edward, Nancy, Cora, and Helen, died in infancy.

MARY, born Dec. 5, 1817, married L. Quaco. Children: Samuel Charles, Rachel, and several others deceased.

SUSAN, deceased, born Sept. 26, 1820, married H. Spencer. They had one child, Mary.

MORDECAI SAMUEL, born in 1826, died in infancy.

GEORGE LANE, born 1829, died in infancy.

GEORGE CHRISTOPHER, born, May 6, 1831, married Lydia Parks, Children: Charles, Ezbon, Carrie, Samuel, and Harry, deceased.

4. *Descendants of Wesley Bowman and Tamar Alward.* Uncle Wesley Bowman was an exhorter and a

local preacher in the Methodist Episcopal Church for twenty years before his death in 1867. His wife died in 1870. Children of Wesley and Tamar Bowman :

REBECCA A., born March 20, 1818 ; married John S. Weaver, May 30, 1837 ; died December 10, 1841. Their daughter Wilhelmina, born January, 1840, married Alexander Stewart, August 24, 1859.

HENRY A., born January 19, 1820 ; was steamboat carpenter, married Margaret Sands, July 1, 1847, died June, 1862. Their son, Joel W. Bowman, Esq., is one of the Examiners in the Department of Justice of the National Government, at Washington, D. C.

MARMADUKE PEARCE, born February 13, 1822, a ranchman in the west, was a member of Colonel Kit Carson's regiment, First California Infantry, during the late war.

ANNA A., born November 26, 1823 ; married Peter S. Weaver, September 23, 1845, resides at Freeport, Pa. They have had the following children: Horace S., Herman H., (deceased) Henrietta, Walter Alward, Rebecca, Frederick K., Elisha Kent Kane.

MARY H., born December 12, 1825 ; married Daniel Earhart, July 4, 1849. They have had the following children ; Mazilpa Josephine and Virginia Elfleda.

EMMALINE SACKET, born April 16, 1828, married Samuel Bole, December 20, 1852. Children: Helen, El-

zina, Annette, Richard, Samuel, Tamar, Annie B., and William.

J. WESLEY, born May 16, 1830, Chief Musician Thirteenth Indiana Infantry during the rebellion.

SOPHIA HICKS, born July 15, 1832; married Henry Brown, November 26, 1850. They have the following children: George, Wesley Bowman, Herman Hooker, David, Rebecca, Joseph, Henry, and Walter.

JESSE R., born September 17, 1834, died in infancy.

JOSEPH C., born November 5, 1837, married Mary Ann Bailey, May 1, '60. A soldier in Company A, Sixteenth Iowa Infantry.

ELIZABETH, born July 12, '40, married James C. Ballentine, September 1, '59. Mr. Ballentine having died in 1862, she married, April 1, '73, John McClung.

THOMAS C., born September 12, '44, served in Thompson's Independent Battery, Pennsylvania Volunteers. Died at Camp Barry, Washington, March 23, 1865.

(5) *Descendants of George Bowman*, born February 29, 1795; married Susan Beach Dodson, May 1, 1820; died Nov. 15. 1871. Children: MARY, born 1823; married S. L. Bettle, 1847; died, 1865—SOPHIA, born 1825, married Henry Hayden, 1845; died 1876.—ELIZA B., born 1827; died 1830.—CHARLES M., born 1829; married Mary E. Harman 1849; lives in Wilkes Barre, Pa.—SARAH A. born 1832; died 1837.—ELLEN,

born 1835, died 1839—JULIA A., born 1841, married George McMichael, 1860.

(6.) *Descendants of Sophia Bowman and John Gearhart*, who were married, November 25, 1816. (See pp. 44—48.)

JACOB STANLEY, born September 10, 1818, married Mary A. Vastine, August 21, 1838. Resides at Atchison, Kansas. Children: Lewis, Livingston, Martha, Clara, Sarah, and John.

SARAH ANN, born January 17, 1821, married Geo. B. Brown, August 10, 1837. Their children are: Benton Bowman, Melissa D., John Gearhart, and William George. (See page 48.)

MARGARETTA RUNKLE, born April 23, 1823, married Rev. Irvin H. Torrence, January 1, '46. Children: Mary Virginia, Sarah Ellen, and William Irvin, (died in infancy.) (See page 48.)

MARY BOWMAN, born September 15, 1825, married Peter Hughes, January, '48; died January 30, '58. Children: Sarah Frances, Anna Bowman, deceased, Minerva Jane, John Gearhart.

HENRY TARRING, born August 7, 1829, died June 3, 1859.

JESSE BOWMAN, born May 17, '33, died November 14, '38.

(7.) *Descendants of Susan Bowman and Shadrach B. Laycock.* (See pages 48 and 49.)

MARY ANNE, born January 28, 1821, wife of Rev. John W. Haughawout, a Methodist itinerant, now superannuated, resides at Williamsport, Pa. Children: Fannie, (Millard,) Bryce S., Edmund S. Emily S., Laura May.

THOMAS, born September 30, 1822, deceased.

SARAH MILLARD, born February 20, 1824, wife of Wesley R. Gearhart, M. D., Fresno, Cal. Son, Charles, reporter of courts, San Francisco; John, court reporter, Fresno, Cal.

PENINA BARRE, born May 15, 1825, deceased; married John W. Watts.

ADAM CLARKE, born December 3, 1826, warden of Luzerne County (Pa.) Court.

HENRY, born October 22, 1829, deceased.

CHARLES BOWMAN, born December 23, 1831, deceased.

JOHN BOWMAN, born October 3, 1833, a gallant soldier during the war for the Union. A Lieutenant in Seventh Pennsylvania Reserves; five months a prisoner of war. Land Commissioner, York County, Nebraska.

WILBUR FISK, born March 15, 1836, deceased.

WILLARD RICHARDSON, born August 26, 1838; Professor Music, Grand Rapids, Mich.

MILTON HERVEY, born August 1, 1843; soldier in the

One Hundred and Forty-ninth Pennsylvania Volunteers; wounded at Gettysburg; resides in California. [J. B. Y.]

CONCLUSION.

The task allotted in this book of biography is done. The history of our family as here undertaken is now brought to a close. It is of course left in incompleteness, in that some of those who are introduced as subjects are still living. What has been said of the dead has been a matter of mournful interest to the writers—a tribute of affection to loving natures who have passed just beyond the discernment of our sense, but not beyond the fellowship of kindred spirits. No one now can estimate the aggregation of practical influences for good in behalf of their race—for themselves, their children, their generation, and for the Church—influences exerted by their beautiful lives, and wrought by their Christian deeds. The influence of one good life is immeasurable and imperishable. The broken vases still exhale their fragrance. “Their works do follow them.” It is a question for ourselves to resolve whether their descendants shall have done as much for God and humanity as those fathers and mothers did in their

day. Yet our opportunities for usefulness are vastly greater than theirs.

A single thought impresses the writer of this closing paragraph. It is the out-look of the future for all the living members of the Family. Already the old home has been abandoned ; some of our households are breaking up ; we who survive, now scattered abroad through the land, must soon ourselves, one by one, take our departure to

“The undiscovered country from whose bourn
No traveler returns.”

May the readers and writers of this volume be forever related to that FATHER, “of whom the WHOLE FAMILY in heaven and earth is named !”—[S. L. B.]

JUNE, 1886.

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