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All contributions are subject to editing. *Ewing Family Association* does not assume liability for statements of fact or opinion by contributors, but proven errors will be corrected. In addition, the opinions of contributors are not necessarily those of *Ewing Family Association* or its officers, board members or activity coordinators.

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From the Editor

William E. Riddle, *Journal Editor* (+1 505.988.1092, *Riddle at WmERiddle dot com*)

The meaning of a word is not as exact as the meaning of a color. Colors and shapes make a more definitive statement than words. I am often amazed at the spoken and written word telling me what I have painted. When I was born and where and how I have lived is unimportant. It is what I have done with where I have been that should be of interest.

Georgia O'Keeffe, Painter, 1976

I sometimes think that genealogy reports emphasize the information that Georgia O'Keeffe characterizes, in the quote above, as unimportant. Many of the reports that strike me this way focus merely on birth, marriage, death and burial data. Some go only a tad bit farther to provide information about baptisms, residences, occupations, etc.

These reports are, of course, quite important genealogically. They provide the basic individual and family profiles which establish a foundation for more extensive, interesting and valuable genealogy reports. Wouldn't it be nice to have reports with information that Georgia O'Keeffe would find more important; personality- and legacy-oriented ones that describe our ancestors' left-behind 'colors and shapes'. These reports would be more like father-of-the-bride, bridesmaid and best-man remarks at a wedding, more like toasts at college-graduation celebrations, and more like funeral eulogies than like the corresponding official records appearing in newspapers and state/church records.

It's possible to prepare such reports when the scope is one-to-two generations back from the current generation. The personality and legacy information can be gathered through oral-history interviews. Yes, this information can be biased, and it can suffer from the faulty memories of the interviewees. But the basic reports, the ones that provide basic facts, can be used to subject the oral history-gathered information to 'sanity' checks.

Can we prepare personality- and legacy-oriented reports for ancestors back three-plus generations? Oral-history interviews are impossible, but I think such reports can nonetheless be prepared. And I am very pleased that this *Journal* issue continues to demonstrate how this can be done by pursuing the following goals:

- **Globalize.** Thanks to the efforts of Karen Avery, the *Association's* Genealogist, and David Neal Ewing, Administrator of the Ewing Surname Y-DNA Project, the *Ewing Family Association's* membership has been steadily expanding beyond its original focus on immigrant Ewings thought to descend from William of Stirling. This expansion is even starting to include overseas members and project participants. Karen and David have consistently and strongly suggested that new members and participants explain their heritage in *Journal* articles, and I keep pestering the 'newbies' for these articles. This issue contains many articles and items from these newbies. They globalize our collective information about Ewings in the usual sense: expanding it beyond America's boundaries. But they also globalize in another very important sense: They provide information about an increasingly large portion of the Ewing universe. All Ewings share a common heritage. The more we know about Ewings at large and how their personalities were influenced by the communities in which they lived, the better *each of us* can understand the personalities of *our* Ewings.
- **Personalize.** Three of this issue's articles and items – Lou Lehmann's first article (page 11), Margrett McCorkle's article (page 56), the item by Mike Ewing and Karen Avery (page 87), and the item by Susan Clark and I (page 89) – explicitly include information about the personalities of the individuals they discuss.
- **Interpolate.** (A highfalutin word for 'reading between the lines'.) We all strive to find primary-source materials – birth certificates, wills, deeds, etc. – that prove our ancestors' genealogical facts. What can we do if we can not find this material? Gary Murrell's article (page 1) and Lou Lehmann's second article (page 41) indicate how we can do much better than just guess. These articles demonstrate how we can gather both primary- and secondary-source materials that collectively provide a basis for well-reasoned, but not proven, conclusions (which is, of course, are subject to change when additional information is uncovered).
- **Hypothesize:** After gathering historical information about the events in, and customs of, the communities, municipalities, counties and counties in which our ancestors lived, we can muse about how our ancestors participated in or were affected by the events of their day. These musings are purely hypothetical and should be identified as such. But they enrich genealogy reports with interesting personality and legacy information. Lou Lehmann's first article (page 11) provides some excellent examples, particularly in the first three subsections.

Enjoy, as always! And please let me know your thoughts about seeking these goals.

Wm E. Riddle

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Bridge to the West

Eleventh Gathering of the *Ewing Family Association*

Summit Inn, Uniontown, Pennsylvania
23-26 September 2010



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The eleventh gathering of *the Ewing Family Association* will be held at the elegant, historic *Summit Inn* in Uniontown, Pennsylvania, in the Fall of 2010. Pittsburgh lies at the confluence of three rivers: the Allegheny, the Monongahela and the Ohio. Pittsburgh is popularly known as the *City of Bridges* because of the dozen-plus bridges that span the rivers to link the city's neighborhoods.

Ewing-genealogy speaking, the Pittsburgh area was both a target for Ewings migrating to the frontier in the mid-to-late-1770s and a doorway — a bridge — for many Ewings who used their Pittsburgh-area relatives as stepping-stones to Ohio, Kentucky, Tennessee and other farther-west parts of America.

The earliest migrants to the Pittsburgh area, around 1730, were trappers and traders who came to the area during the time that the French claimed sovereignty. There is only anecdotal evidence that Ewings were among them. After the 1763 end of the French and Indian War, the British were responsible for the land west of the Allegheny Mountains. American Indians resisted this change from one foreign 'conqueror' nation to another — from the French to the British — leading to Pontiac's Rebellion during the first three-quarters of 1763.

With the settling of Pontiac's Rebellion, two things were true. For one, settlement was a bit safer. For two, the British decided that settlement was still so dangerous that they could not (because of severely diminished resources) assure safety and declared that settlement was prohibited in the 'Indian Land' lying west of the Alleghenies. It was not until 1769 that this land was officially opened for settlement.

Many of the Scots-Irish in the Upper Chesapeake Bay area were of a somewhat different mind. They had supported the British in the French and Indian War, they had received little (hardly any) compensation for this support, and they had (in their mind) won the western areas as the spoils of war. Net sum: they felt they had the right to settle this area. As a result, Ewings (among many others) settled the Redstone and Uniontown areas in (now) Fayette County, southeast of Pittsburgh, in the early-to-mid-1760s. Soon afterward, several descendants of James Ewing of Inch settled the (now) Robinson and Collier Township areas of Allegheny County, Pennsylvania, starting around 1770.

Many cousins, nephews, etc. followed their relatives to the Pittsburgh area. Some settled and stayed. Some moved on further west, accompanied by Pittsburgh relatives who found the opportunities in the Pittsburgh area to be limited and went west to better their lives. The 'followers' left genealogical records which have survived in the Pittsburgh area's Census Records and its Will, Land Transfer, Church, etc. records.

Please **plan ahead** and look to the 2010 Gathering in the Uniontown, Pennsylvania, area as a way to discover new information, and confirm your suppositions, about your late-1770 and early-1800 ancestors.

Margaret and Anne Ewing of Rowan County, North Carolina: Sisters of Nathaniel Ewing (1747-1822)

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Over the years, many Ewing researchers have investigated the earliest Ewings in America. Among those early Ewings is one Joshua Ewing, son of William Ewing (born about 1660 in Scotland) and his second wife (name unknown). This Joshua Ewing was born about 1704 in Ulster, Ireland, and died in August 1753 in Cecil County, Maryland, leaving a family and a will. In his will, Joshua names his wife, Jane (Patton), a married daughter, Catherine, and four sons, Patrick, Robert, Samuel and Nathaniel. No other children are mentioned. Patrick, identified as his oldest son, is named co-executor along with Joshua's wife Jane.¹

Several researchers have also included a second daughter, Margaret, as a child of Joshua even though she is not named in the will. Based on an uncorroborated entry in the LDS's IGI file, this Margaret was a daughter of Joshua and Jane and was supposedly born in 1730. Some say she died by 1753 which was the reason she was missing from the list of heirs. Another school of thought is that she was born and died in 1730. If this is the case, her existence certainly does not preclude there being another Margaret born to this family in later years. Such was the case with my Thompson family with a daughter named Elizabeth who died in infancy with her given name being 'reused' for a later-born child.

I have recently found new evidence that needs to be considered to create a coherent body of knowledge concerning this family. It is predicated on something that I cannot substantiate but has received widespread acceptance among Ewing historians. This evidence says that the Nathaniel named among the sons of Joshua of Cecil County is the same person who married Rebecca Osborne, daughter of Alexander Osborne, of Rowan and Iredell Counties in North Carolina. If this is the case, then I am suggesting here that Joshua had two daughters not named in his will. Their names are Margaret Ewing and Anne Ewing; they are the focus of this article.

My great-great-great-great-grandmother, Margaret Edmiston (c1743-1807), was born, I believe, Margaret Ewing. She married James Edmiston about 1765, but the marriage record has never been found. Nor have the parents of James Edmiston (c1740-1803) been identified. I will make the case here that I believe her maiden name was Ewing and that she was the sister of Nathaniel and Anne. From 1778 to 1803, James and Margaret Edmiston lived in Burke County, North Carolina. One of their children was a son named Moses James Edmiston who I will discuss below.

Another great-great-great-great-grandmother of mine, Anne Thompson (1745-1815), was born Anne Ewing and married John Thompson in 1767 as recorded in Rowan County, North Carolina. We know that Anne's maiden name was Ewing. When they were married, they were living in the Davidson Creek area of what was later to become Iredell County, North Carolina. They were documented in this area in the 1768 Rowan County Tax List prepared by John Brevard. In 1769, John and Anne (Ewing) Thompson moved a few miles south to what would later become York County, South Carolina. Here they brought into the world a set of twins, Nathaniel Thompson and Mary Ann Thompson, followed by seven other children.

¹ A transcription of the will appears in the section, below, titled *Appendix: Joshua Ewing's Will*.

In 1793, there was a marriage that is recorded in the family Bible, but not found in any marriage book, between Moses James Edmiston and Mary Ann Thompson. I descend from this Moses James and Mary Ann; hence their mothers are both great-great-great-great-grandmothers of mine. In searching for the maiden name of my great-great-great-great-grandmother Margaret, I made some discoveries that made me come to the realization that Margaret and Anne were sisters, and that their brother was Nathaniel Ewing, husband of Rebecca Osborne. That would mean that Moses James Edmiston and Mary Ann Thompson, who married in 1793, were first cousins. But marriages between cousins were not at all uncommon in those days.

This article presents a number of hypotheses that lead me to the conclusion that Nathaniel, Margaret and Anne were siblings and most probably the children of the Joshua Ewing of Cecil County, Maryland, who died in August 1753. The intent of this article is to present and prove these hypotheses. The pedigree appearing on the facing page will hopefully help readers follow my discussion.

Hypotheses About Margaret Edmiston and Anne Thompson and Their Proof

1. Nathaniel was Anne (Ewing) Thompson's brother.

In the 1768 Rowan County, North Carolina, tax list in John Brevard's district (which would later become southern Iredell County), Nathaniel Ewing, future husband of Rebecca Osborne, is listed as living in the household of one of two John Thompson families appearing in the tax list. Nathaniel would have been age sixteen or older in order to be listed. Nathaniel married Rebecca Osborne about two years later – about 1770. We know that the John Thompson with whom Nathaniel lived is the same person as Anne Ewing's husband, as his mother's second husband, Andrew Simeral, is a neighbor in the tax list.

This suggests that Nathaniel was living with his sister, Anne (Ewing) Thompson (age about twenty-three in 1768), who was the wife of John Thompson, later of York County, South Carolina. Nathaniel was the 'baby' of the Joshua Ewing family and probably the last to marry. There is some disagreement over Nathaniel's birth year. Some claim February 1741. Others cite 1742, and still others, 1747.² A 1747 birth year would have him being about twenty-one years old at the time of the 1768 Rowan Tax List. Whether twenty-one or twenty-seven, he was single and living with his twenty-three-year old sister, Anne, in the 1768 household of John Thompson.

2. Moses James Edmiston and Mary Ann Thompson knew each other *only* because they were first cousins.

Mary Ann Thompson was born and raised in York County, South Carolina, just a few miles south of today's Charlotte, North Carolina. Moses James Edmiston was raised along the upper reaches of the Catawba River in Burke County, North Carolina. They married in 1793. It is not known where they were married, but it was most likely in the county of the bride's residence, York County, South Carolina.

This leads to the question: How did they come to know each other? They were raised about a hundred miles apart. In the 1790s travel was difficult, and people did not court across long distances. There is no known reason for Moses James Edmiston of Burke County, North Carolina, to have met Mary Ann

² This is further discussed in the following material.

Chart no. _____
 No. 1 on this chart is the same as no. _____ on chart no. _____

	<p>4 James EDMISTON Sr. b: about 1740 p: m: p: d: 1803 p: Burke Co., NC</p>	<p>8 b: p: m: p: d: p: 9 b: p: d: p:</p>
<p>2 Moses James EDMISTON b: 2 March 1770 p: Virginia or North Carolina m: 21 November 1793 p: prob York Co., SC d: before 16 August 1845 p: Washington Co., AR</p>	<p>5 Margaret Ewing b: prob between 1740/1745 p: d: after March 1807 p: Iredell Co. NC</p>	<p>10 Joshua Ewing b: about 1704 p: Ireland (now Northern Ireland) m: p: d: 9 August 1753 p: Cecil Co., MD 11 Jane Patton b: p: d: p:</p>
<p>1 John Thompson EDMISTON b: 14 May 1799 p: Buncombe Co., NC m: 15 November 1821 p: Clark Co., AR d: 4 October 1846 p: Washington Co., AR sp: Rebecca MOORE</p>	<p>6 John THOMPSON Sr. b: 1743 p: m: 24 September 1767 p: Rowan Co., NC d: 24 November 1795 p: York Co., SC</p>	<p>12 Moses THOMPSON b: p: m: p: d: 1745 p: Chester Co., PA 13 Mary Sheldon (Shelton) b: p: d: after 1773 p:</p>
<p>3 Mary Ann THOMPSON b: 16 June 1769 p: NC (now York Co., SC) d: about 2 May 1854 p: Washington Co., AR</p>	<p>7 Anne Ewing b: 1745 p: d: 7 January 1815 p: York Co., SC</p>	<p>14 Joshua Ewing b: about 1704 p: Ireland (now Northern Ireland) m: p: d: 9 August 1753 p: Cecil Co., MD 15 Jane Patton b: p: d: p:</p>
<p>Prepared 3 May 2009 by: Gary Murrell 3512 Yellow Sky Circle Edmond, OK 73013 405-341-1610</p>		

Thompson of York County, South Carolina, other than through common Ewing relatives. Their mothers being sisters is a most plausible, even compelling, reason for this couple to meet, court and marry.

3. James Edmiston and Nathaniel Ewing were relatives or good friends.

There is a recorded land sale made by Nathaniel Ewing in 1777 in Rowan County. One of the two witnesses to the transaction was James Edmiston, father of Moses James Edmiston. There was always good reason to name a relative (blood or in-law) as a witness to a deed recording.

This land was next to the land of Samuel Baker on Davidson's Creek in what would become Iredell County in 1788.

4. James Edmiston and John Thompson were linked by George Davidson.

George Davidson was the bondsman (best man) for the marriage of John Thompson and Anne Ewing in 1767 in Rowan County.

George Davidson and James Edmiston later lived near each other in Burke County as evidenced by a group of men living near the upper stretches of the Catawba River petitioning the court on January 29, 1792, with George Davidson's and James Edmiston's names adjacent to each other in the document. On January 3, 1793, the court ordered a new road from an 'Old Fort' to Mumford's Cove, both in Burke County. Both of these men were among those ordered to participate.

James Edmiston's first property deed in Burke County in 1778 describes his property as being next to the property of George Davidson. Obviously a friend and neighbor of James Edmiston, and the equivalent of best man for John Thompson (husband of Anne Ewing), George Davidson is an undeniable link between James Edmiston and John Thompson, whose wives I am suggesting were sisters. The James Edmiston and George Davidson families probably migrated together from Iredell County to Burke County in late 1777 or early 1778, and settled next door to each other on the upper Catawba River.

5. Margaret Edmiston's will names Adlai Ewing, Nathaniel's son, as an Executor.

Perhaps the most striking evidence of Margaret being related to the Ewing family is the fact that after her husband, James Edmiston, died in Burke County in 1803, she moved to Iredell County just to the east of Burke County, where she made a will, dated 1807, with her son Samuel Edmiston listed as co-executor along with Adlai Ewing. Adlai is known to be the son of Nathaniel and Rebecca (Osborne) Ewing of Iredell County. Nathaniel named his son, Adlai, after his wife's uncle, Adlai Osborne.

Margaret Edmiston no doubt moved to Iredell County between 1803 and 1807 to be near her brother Nathaniel Ewing and his family after the death of her husband. We know that all of Margaret's children had gone west, and were no longer in or near North Carolina, or were deceased by 1807. Except, that is, for sons George and Samuel. The whereabouts of George in 1807 is not known. Samuel must have been close enough to serve as a co-executor. Nathaniel Ewing, her supposed brother, was known to be in Iredell County at this time, along with his son Adlai. They are in the 1810 census of Iredell County.

In support of all of this, Margaret's will reads as follows:

Margaret Edmiston, Iredell County, North Carolina

In the name of God Amen. I Margaret Edmonston widow of the County of Iredell & State of No. Carolina, being weak of body but of perfect mind & memery & calling to mind my mortality knowing that it is appointed to all once to die & therefore I do make & ordan this as my last Will & Testamont. Viz first I recommend my soul into the hands of Almighty God and my body to recceive a Christian Burial & that at the discretion of my Executor. 2nd., I leave & bequeath to my son Saml one bay mare & saddle, beads & bead Clothes & all my wearing Clothes & Cupboard & Kitchon furniture. 3rd. I also leave to my daughter Molly Anny likewise to my sons James & George Edmonston each & every one the sum of 5 Shillings. I leave my Son Samuel Edmonston & Adlai Ewing as the executors of this my last will and testomont and I do thereby disallow revoke & Disanul all & every other former Testaments wills legalies & Executon by me in any Wise beforenamed Ratifying & confirming this & no other in [illegible] whereof I have hereunto set my Hand and affictst my Seal the 20th March 1807. Margaret Edmonston (mark)
Teste John Walls Jurat.

6. Blount County, Tennessee, marriages link Margaret Edmiston to Ewings.

The bondsman for the marriage of Margaret's son, James Edmiston, Jr., in 1797 to Agnes Alexander in Blount County, Tennessee, was James Ewing, Sr. (1766-1856), son of Alexander Ewing (c1733-1826) and Rachel Margaret Ewing (this was both her married and maiden name).

A year later in the same county this same James Ewing married Mary Thompson (no known relation), and James Edmiston was his bondsman. This James Ewing is known to be the first cousin once removed of Nathaniel Ewing. If Margaret, James Edmiston Jr.'s mother, is indeed a sister of Nathaniel Ewing, then James Edmiston, Jr. and James Ewing, both of Blount County, Tennessee, are doubly second cousins, as the ancestry of this James Ewing of Blount is well-documented.

7. Given names of Margaret Edmiston's descendants show many Ewing names.

David Crawford Edmiston, son of David Edmiston and grandson of James and Margaret Edmiston, named one of his children Elizabeth Ewing Edmiston. Many of his other children carry middle names of known surnames in the family tree, for example, White, Henderson and Brevard. As David Edmiston was a brother of Moses James, his son David Crawford was not a descendant of Anne (Ewing) Thompson, so he did not get the Ewing name from her.

In addition, at least two other descendants of David Edmiston carried middle names of Euwin, probably either a misspelling of Ewing or an offshoot of the Ewing name. An extremely likely Ewing connection that David Edmiston's son and later descendants would find worthy to use in naming their children would be to David Edmiston's mother, Margaret Edmiston.

Further, my great-grandfather Thomas F. Edmiston had a brother named Andrew Ewing Edmiston, the middle name of which he acquired from either his great-grandmother, Margaret (Ewing) Edmiston, or his great-grandmother, Anne (Ewing) Thompson, or – possibly – from both. Although not as strong evidence as Margaret's use of Adlai Ewing for an executor, these multiple occurrences of Ewing among her descendants contribute to the case for her maiden name being Ewing.

8. Margaret was more likely a sister than a first cousin of Nathaniel Ewing.

If we accept the evidence suggesting that Margaret Edmiston was a Ewing, was she a sister or first cousin of Nathaniel Ewing? Would she have asked a nephew (Adlai Osborne Ewing) to be a co-executor along with her son, or would she have asked a first cousin once removed? The odds, I think, overwhelmingly favor a nephew. And that would make Nathaniel Ewing a brother.

9. Anne and Margaret are a 'perfect fit' in the Joshua Ewing family.

Here is a listing of the estimated birth years for the children of Joshua and Jane Ewing. In the cases of the first four children, dates are from Margaret Ewing Fife's book:³

- Catherine, born about 1735
- Patrick, born February 1737
- Robert, born 1739
- Samuel, born about 1740/1741
- *Margaret, born about 1743*
- *Anne, born 1745*
- Nathaniel, born 1747

If Nathaniel was born in 1747, he would have been twenty-one when staying with his older sister and brother-in-law in 1768 in Rowan County. Had he been born in 1741, he would have been twenty-seven and still single. That's a possibility but a stretch to be sure. Which is correct?

In Chapter XXV of Margaret Ewing Fife's book, on page 202, she presents three deeds dealing with the property of Joshua Ewing (who died in 1753) of Cecil County, Maryland. The first deed was dated August 9, 1766, and included all of the land of heirs of Joshua except for his son Nathaniel, suggesting Nathaniel was under the age of twenty-one. The other two deed recordings are dated May 31, 1769, and cite all four sons of Joshua, including his youngest son Nathaniel.

A 1741 birth would have made Nathaniel twenty-five years old at the time of the 1766 property transaction, and Nathaniel would no doubt have been included in that transaction. Therefore he was not born in that year. However, if he was born between 1745 and 1747, then by 1769 he would have attained the age of twenty-one. Further, it is reasonable to think that the reason for these two land transfers occurring in 1769 was because Nathaniel had just reached age twenty-one, perhaps just a few months before. This makes a strong case for a 1747 birth, two years after his (hypothesized) sister, Anne.

This establishes a very plausible birth-year sequence for the seven children of Joshua and Jane (Patton) Ewing as listed above. Note the every-other-year pattern of their births. Our two additions to this family, Margaret and Anne, are a near perfect fit with respect to the other five children. Anne's birth year is known. Margaret's birth year is inferred but is consistent with independently-established evidence that Margaret was born between 1740 and 1745.

³ Fife, Margaret Ewing (ed. James R. McMichael). *Ewing in Early America*, Family History Publishers, Bountiful, Utah, 84101. Available from www.HigginsonBooks.com and online at www.EwingFamilyAssociation.org. [Short Citation: *Fife - Ewing in America*]

Randomly selecting two women and finding a family for them where birth years merge with already-known children and no breaks in normal birth patterns is next to impossible. Yet that is exactly what we see here: A merged family with a perfect birth-year sequence.

Conclusions

What about that will of Joshua Ewing in Cecil County, Maryland, written in 1753? Margaret and Anne would have been minor daughters, ages about ten and eight respectively in 1753, when their dad died. This is not the first will I have seen which does not name daughters who are otherwise known to exist. The one daughter, Catherine, who was named was married and would therefore have been a likely recipient of personal property. But the minor girls could easily have been excluded simply because of their ages and their gender. The boys were named, even though several were minors, because males traditionally received the land bequeathed in wills of the period. So I am of the opinion that exclusion from this will for two young daughters is a weak argument for Margaret and Anne not being a part of this family.

Admittedly, proof of any one or two of the hypotheses presented above, taken alone, would make for a pretty shaky argument. But when they are considered together, in total, one has to admit the case for these three individuals – Nathaniel Ewing, Margaret (Ewing) Edmiston and Anne (Ewing) Thompson – being siblings cannot be summarily dismissed. In my opinion, the arguments presented here collectively make a compelling case for Margaret and Anne being siblings of Nathaniel and bona fide members of the Joshua Ewing family of Cecil County, Maryland.

Major Questions Needing Answers

1. Where did James Edmiston and Margaret Ewing marry? Cecil County, Maryland? Prince Edward County, Virginia? Another county in Virginia where Ewings lived? Or did they meet in Rowan County where, in 1777, we find the first documented evidence of the presence of James Edmiston in any county or state?
2. What brought Anne Ewing to Rowan (later Iredell) County where she married John Thompson, a product of Chester County, Pennsylvania? Who accompanied her to Rowan?
3. Where did James and Margaret (Ewing) Edmiston live between their marriage circa 1765 and their first documented presence in Rowan County in 1777? ⁴
4. What was James Edmiston's home county before his marriage? ⁵

Interesting Tidbits

Margaret (Ewing) Edmiston's supposed nephew, Adlai Osborne Ewing, is the grandfather of Adlai Ewing Stevenson, Vice President of the United States from 1893 to 1897, and the great-great-

⁴ I need to review deed records and tax lists for Rowan and adjoining counties between 1765 and 1777 for this couple.

⁵ He was known to be Scots-Irish, so it is likely he was born in Cecil County, Maryland, or Chester County, Pennsylvania, or a nearby county. There were known Edmistons (sometimes spelled Edmondson, etc.) in both counties.

grandfather of Adlai Ewing Stevenson who was governor of Illinois and twice Democratic presidential candidate (in 1952 and 1956).

Another interesting tidbit is that Joshua Ewing's brother, William, had a son named Samuel (c1740-1806) who lived in Prince Edward County, Virginia, and Laurens County, South Carolina, before moving, prior to the 1800 census, to York County, South Carolina. He settled on Bullock's Creek just eighteen dwellings away from the home of one of our subjects, Anne (Ewing) Thompson, a widow in the 1800 census. He attended the same church, Beersheba Presbyterian, which our John and Anne (Ewing) Thompson attended, and is believed to be buried in the same cemetery as John and Anne, the Beersheba Church Cemetery in York County, South Carolina. Anne and Samuel would have been first cousins. Those Ewing family ties were strong!

Final Comments

I was unaware of my Ewing lineage until about three years ago when I began to 'connect the dots' on small pieces of evidence that had been accumulating for several years. What had previously been a brick wall – hopeless to further pursue – began to get cracks and soon various pieces of the puzzle came together.

Once this happened, what remained was to share my findings with others who might be interested. The Ewing-related researchers involved with the *Ewing Family Association* seemed to be the best venue for that sharing. Hence this article.

I would very much welcome any input from readers who might be able to shed some light on either the hypotheses and proofs presented here or the questions I have posed. I am a firm believer in the sharing of ideas among cousins and the concept of team research with its powerful synergies.

My genealogy can be found on Rootsweb's WorldConnect⁶ in the database named 'gmapr2009'. I have withheld notes and sources from the posting in order to encourage other genealogists to contact me. I have many notes and source citations; they are in my genealogy database on my personal computer.

Appendix: Joshua Ewing's Will

Joshua Ewing prepared his will on August 9, 1753. It was probated on August 16, 1753, and recorded in Cecil County, Maryland (Will Book Liber BB #2, Folio 125). A transcription appears in Chapter XXV of Margaret Ewing Fife's book, and the transcription is reproduced here for reader convenience:

In the name of God, Amen. I, Joshua Ewing of Cecil County and Province of Maryland, Yoeman, being in perfect mind and memory, calling to mind the mortality of this life and knowing that it is appointed for all men once to die, do make and constitute this my last Will and Testament in ye manner and form following, Viz.

First of all I recommend my Soul to ye hand of Almighty God that gave it, and my body to be buried in a Christian and decent manner at ye discretion of my Executors, nothing doubting but I shall receive ye same at ye Reserection by ye mighty power of God. And as touching ye

⁶ wc.rootsweb.ancestry.com

worldly Estate wherewith it hath pleased God to bless me in this life, I order in ye manner and form following:

1st. I order all my just debts and funeral charges to be justly paid and discharged.

Item 2. I order and appoint my beloved wife, Jane, to have a third part of all my lands together with its improvements during her lifetime or widowhood. But if she marry she must leave it, taking for it ye yearly Dower of twelve pounds per annum "for no stranger shall ever inherit here", and this twelve pounds shall be paid in this manner, Viz: The inheritors of Borans Forrest and Addition to Success shall pay eight pounds equally betwixt them, and the inheritors of Dividing four pounds equally betwixt them.

Item 3. I order and appoint my daughter, Catherine, or her husband in and through her to have one hundred pounds value of goods or chattels, out of my whole moveable Estate, by way of Dower, whereof there is seventy-eight pounds already paid, and further I order her to receive twenty pounds more out of the said moveable estate by way of gift, to be paid at ye discretion of her mother or brothers when they can conveniently do it. And I hereby depose said daughter or her husband and their heirs of any power or right, either by law or equity, forever to claim any more either by legacy or Dower of or from me or my heirs forever.

Item 4. As touching ye rest of my moveable Estate I order my eldest son, Patrick Ewing, to have ye value of thirty pounds of ye goods as he shall choose, and ye remainder to be divided into five equal shares between my wife and four sons, Viz: Patrick, Robert, Samuel and Nathaniel, each of the five having an equal share.

Item 5. As touching my real Estate in land, I order and appoint my two eldest sons, Patrick and Robert Ewing to have ye Plantation I bought of Jared Nelson called Borans Forrest and Addition to Success. I appoint it to them and to ye lawfully begotten heirs of their body forever.

Item 6. I appoint my two youngest sons, Viz: Samuel and Nathaniel Ewing to have ye Plantation I now live on called ye Dividing, containing three hundred acres, and I order it to them and ye lawfully begotten heirs of their body forever.

And further I do hereby depose for ever all my four sons and their heirs of all power and authority forever to sell or alienate, or to sell, mortgage, or rent said lands. But in process of time, if they and their best friends see cause, they may sell one to another. But ye lands not to depart from ye family while there is a righteous or lawfully begotten heir to be found belonging to me.

And if any of my four sons die a minor before they come of age, his part I appoint to be equally divided among ye other three. But if Patrick or Robert die a minor his part of ye estate I appoint to be also equally divided only Samuel to succeed ye deceased brother in his part of ye land and said Samuel deliver up his right and title to ye part of ye Dividing to be equally divided among the three remaining brothers. Further, I also order and appoint ye there be no division made between my sons until the two eldest come of age or see cause to marry, and longer if possible.

I order and appoint [that] ye two plantations be subservient one to another both in meadow and in timber as occasion may require, and if they see cause to make any improvements by a mill

on any of ye places, either before or after ye division, they must all be equal in the expense and equally in the benefits arising from thence.

I do hereby order and appoint my beloved wife and oldest son, Patrick to be my Executors, and further appoint James Porter, William Ewing, Snr. [Alexander Ewing's son] and John Ewing, Junr., be my guardians, to see that justice and equity be done.

And lastly revoking and disannulling all Will or Wills before made by me, I do hereby make and constitute this my last Will and Testament. As witness my hand and seal this Ninth day of August in ye year of our Lord, One Thousand Seven Hundred and fifty three.

Joshua Ewing [signature of] [Seal]

Margaret Ewing Fife adds the following comments:

This Will was signed, sealed and acknowledged in presence of John Ewing, and probated August 16, 1753, in Cecil County, Maryland.

On the back of the foregoing Will was thus written, Viz: Cecil County, August 16th 1753, John Ewing the subscribing witness to the within Will ... saw the testator, Joshua Ewing sign the within Will ...

The William Ewing, Sr. [mentioned in the will] is, surely, the son-in-law of Joshua Ewing [husband of his daughter Catherine] as we saw in the preceding Chapter XXIV. William Ewing Sr. was the eldest [son] of Nathaniel Ewing. William Ewing, Jr. was 3rd son of Alexander Ewing of THE LEVEL, Cecil Co., MD who died 1738. John Ewing, [the witness to the will], is the 2nd son of Alexander Ewing of THE LEVEL and was married with one child by 1753 as proven by family records. John Ewing, Jr. is one of the twin sons of Nathaniel and Rachel (Porter) Ewing. He was, at that time, almost 22 years old and said to be teaching in Dr. Allison's school there.

Gary Murrell is a family historian living in Edmond, Oklahoma, just a few miles northeast of Oklahoma City. He has been interested in genealogy since the 1960s, but did not get serious about research until the early 1990s after his kids were gone from the nest. He has been married to Marilyn for forty-three years, and has four children, all married, and twelve grandchildren. He and his wife are retired and enjoy travelling in their RV and doing genealogy research along the way.

"We had no idea anyone was buried there."

Caskets found as workers demolish mausoleum

We had no idea anyone was buried there.

By William R. Wilson

It was once a modest granite mausoleum, but now a demolition crew is dismantling it from its original site in Cecil County, Md. The workers found several caskets buried in the rubble.

They were surprised to find several caskets buried in the rubble of the mausoleum. The workers found several caskets buried in the rubble of the mausoleum. They were surprised to find several caskets buried in the rubble of the mausoleum.



The mausoleum was built in 1877 by James P. Wilson, but he was never buried there. After his death in 1914, his wife, Mrs. Wilson, was buried there. The mausoleum was demolished in 2008.

The workers found several caskets buried in the rubble of the mausoleum. They were surprised to find several caskets buried in the rubble of the mausoleum.

Reverend William Ewing, the Soldier/Preacher from Scotland

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I have long been studying William Ewing, a Scottish soldier who was said to have been with Braddock at Fort Duquesne before becoming an itinerant Baptist minister. Little has been written about him. Now thanks to a great deal of help from many people – who are identified and thanked at the end of this article – I have discovered much more about his fascinating and tragic life.

Growing Up in Kilmarnock, Scotland

William Ewing was born about 1724/25 in the unimposing Ayrshire town of Kilmarnock noted for crooked, narrow streets and houses that were "low and poorly lighted ... two storeys high with attached outside stairs." Baptized March 19, 1727, he was the fifth of nine children born to James and Helen (Gebbie) Ewing, apparently named after an earlier deceased William. The eldest child was Margaret, baptized November 11, 1716. Second was John, baptized July 8, 1719. Third was James, baptized November 26, 1721. The fourth was the first child named William. This William was baptized January 17, 1725, and died before the birth of the fifth child, the William treated in this article. The sixth child, Alexander, was baptized January 29, 1729. Seventh was Barbara, baptized November 28, 1731. Hugh was the eighth child, born September 2, 1734, and baptized September 15, 1734. The youngest was Janet, baptized August 4, 1737. William's two younger sisters died young: Janet died in 1739. Barbara died in 1740 which was known as the 'year of the hard winter' resulting in many deaths. If an old Kilmarnock custom was practiced during those years, William would have heard a person going through the streets ringing a small hand bell (the 'passing bell') and announcing the name of the deceased and the day and hour scheduled for interment .

Young William would have been well aware of other Kilmarnock customs. Most likely, he was excited by the fairs that came to Kilmarnock. There he would have seen the tinkers, listened to the pipers and the ballad singers, and watched the "wheel-of-fortune men offering to make all rich in a jiffy." He may have gaped at the "slight-of-hand performers swallowing burning flax or knives." But he was not apt to be one of the community's many youngsters who amused themselves during the evening of the town's celebration of the King's birthday by "kindling bonfires on the streets with coals supplied by the town, and sometimes with casks, crates, &c., the property of private individuals, stolen by the boys for the purpose of prolonging their noisy and enthusiastic manifestations of loyalty." He must have been of a more serious nature since he was said to be a follower of George Whitefield, a Methodist evangelist, a fact which was reportedly offensive to his relatives.¹

Regardless of how serious he was, William must have been impressed by Kilmarnock's Procession of the Trades, especially the display of St Crispin's Society, in which:

¹ *Letter to Brother and Sister*, dated March, 1790, written in Scotland by William's nephew James Ewing (son of Hugh and Margaret Ewing) and copied by Louis Lehmann November 13, 1946. [Short Citation: *Letter to Brother and Sister*]

A king, who was chosen from their own number, and who was usually an individual of a somewhat dignified deportment, walked majestically in front, arrayed in regal robes, with a dazzling crown on his head, and several smart little pages bearing up his train. Though holding the lofty position only for the moment, he was always an object of great attraction, and was sure to be honoured with the name of king during the remainder of his life. A Lord Mayor, an Alderman, an Indian King, and a Champion, encased in a coat of mail, were also distinguished personages in the parade.

Another special day for William would have been Pastern's E'en (Shrove Tuesday) when town officers marched through the streets holding up a halberd² from which were suspended a leather pouch, leather breeches, a pair of shoes and a broad blue bonnet:

After going their rounds the officers halted at the Town-house, where the bailies and councillors formed into procession in front of the crowd, and all marched off at the sound of the drum and the fife to the race-ground, which was usually a field in the vicinity of Kilmarnock House. Two or three races were run; and, as the competitors were generally from the moorland districts and swift of foot, remarkable feats of running were often displayed.

Like other young men of Kilmarnock, William may have liked 'bowl-playing' (bowling), 'throwing the stone', and wrestling. Maybe he also enjoyed curling but it is hard to imagine a young Whitefield follower indulging in the aftermath celebration in this description:

The curlers of one quarter of the town would frequently challenge those of another, and persons of all ranks, young and old, would join in. ... The scenes of their contests were usually the mill-dams in the vicinity, where, with the best of feeling, they strove with each other for the palm of victory; and, when their "roaring play," as Burns terms it, was over, it was not uncommon for them to meet together ... "where they would regale themselves with" ... home-brewed ale, the favourite beverage of the time, and spend the evening in mirth and harmony.

When he was about ten years old, he might have witnessed the fire that destroyed Dean Castle in 1735. If not, he was probably very aware of it, perhaps knowing that the ancient Castle of Dean had been the residence of William Boyd, the fourth Earl of Kilmarnock. But William evidently was not in the area ten years later when the unfortunate Lord Kilmarnock was executed because of his misguided support of Bonnie Prince Charlie during the disastrous 1745 rebellion. By then William and his older brother, John, were out of Scotland as soldiers in the British army.

Military Service in Germany

It is unclear just when William and John entered the British army, but William would have been a very young soldier (sixteen-to-eighteen years old) if they joined about 1742/43. Although William was baptized in 1727, his 1811 obituary said he was eighty-six years old when he died. In a letter which their nephew, James Ewing, wrote to "Brother and Sister," it is reported that William said he and John were in the wars in Germany. Britain was involved in the War of Austrian Succession from 1743 to 1748.³

² A medieval pole weapon with an axe head and hook near its point.

³ *Letter to Brother and Sister*

If the two brothers entered the army at the beginning of the war, they may have been at the Battle of Dettingen in Bavaria on June 27, 1743, when 50,000 British and allied troops defeated 70,000 French despite the fact that few of the British officers or soldiers had much combat experience because the British Army had not been in a major continental war for twenty-five years. If William and John were there, they may have seen King George II arrive with "an enormous column of carriages and some 600 horses that paralyzed the local roads for days." This was the one major battle during the War of the Austrian Succession in which the British fought on German soil, and it is remembered as the only one in modern history when a reigning monarch personally led his army into battle.⁴ And if William and John were part of the Royal Scottish Fusiliers, commanded by Lieutenant Colonel Sir Andrew Agnew, they may have heard him warn the soldiers not to fire until they could "see the white's of their e'en" – many years before similar words were spoken at the Battle of Bunker Hill.

Wherever and whenever they were in Germany, John Ewing became ill, was discharged, and returned to Scotland. In his *Letter to Brother and Sister*, James Ewing said:

They were in the wars in Germany where our Uncle John, if I remember right, fell dangerously sick in some place, when they were under a necessity of leaving him, which they did and his discharge along with him, so they parted. Uncle John recovered, returned home and Uncle William remained still in the Army.

If this account was indeed connected with the Battle of Dettingen, John would have returned to Scotland in 1743, perhaps still affected by the illness or injury suffered in Germany. Such circumstances would fit the possibility that he might be the John Ewing who died in January 1745 and was described as a "sometimes gunner" at the Castle of Dumbarton. Of course it is entirely possible that this John Ewing is unrelated and that William and John's service in Germany could have been at a different time and place between 1743 and 1748.

Preaching and Marriage in Ireland

William Ewing may have been among the vast majority of British soldiers called home in 1745 because of the Jacobite rebellion, but it appears that he went to Ireland rather than back to Scotland. The letter by James Ewing to his brother and sister indicates that William was stationed in Ireland where his enthusiasm for George Whitefield was apparently renewed, leading to a quarrel with his relatives who then cut off communication before his regiment was dispatched to America:

Upon the conclusion of that war when the army returned home Uncle William's lot was to be stationed in Ireland where he met with many of Mr. [Whitefield's] followers with whom he joined himself and after sometime and after being sometime among them he began to preach, this coming to the knowledge of our relations they wrote him in a very sharp manner and their disagreements went so far as to break off all correspondance! However he soon after dropped preaching and the French and Indian war coming on in America his regiment was sent hither.

The letter also states that William was married in Ireland. A variety of sources indicate that his wife was Eleanor Sullivan and that two sons were born to them in Ireland: James, about 1754, and Alexander,

⁴ Two famous British officers were also in this battle: Lieutenant James Wolfe, who was appointed in 1759 as Major General in Canada, and Lieutenant Jeffrey Amherst, appointed in 1759 to command in America and capture French Canada.

about 1755, shortly before the 44th Regiment of Foot and the 48th Regiment of Foot – the two regiments (including William Ewing) which were sent with General Braddock to America – embarked from Cove near Cork. Francis Parkman⁵ described the embarkation:

Two regiments, each of five hundred men, had already been ordered to sail for Virginia, where their numbers were to be raised by enlistment to seven hundred. Major General Braddock, a man after the Duke of Cumberland's own heart, was appointed to the chief command. The two regiments - the forty-fourth and the forty-eighth - embarked at Cork in the middle of January. The soldiers detested the service and many had deserted. More would have done so had they foreseen what awaited them.

It is not clear just when Eleanor, James and Alexander came to America, but it was sometime before November 2, 1759, when William and Eleanor's daughter, Elinor, was born at Wilmington (probably in Delaware).

With Braddock at Fort Duquesne

The 44th Regiment of Foot and the 48th Regiment of Foot disembarked at Hampton, Virginia, on March 10, 1755, and quickly went on to Alexandria where they camped. Maybe William Ewing caught a glimpse of Colonel George Washington, who was assisting Braddock, or Benjamin Franklin who visited the camp to help Braddock procure more wagons for the expedition. By May 10, 1755, Braddock's entire force of some 2,200 men had moved on and was gathered at Fort Cumberland, including the two regiments from Ireland as well as additional regulars, provincials and sailors.

It was another month before William and his fellow soldiers were on the march toward Fort Duquesne. Francis Parkman⁶ describes the journey:

It was the tenth of June before the army was well on its march. Three hundred axmen led the way to cut and clear the road, and the long train of pack horses, wagons and cannon toiled on behind, over the stumps, roots and stones of the narrow track, the regulars and provincials marching in the forest close on either side. Squads of men were thrown out on the flanks and scouts ranged the woods to guard against surprise, for with all his scorn of Indians and Canadians. ... The road was but twelve feet wide and the line of march often extended four miles, trailing slowly through the depth of leaves, creeping round inaccessible heights, crawling over ridges, moving always in dampness and shadow, by rivulets and waterfalls, crags and chasms, gorges and shaggy steeps. ... A few French and Indians hovered about them, now and then scalping a straggler or inscribing filthy insults on trees. ... It was the eighteenth of June before the army reached a place called the Little Meadows, less than thirty miles from Fort Cumberland. Fever and dysentery among the men and the weakness and worthlessness of many of the horses, joined to the extreme difficulty of the road, so retarded them that they could move scarcely more than three miles a day.

⁵ Parkman, Francis (ed. John Trebbel). *The Battle for North America*. Originally published in seven volumes between 1865 and 1882 as *France and England in North America*. A paperback edition was published in 2001 by Phoenix Press, London. Reviews and further information may be found at www.amazon.com and www.bn.com. [Short Citation: *Parkman - Battle for North America*]

⁶ *Ibid*, p. 513.

There is no record of what William Ewing thought of this situation, but he could hardly have been more discouraged than George Washington who wrote to his brother about how his hopes had been dashed when he found out that the British army:

... instead of pushing on with vigor without regarding a little rough road, they were altering to level every mole-hill and to erect bridges over every rook, by which means we were four days in getting twelve miles.

But it was not just the soldiers who faced these obstacles and dangers. An unknown number of women accompanied the expedition. They were "mainly wives of the soldiers, or washer women and hospital attendents employed at sixpence a day and keep." It is highly unlikely that William Ewing's wife would have been on this journey since she probably then had two small children. And extracts from *The Journal of Captain Cholmley's Batman*^{7,8} suggest that some of the women were not exactly respectable:

Satterday May the 3d. We marched to Widow Billingers about 19 miles and Rec'd two days Provisions and drumed a woman out of the Camp. ... Tuesday May the 20th. It being the gen Orders that six Wimen a Company should march up the Cuntry with the men, therefore he Ordared the Doctors to search and see who was Clean and proper. ... Fryday May the 23. This day all the Wimen that goes up the Cuntry was taken to the Doctors to see if they was Clean and Ready to march.

The morale of the British soldiers, already low from the time they left Ireland, suffered much more as the expedition proceeded with frequent scarcities of food, illness, and an increasing fear of the Indians. William and his comrades probably listened to horror stories from the Americans about how the Indians scalped⁹ and tortured their victims, including burning them at the stake. Entries from *The Journal of Captain Cholmley's Batman* reflect the extent of their fears:

Fryday May the 23 ... men fired [at] our Indiens thinking it was the French that had Ingaged us. They Ran Immediatly where they hard the firing with all their Articals of War along with them. ... Fryday June the 13th. We Expect the French Indiens to attack us Every 'day. ... Wednesday June the 25th. We being Alarmd at four in the Morning by some Indiens firing at our Wagonars fetching in their horses and wounded two in three places, and Scalped one man ... a Servt to Major Halket. This day we marched Eight miles. This day we killed a French Indien. ... Sunday July the 6th. A Bout Eleven in the Morning the French Indiens Attacked our Baggage on the March in the Rear and Scalped a Soldier and a woman. They wounded one man in the Shouldear and Began to Scalp a Nother Soldier but had not got it off[f] before our Rear guard Came to his Relief. About one in the After Known we Start[]ed a Parcel of the French Indiens. Our Soldiers Immediatly Began to fire after them. Our Indiens Comming to our Asisitance, our men taking them to be a Nother party of the French Indiens began to fire

⁷ 'Batman' means 'Servant'

⁸ Hamilton, Charles. *Braddock's Defeat: The Journal of Captain Robert Cholmley's Batman: The Journal of a British Officer, Halkett's Orderly Cookbook*, University of Oklahoma Press, Norman, Oklahoma, 1959. Available online at www.archive.org/stream/braddocksdefeat001735mbp/braddocksdefeat001735mbp_djvu.txt. [Short Citation: *Hamilton - Braddock's Defeat*]

⁹ Scalping a woman was considered to be a courageous feat by most. To slay and count coup on a squaw or child generally indicated entering the very heart of hostile country, often the center of a closely guarded enemy camp, and thus exposing one's self to great danger.

upon [them] Immediately. Altho they grounded their Arms and Ran up to them According to Orders, [the soldiers] kiled one of our Own Indians and wounded two.

Such low morale led to many problems among the soldiers including drinking, stealing and desertion. *The Journal of Captain Cholmley's Batman* describes many severe punishments of British soldiers for getting drunk, stealing, etc. Soldiers were lashed, sometimes with the Cat of Nine Tails, lashes ranging from two hundred to a thousand. They were drummed through lines with halters around their necks. Sometime soldiers were put in the stocks. Desertion was punishable by death.

Satterday April the 19th. We Rested in Camp and Rec'd two days provisions and forige and Whiped 4 men, one for Diserfing, the Other[s] for getting Drunk which they Rec'd two hundred lashes apiece. ... Munday April the 21st. The general ariv'd here [from Alexandria] after being Expected three days. This day we put a Soldier in Stocks for getting drunk to try what it would do, for Whipping would not serve him.¹⁰ ... Tuesday April ye 22. This night the Captain of the Provoost padroled Round the town and Brought in Several drunken Soldiers to guard. ... Thursday April the 24th. Several Prisonars Punished this Evening for being drunk, but one for not learning his Exercise. ... Fryday April the 25th. This night we whiped several men for drinking. ... Wednesday May the 14th. We had a Genii Coart Marshall - One Soldier was tryed for Disartion and sentenced to Suffer death. Three more was tried for Stealing a Barrel of Beer in the Cuntiy and Was Odered three hundred lashes a man with the Cat of Nine tails. ... Munday May the 26th. This day we had a genii Coart Mar tial to try a Lieutenant of the Train and some Diserters. ... Tuesday May the 27th. This day there was two men of Sir Peeter Halkets Regt that Rece'd a thousand lashes a piece for Stealing some Money and Diserting. They where drum'd through the line with halters about their knecks. ... Satterday June the 7th. Five men of the Carralina Companies Intended to departe after Recieving provisions but was Apprehended by one of them who Informd on the rest. ... Sunday June the 8th. The 4 men that was for Departing last Night was Punished to day. One Rec'd a thousand lashes, one Nine Hundred and the Other two, five hundred a piece. Its thought if they had got away they would have gone to the French, which might have Been of great Service to them, for they would In form them our Numbers and where they lay.

Halkett's Orderly Book details further punishments:

If any non Commissioned Officer or Soldier belonging to the Army is found Gaming he shall Immediatly Receive 300 lashes without being brought to a Court martial And all Standers by or lookers on shall be Deemed Principles And punished as such.¹¹ ... John Nugent of the 44th Regt having been Tryd for Theft And found Guilty of the Crime kid to his Charge As An Accomplice in receiving share of the money that was Stole is Adjudged to receive One Thousand Lashes And be drumd out of The Regt. with a halter about his Neck Samuel Dranan of the 44th Regt. & Geo. Desby of Capt Demmeres Compy having been Tryd for Desertion Are Adjudged to Receive Each of Them Two Hundred lasshes. ... If Any Soldier is found Drunk in Camp he is to be sent to the Qr Guard of his Own Regt. And the Next day he is to Receive

¹⁰ *Hamilton - Braddock's Defeat*, pp. 9-11

¹¹ *Ibid.*, p. 92

Two Hundred Lasshes with out a Court Martial.¹² ... Any Soldier Suttler or Woman or Any person what ever belonging to the Army who shall be Detected in Stealing plundering or Wasting any of the Provisions shall suffer Death.

Despite all of the problems encountered during the journey, the expedition was just a few miles from Fort Duquesne when Braddock's advance column, led by General Gage, was attacked. Many accounts of this disastrous battle have been written. Parkman¹³ relates the horrifying scenes which William Ewing must have witnessed.

[T]he savage warriors, screeching their war cries, swarmed through the forest along both flanks of the English, hid behind trees, bushes and fallen trunks, or crouched in gullies and ravines and opened a deadly fire of the helpless soldiery, who, themselves completely visible, could see no enemy and wasted volley after volley on the impassive trees. ... The troops broke their ranks and huddled together in a bewildered mass, shrinking from the bullets that cut them down by scores. When Braddock heard the firing in the front, he pushed forward with the main body in support of Gage, leaving four hundred men in the rear, under Sir Peter Halket, to guard the baggage. At the moment of his arrival, Gage's soldiers had abandoned their two cannon and were falling back to escape the concentrated fire of the Indians. Meeting the advancing troops, they tried to find cover behind them. This threw the whole into confusion. The men of the two regiments became mixed together and in a short time the entire force, except the Virginians and the troops left with Halket, were massed in several dense bodies within a small space of ground, facing some one way and some another, and all alike exposed without shelter to the bullets that pelted them like hail.

Presumably the "two regiments" were the two regiments from Ireland, one of which included William Ewing who may well have been one of the terrified soldiers described by Parkman.¹⁴

The mob of soldiers having been three hours under fire and having spent their ammunition, broke away in a blind frenzy, rushed back toward the ford, "and when," says Washington, "we endeavored to rally them, it was with as much success as if we had attempted to stop the wild bears of the mountains." They dashed across, helter-skelter, plunging through the water to the farther bank, leaving wounded comrades, cannon, baggage, the military chest and the general's papers a prey to the Indians. ... The field, abandoned to the savages, was a pandemonium of pillage and murder.

It is unclear just how long William Ewing remained with his regiment (the 44th or the 48th) after the 1755 defeat of General Braddock. Parkman¹⁵ describes a discussion at William Shirley's council of war at the end of 1755. It included plans for attacks upon the forts of Lake Ontario (Niagara, Frontenac, and Toronto), Ticonderoga, Crown Point and Fort Duquesne. The forces intended to attack the forts of Lake Ontario included the "two shattered battalions brought over by Braddock."¹⁶ As commander-in-chief,

¹² Ibid., p. 94.

¹³ *Parkman - Battle for North America*

¹⁴ Ibid, p. 520.

¹⁵ Ibid, pp. 567-568.

¹⁶ This appears to be an erroneous substitution of 'battalions' for 'regiments' since Braddock brought over two regiments from Ireland: the 44th Regiment of Foot and the 48th Regiment of Foot.

Shirley was eventually replaced by Lord Loudon who turned the whole force toward the attack on Ticonderoga. On August 12th, Loudon sent Colonel Daniel Webb with the forty-fourth regiment to reinforce Oswego. Was William Ewing part of the forty-fourth regiment? If so, how might he have felt when they failed to reach Oswego in time to prevent its August 14th surrender to Montcalm? Was William ashamed of how military confusion and Webb's dawdling had led to the failure? Or could he have been relieved that he did not have to once again face combat?

Commission in a Provincial Regiment

Neither the 44th Regiment of Foot nor the 48th Regiment of Foot was part of General John Forbes' 1758 expedition to Fort Duquesne in November 1758. But those forces did include three battalions of the Pennsylvania Provincial Regiment, commanded by James Burd and Hugh Mercer. In June 1759, Mercer was the Colonel Commandant of the Third Battalion of the Pennsylvania Provincial Regiment in which William Ewing was then listed as a lieutenant in John Bull's Company No. 4 and also as adjutant in a list of battalion staff officers. William was commissioned for both positions on May 1, 1759. Whether or not William Ewing might have been part of the 1758 Forbes expedition is unknown. The dates when he left his British Regiment and entered and left the Pennsylvania Regiment are also unknown, although it might be argued that he was most likely to have left his British regiment in order to accept the commissions as lieutenant and adjutant on May 1, 1759.

William's wife, Eleanor, was apparently pregnant at this time as their daughter, Elinor, was born six months later. Thanks to research by Constance Lancaster, genealogical curator for the Halifax Historical Society, we know that Elinor's future husband, Stephen Wilcox, at some time entered his family's birth records into the Halifax town records including this portion:

Mr Stephen Wilcox was born in the Colony of Rhode Island April 5th 1752 - wife Elinor Ewing was born in Wilmington in the State of Pennsylvania, November 2nd, 1759.

Although the record does not name Elinor's parents, Elinor Ewing and William Ewing are the only Ewing names yet found in Halifax records indicating that Elinor is almost certainly the daughter of William.¹⁷

I have not found any record of any Wilmington in Pennsylvania at that time, and I suspect that in 1759 Eleanor was living in Wilmington, Delaware, which was probably a supply base for the Pennsylvania Regiment in which William was then serving. Border disputes involving Delaware and Pennsylvania were not settled until 1760, and Delaware was actually considered part of Pennsylvania up until the Revolutionary War. It is possible that the information that Stephen Wilcox was entered into the Halifax records because of an earlier understanding of Wilmington as being part of Pennsylvania instead of Delaware. This is only a theory. If records can be found locating a Wilmington, Pennsylvania, in 1759 then the matter should be re-evaluated.

Where was William Ewing from 1760 until 1765?

Because no sources have yet emerged to show where William Ewing was from 1760 to 1765, we can only speculate. Could he have ever lived in New York or in New Jersey? In his *Biographical*

¹⁷ More of Constance Lancaster's research is presented later in the subsection about the life of William Ewing in Halifax, Vermont.

Dictionary,¹⁸ John A. Schutz stated that William Ewing received his religious calling in New Jersey, a statement made earlier by Isaac Backus.¹⁹ And in his 1790 *Letter to Brother and Sister*, William's nephew James Ewing relates that in 1780:

When in New York I heard of a William Ewing who had preached there but as I could not describe his person, having never seen him, the matter rested here till I came to this place where the people told me more about him. As opportunity soon after offering I sent a letter to him at a venture informing him of what family I was and my grounds for supposing him as my Uncle to which I received no answer till about a year when he came all the way with a design to see me and spend a few days with me and indeed they were agreeable ones to me.

So apparently somebody in New York and somebody in Hopewell, New Jersey, knew enough about William Ewing to talk with James about William sometime during the 1780s. And apparently somebody knew enough to provide James with William's address. Other items in the *Letter to Brother and Sister* indicate that James arrived at Hopewell sometime between 1782 and 1784. According to Margaret Ewing Fife,²⁰ the earliest records of any Ewings in Hopewell are in 1722 and there are no Ewing records in Hunterdon county from 1735 to 1785. Yet James Ewing journeyed from New York to Hopewell for some reason. Could he have heard stories of that earlier Ewing settlement there? And could he and William have had some distant familial connection to someone in that older settlement?

Exploring William's possible whereabouts in New York, Fife notes that a William Ewing was a property owner in Schenectady in 1765 and also refers to records of "William Ewing in Capt John Duncan's Company, 2nd Battalion of Militia for the county of Albany, Schenectady 5/11/1767."²¹ However the following item from the *New York Mercury*, December 21, 1767, suggests that this William was deceased before the end of 1767 and hence could not be the Soldier/Preacher:

Notice to creditors of William Ewing to show cause why an assignment of the Estate of the said William Ewing should not be made to John Duncan and William Hanna of the Town of Schenectady. Dated at Albany, the 7th December, 1767.²²

Could William have lived in Philadelphia? In another part of his *Letter to Brother and Sister*, James says that some time after William received his commissions (May 1, 1759) he was in Philadelphia upon some army business:

¹⁸ Schutz, John A. *Legislators of the Massachusetts General Court, 1691-1780: A Biographical Dictionary*, Northeastern University Press, 1997. This book has been made available online by the Google Books Project. Go to books.google.com and search for 'Schutz Legislators'.

¹⁹ Backus, Isaac. *History of New England with particular Reference to the Denomination of Christians Called Baptists. (Second Edition with notes by David Weston)*, Backus Historical Society, Newton, Massachusetts, 1871. This book has been made available online by the Google Books Project. Go to books.google.com and search for 'Backus History New England'. [Short Citation: *Backus - History of New England*]

²⁰ Fife, Margaret Ewing (ed. James R. McMichael). *Ewing in Early America*, Family History Publishers, Bountiful, Utah, 84101, pp. 31-38. Available from www.HigginsonBooks.com and online at www.EwingFamilyAssociation.org. [Short Citation: *Fife - Ewing in America*]

²¹ *Ibid*, p. 46.

²² Available from America's Historical Newspapers (www.NewsBank.com/readex/?content=96). Online access to America's Historical Newspapers requires a fee. Access may often be made at public libraries. [Short Citation: *Historical Newspapers*]

... when the people upon the frontiers sent there 2 or 3 mangled bodies of men and women whom the Indians had scalped, tomahawked and killed in order to arouse the spirits of the Philadelphians to assist them. Next morning the High Sheriff of the county sent a message to our Uncle expressing a desire to see him. He attended and the Sheriff begged of him to go to the statehouse where the dead bodies were and deliver to the multitudes who were there viewing them a discourse suited to the [occasion]. Our Uncle used all his endeavors to plead his excuse but he would take none. He went to the place and after a psalm and a prayer, spoke from Amos 2d and 6th to such acceptance that committees from various churches and congregations waited upon him to request him to preach for them which he did.

But of course, this only indicates that William was in Philadelphia for some undetermined time and does not indicate that he actually lived there.

Were any more children born to William and Eleanor Ewing from 1760 to 1765? Despite the absence of birth records, circumstantial evidence points to Joshua Ewing as a 'probable' son born about 1760/62 and to William Ewing as a 'possible' son born about 1763.²³

Absalom Gardner²⁴ says that Joshua Ewing was an inhabitant of Wales (formerly South Brimfield), Massachusetts, in 1779 when he married Lovinia Durkee.²⁵ His birth year is estimated to be 1760/62 since his Revolutionary War record states that he was a drummer after enlisting in Capt. Daniel Winchester's Company, Colonel Ruggles Woodbridge's Regiment, on August 17, 1777. Such drummers were usually less than eighteen years old. Gardner also notes that William Ewing served as pastor of the Wales church from 1770 to 1772. Joshua's record also documents more than seven months service (from June 23, 1778 to Jan 31, 1779) at North River, New York.²⁶ The North River flows through Halifax, Vermont, where William Ewing lived on June 9, 1778, according to his land-dispute petition to the Governor, the Honorable Council and the House of Representatives of Vermont. In this petition, William Ewing identifies himself as a resident of Halifax and cites a purchase of land at Halifax in November 1774. Further circumstantial evidence pointing to Joshua as a son of William and Eleanor (Sullivan) Ewing emerges from naming patterns. Joshua and Lovinia's second son was named John Sullivan Ewing. Their eldest daughter, Lovinia, married Jacob Nichols. They named their eldest son William Sullivan Nichols.

²³ For a discussion of classifications of William's children as 'probable', 'possible', etc. see Lehmann, Louis. William Ewing, Soldier/Preacher – And His *Certain, Almost Certain, Probable and Possible Children*, *Ewing Family J.*, Vol. 15, No. 4 (November 2009), pp. 41-55.

²⁴ Gardner, Absalom. *Family History of Wales*, Roll 31, Corbin Manuscript Collection. The Corbin Manuscript Collection may be found online at:

www.proquest.com/assets/downloads/catalogs/records/CorbinManuscripts.pdf.

The Collection, its contents and its availability are discussed in an article posted by the New England Historic Genealogy Society at www.NewEnglandAncestors.org/articles_gbr11.asp. [Short Citation: Gardner - Wales]

²⁵ Knox, Grace Louise and Barbara B. Ferris. *Connecticut Divorces: Superior Court Records for the Counties of New London, Tolland, and Windham (1719-1910)*. Heritage Books, Inc., 1987. This source is not available online. Amazon.com cites it at www.amazon.com/Connecticut-Divorces-Superior-Counties-1719-1910/dp/1556130872, but indicates that its availability is limited. [Short Citation: Knox - Connecticut Divorces]

²⁶ The North River runs through Halifax, Massachusetts. At the time of the Revolution, Halifax was considered a part of Cumberland County, New York, and under its jurisdiction.

The possibility that William Ewing may have had a son named William, born about 1763/64, who served in the Revolutionary War is suggested by the following Revolutionary War extract:

Ewing, William, Shutesbury. Descriptive list of 9 months men raised in Hampshire Co., agreeable to resolve of June 9, 1779, as returned by Noah Goodman, Superintendent for said county; Capt. Dickenson's co., Col. Porter's regt.; age, 16 yrs.; stature, 5 ft.; hair, black; engaged for town of Amherst; also, Private, Capt. Seth Pierce's co., Col. Seth Murray's regt.; descriptive list dated Warwick, Aug. 4, 1780, of men detached from 6th Hampshire Co. regt. to serve for the term of 3 months from the time of their arrival at Claverack, agreeable to order of Court of June 22, 1780, and mustered by Lieut. Col. Samuel Williams and Maj. Whitmore; age, 16 yrs.; stature, 5 ft. 2 in.; complexion, dark; residence, Shutesbury; mustered July 18 [1780]; also, Private, Capt. Seth Pierce's co., Col. Seth Murray's (Hampshire Co.) regt.; enlisted July 15, 1780; discharged Oct. 10, 1780; service, 3 mos. 6 days, travel included; company raised to reinforce Continental Army for 3 months; roll dated Leverett; also, descriptive list of men raised in Hampshire Co. to serve in the Continental Army, as returned by Noah Goodman, Superintendent for said county; age, 17 yrs.; stature, 5 ft. 7 in.; complexion, light; hair, light; occupation, farmer; engaged June 29, 1781; engaged for town of Hadley; term, 6 months; also, Private, Col. Benjamin Tupper's (10th) regt.; service from June 29, 1781, 6 mos. 2 days.

Note that this sixteen-year old William Ewing is "of Shutesbury" in 1779, one of the years in which Soldier/Preacher Rev. William Ewing is recorded as having preached at Shutesbury.²⁷ His residence is again listed as Shutesbury in 1780. If this sixteen-year old is the Soldier/Preacher's son, he would have been born about 1763/64, but the birth location is unknown.

William Ewing in Massachusetts – 1765-1772

Wales (originally South Brimfield) and Sturbridge information about William Ewing's whereabouts between 1765 and 1770 is almost as sparse as that between 1760 and 1765. The earliest mention of William Ewing in Massachusetts is a vague comment that he preached occasionally at Wales between 1765 and 1771. However, he appears to have first preached on a more regular basis at Sturbridge where he was ordained on September 27, 1768, as an itinerant minister, preaching to a church formed by dissidents breaking away that year from the Sturbridge Baptist Church because of a conflict regarding communion. The dissidents believed that the laying on of hands was necessary for a person to receive communion. The established church did not object to this practice, but they opposed making it a requirement. It is in Sturbridge that we find the only primary evidence for the birth of a child. The record for the birth of John Ewing at Sturbridge on April 5, 1769,²⁸ specifies that his parents are William and Eleanor Ewing, thus also providing the only primary evidence identifying the given name of William's wife.

²⁷ *Backus - History of New England*

²⁸ *Vital records [Sturbridge, Massachusetts], 1723-1797* (FHL Film 863529). These microfilm records may be found at Family History Centers established by the Church of Jesus Christ of Latter-day Saints (LDS Church). To locate a center near you go to: www.FamilySearch.org/Eng/library/FHC/frameset_FHC.asp. The records are also available for free download from Internet Archive at www.archive.org/details/vitalrecords00sturbr. [Short Citation: *Sturbridge Records*]

Absalom Gardner²⁹ relates that Rev. William Ewing came to Wales from Sturbridge in 1770 and stayed two years. However, a list of pastors in the *Wales Baptist Church Records*³⁰ says that "Elder Ewin" officiated from 1771 to 1773. Those records also relate that the church met at William Ewing's house on April 7, 1772, and chose him as the moderator to receive a complaint by Elnathan Munger charging fellow member, Humphrey Needham, with cheating him out of a sum of money. Under William Ewing's influence as moderator, Needham was acquitted but the irony of the situation is the fact that Munger himself had previously been severely punished for passing counterfeit money as reported by the *Boston Evening-Post*, October 12, 1767.³¹

At the superior Court of Assize and General Goal Delivery, lately held at Springfield, one Elnathan Munger, of South Brimfield, was found guilty of passing counterfeit Dollars, and sentenced to be set in the Pillory of one Hour, to have one Ear cut off, and to pay Costs.

Despite the absence of a birth record, it appears that Hannah Ewing, a 'probable' daughter of William and Eleanor Ewing, was born about 1771, presumably at Wales (South Brimfield). An inscription from the Sheddsville Cemetery, West Windsor, Vermont, reads "Hannah wife Levi Bishop d 1814 age 43." ³² Hannah Ewing, the 'probable' daughter of William, married, first, Enoch Train and, second, Levi Bishop at Weston, Massachusetts, before moving to Windsor, Vermont.

William Ewing's First Residence in Vermont – 1773-1778

Constance Lancaster is the author of some extremely important portions of *Born in Controversy: History of Halifax, Vermont*³³ which includes a great deal of significant information about the life of William Ewing. In this book, she calls attention to her discovery of a very rare November 11, 1773, *Petition of the People of Halifax* urging the building of a meeting house and the settlement of a minister. "Rev. William Ewing" is among the names of town and church officers appearing on the petition. Citing "a handwritten history of the Halifax Baptist Church archived at University of Vermont," Ms. Lancaster refers to material quoting Benjamin Wilcox as stating that "Rev. Ewing was probably the first minister of any denomination that preached in this town." She notes that Benjamin Wilcox also reportedly described how "Elder Ewins" held some meetings in the frame of the meeting house which was never completed.

²⁹ Gardner - Wales

³⁰ *Corbin Manuscript Collection*, Roll 31, Hampden County. The Corbin Manuscript Collection may be found online at www.proquest.com/assets/downloads/catalogs/records/CorbinManuscripts.pdf. The collection, its contents and its availability are discussed in an article posted by the New England Historic Genealogy Society at www.NewEnglandAncestors.org/articles_gbr11.asp. [Short Citation: *Corbin Manuscript*]

³¹ Online access to material from this newspaper is available via the Library of Congress' Newspaper and Current Periodical Reading Room, www.loc.gov/rr/news/18th/137.html.

³² *1973-74 Data Taken from Sheddsville Cemetery, West Windsor, VT* by Mildred M. Xitredge and Beatrice Dana in *Branches & Twigs Newsletter of the Genealogical Society of Vermont*, Vol. 3, No. 1 (Winter 1973-74). (www.genealogyvermont.org/VTContent/BTv3n1.pdf)

³³ *Born in Controversy: History of Halifax, Vermont*, Researched, written, and compiled by the History Committee for the Halifax Historical Society, Inc., 2008. This publication is not available online. Contact the author at the Society to obtain a copy. But note that the first printing is sold out and availability awaits a second printing. In the interim, it may be available from some libraries via interlibrary loan. For example, the Brooks Memorial Library at Brattleboro, Vermont, might have a circulating copy available for interlibrary loan. [Short Citation: *Born in Controversy*]

Although William Ewing was clearly in Halifax prior to November 11, 1773, the people of Halifax never chose him to be their first appointed minister but chose instead Rev. David Goodall, a Congregational minister, as described in *Vermont Historical Gazetteer*:

In the original grant of the town, a lot of 360 acres was appropriated for the first settled orthodox minister in the town. This fell to Mr. Goodall. The claim was disputed by Elder Eweings, a Baptist minister, who had resided in the town a few years previous to Mr. Goodall's settlement. The matter was adjusted by Mr. Goodall's quit-claiming to Elder Eweings 100 acres. This arrangement was entered into previous to Mr. Goodall's settlement.³⁴

William Ewing was in Vermont on June 9, 1778, when he petitioned Vermont authorities regarding a land dispute, citing his November 1774 purchase of land in Vermont:

To his Excellency, the Governor, the Honorable Council, and House of Representatives of the State of Vermont. The petition of William Ewing of the Town of Halifax and County of Cumberland clerk, most humbly sheweth. Whereas your petitioner did in November 1774 purchase of Michael Wentworth the land belonging to the late Governor Benning Wentworth in Halifax consisting of the Lots 36 and 44 his reserve and the Lot Number 10 which is son, John Wentworth Esq; who died without heirs in his youth. The agreement was as follows: that after six months [illegible] pay the money and receive a deed. Whereupon [illegible] be a man of honor, I took the land into my possession and made a settlement upon it. But when I went to pay the money and receive a deed I found the gentleman had fled his country and was gone to England and next fall I was informed by Luke Knowlton Esq that in the intrim the land was sold to one John Taylor of North Bairogh in the Bay government and that he, the said Luke Knowlton was his partner and had a deed of the one half of said lands. But afterwards Taylor was confined for being an Enemy to his Country and all his estate seized for the use of the state. Knolton then gave a deed of the land to Joseph Baker Esq of Westborough to have [illegible] publick use which deed [illegible] but I never saw any original nor do I know that [illegible] any. However I have still the lands in my possession and pray that your Excellency of Honour in your [illegible] will give such directions as may be for the public good and my safty - And your petitioner as in duty bound shall always pray. ... William Ewing, Halifax June the 9th, 1778.³⁵

The Luke Knowlton referred to by William Ewing in his petition was a respected judge and politician in Vermont despite the fact that George Washington had once issued the following order for his arrest upon suspicion of treason:

³⁴ *Vermont Historical Gazetteer*, The Towns of Windham County, Collated by Abby Maria Hemenway, Publ. by Mrs. Carrie E. H. Page, Brandon, VT. 1891, Written by Rev. H. Eastman, Vol. V, pp. 408 - 422. Some volumes of the *Vermont Historical Gazetteer* have been posted online. Copies of all volumes are available in the library at the Vermont Historical Society, Barre, Vermont (VermontHistory.org).

³⁵ *Index to Manuscript Vermont State Papers (MsVtSP)*, Vol. 21, p. 8. Better known as the *Nye Index*, MsVtSP was originally created by Mary Greene Nye, the Editor of State Papers from 1927 until 1950 as a personal-name card file. The card file is open to the public and located in the Reference Room at the Vermont State Archives and Records Administration Office in Montpelier, Vermont. The index may be searched online at:

vermont-archives.org/research/database/nye.asp.

[Short Citation: *MsVtSp*]

Authorization and Instructions to William Shattuck - Head Quarters, March 11, 1783. Whereas Congress by their Resolutions, have especially authorized and requested me, to take such measures as I shall think proper to apprehend and secure Luke Knowlton and Samuel Welles, two persons supposed to be within the Territory called Vermont, and who are charged with high Crimes and misdemeanours against the United States of America. ... You are therefore hereby authorized and impowered, to use your diligent Endeavours, in such way as shall be thought proper to secure and apprehend the said Knowlton and Welles, [or either of them] and him safely keep, that they may be conveyed to Congress.³⁶

On March 22, 1778, William Ewing sold one hundred acres of land in Halifax to Joseph Tucker for three hundred pounds.³⁷ Constance Lancaster has noted that this Joseph Tucker "hosted Halifax town meetings at his tavern and favored the Congregational denomination," suggesting that Tucker may also have favored David Goodall over William Ewing to be Halifax's first appointed minister.³⁸

William Ewing in Shutesbury, Massachusetts – 1779-1784

On January 20, 1779, William Ewing identified himself as a resident of Shutesbury selling one hundred acres of Halifax land (part of Lot No. 37) for 300 pounds to David Dickinson of Deerfield., Massachusetts. William signed the transaction in Hampshire County in the presence of Eliphalet Dickinson and Consider Dickinson.

During at least part of his residence in Shutesbury, William apparently preached for some time to a Baptist church which was a branch of a church in nearby New Salem. This tiny church was known as the Anti-Pedo-Baptist Church and had about five members. But most of William's activities were in Shutesbury where the church for many years had been Congregational. William apparently was able to preach there as he arrived at the tail end of a bitter dispute between Shutesbury and its former Congregational minister, Abram Hill. Rev. Hill had preached there from 1742 until 1775 when the town discovered that he was an ardent Tory and asked him to resign which he refused to do. Trying to prevent Hill from preaching and/or leaving town, the town shut up the meeting house and confined him for a time in the public pound where he was "forced to live on herrings thrown to him over the fence." In 1778, an ecclesiastical council of pastors from neighboring churches declared that Hill's relations with the church of Shutesbury should be forfeited. He then:

... removed to Brookfield, and carried away the church records and Bible, which, although importuned to do so, he refused to return, and for this reason the early church records are unobtainable. For three years previous to his removal the town had withheld his salary, and for this he brought suit in 1778 and gained it.

³⁶ *The Writings of George Washington from the Original Manuscript Sources 1745 - 1799. Prepared under the direction of the United States George Washington Bicentennial Commission and published by authority of Congress, John C. Fitzpatrick, Editor, Volume 26, January 1, 1783 - June 10, 1783, United States Government Printing Office. www.libertyparkusafd.org/lp/Washington/electronic%20books/Volume%2026.htm.*

³⁷ *LDS Microfilm: Deeds - Halifax, VT, Book 1, page 51 (FHL Film 28361) and Deeds, Town & Vital Records (FHL 28362)*

³⁸ *Born in Controversy*, pg 280.

Isaac Backus was appalled at the fact that the courts forced Shutesbury to pay Hill his back salary. Backus said that this "caused ministerial tyranny to appear so odious" that no minister of that order (Congregational) was received in that town for a long time.³⁹

After being rejected in Halifax in favor of a Congregational minister, William Ewing was now accepted by Shutesbury which had just rejected their Congregational minister. In this ironic context he quickly became a highly respected citizen of the predominantly Congregational town of Shutesbury. On August 6, 1779, Shutesbury chose him to be their delegate at the Massachusetts Constitutional Convention in Cambridge, instructing him as follows:

You will at the utmost of your power, see -

That the rights and libertys to which we are entitled as a free & independent people are fully Declared and sett fourth in the plainest and strongest terms.

That those rights & privileges be strongly guarded in the Constitution to be formed in the most explicit manner.

That there always be a full & free election & Representation of the people of this state and that the representatives shall receive their pay from the public Treasury

That the Tryal by Jury and every mans having a right to liberty to answer for himself and of being judged by his peers of the vicinity to which he belongs shall be ever established & secured

That the Governour, Lewt. Governour and principle officers of this state be annually chosen by the suffrage of the people and that their [illegible] be rather places of Trust than profit.

That the granting of money shall be only & forever by the legal representation of the people in General Court assembled.

That all officers Civil & Military shall be annually Chose ... that belong to a county by the county and the officers of every town by the inhabitants and them of the militia, Captains and Subalterns by the men of their respective Companies [illegible] [illegible] [illegible] officers by the officers of the Regiment who are the [illegible] [illegible] [illegible] when properly recommenced and general officers only [illegible] [illegible] [illegible] by the Governour & Council and that no man shall be [illegible]" [The rest of this page and the top of next page are illegible.]

"That the Town Clerks shall be authorized to record Deeds in their town books and qualify town officers and others where there is [illegible] [illegible]

That there shall be Certain persons Chosen by the people every [illegible] [illegible] whose business it shall be to see that the laws are faithfully observed and that the Constitution is Strictly adhered to and that the public money is properly applied.

That all writs or Warrants or papers of authority that shall be [illegible] [illegible] by any Court of record or otherways Shall be in the name and by the authority of the people

³⁹ Backus - *History of New England*, pp. 467-471.

That all public officers such as Sherrifs and Constables Shall be [illegible] only reasonable fees and that there shall be no attourneys allowed but one to a county.

Commenting about the above articles, Holland⁴⁰ noted that they were:

... drawn up with great care, and exhibiting a remarkable knowledge of popular rights and the genius of a democratic government. [The town records] prove that Shutesbury, according to its ability, was one of the most patriotic of the towns in this section of the State.

Despite these laudable instructions, the only record of what William Ewing did at the 1779 Massachusetts Constitutional Convention is that he "earnestly opposed the continuance of the Congregational establishment," perhaps reflecting Shutesbury's disenchantment with their previous Congregational minister as well as a wider concern among Massachusetts Baptists about the political power of the Congregationalists.

The following minutes from a Shutesbury town meeting on October 12, 1780, suggests that William Ewing attended more than one convention as a delegate from Shutesbury:

Voted to Raise twenty-four Pounds, five shillings, the debt for the payment of the Rev Mr. William Ewing for his attendance at the Conventions held at Cambridge & Boston.

On December 4, 1780, the town:

... [v]oted that the assessors by Directed to assess the 24 pounds granted to a William Ewing at a former meeting at the Rate of Eight-five [illegible] [illegible]

On November 14, 1780, William Ewing "of Shutesbury" sold another 100 acres of Halifax land (Lot 36) to David Dickinson of Deerfield for 75 pounds. He signed this transaction in Hampshire county in the presence of Consider Dickinson and Prudence Dickinson. But, despite this land sale and his rejection by Halifax in 1778, he apparently wanted to return to Vermont because six months later he was one of the seventy-five "inhabitants of the Commonwealth of Massachusetts" who gathered at Greenwich to sign a petition on May 2, 1781:

... [t]o His Excellency the Governor and the Hon Council and House of Representatives of the State of Vermont [requesting] A Charter of a Township of Lands in Some Convenient Place for Settlement within the above State of Vermont.⁴¹

On January 10, 1782, the Greenwich group chose William to be their agent and directed him to present the petition before the last day of January.

William's desire to join the Greenwich group in relocating to Vermont was perhaps influenced by his son James who had married Naomi Cooley on October 3, 1775, in Greenwich where at least two of their children were born: Benjamin in May 1776 and Polly on March 19, 1778. Sometime after that date they removed to Pittsford, Vermont, where their next son, James, was born in May 1780. William's daughter,

⁴⁰ Holland, Josiah Gilbert. *History of Western Massachusetts. The Counties of Hampden, Hampshire, Franklin, and Berkshire*, Samuel Bowles and Company, 1855. This book has been made available online by the Google Books Project. Go to books.google.com and search for 'Holland History Massachusetts'. [Short Citation: *Holland - History of Western Massachusetts*]

⁴¹ *MsVtSp*, Vol. 21, p. 256.

Elinor: had married Stephen Wilcox about 1778; had two children, William and Joshua; and was settled with her family in Halifax, Vermont. William's son, Joshua, had married Lovinia Durkee at Brimfield about 1780⁴² but then soon removed to Somers, Connecticut.

The Greenwich petition apparently came to nothing as William Ewing was still in Shutesbury as late as March 22, 1784, when the town "voted to adjourn the meeting for one hour and then to meet at the House of Mr. William Ewing, near to the meeting." There is no record of what was discussed at William's house, but a week later:

March 29, 1784 - At a legal meeting of inhabitants at Meeting house - Voted to give up to Mr Wm Ewing the receipts that he gave to Capt Seth Pierce to the amount of seventy-eight pounds paper currency in the year 1779.

I have found no record of that earlier transaction, nor do I have any information as to why this matter was important to William Ewing.

Apparently the wounds of Shutesbury's past conflicts with Abram Hill were healing because at that same March 29th meeting it was voted that Capt. Seth Pierce be employed for and in behalf of the town to make a balance with "Mr. Abr Will" respecting the late lawsuits. And on June 22, 1784, the town voted to once again have a Congregational minister. Once again, it was time for William Ewing to move on.

William Ewing in Rowley, Massachusetts – 1785-1789

Very little information has emerged about William Ewing in Rowley. In 1781, a group of dissidents withdrew from the second church of Rowley, eventually agreeing to become a branch of the Baptist church at Haverhill, whose meeting house was rebuilt in Rowley where the branch, in 1785, became a distinct Baptist church with thirty-six members. On May 21, 1785, Elder William Ewing agreed to be their pastor having been dismissed from his church at Shutesbury. He was received in Rowley on May 28, 1785. Some difficulty arose between him and another member of the church, leading to his dismissal in March, 1789.⁴³

William Ewing in Weston, Massachusetts – 1789-1793

Several months after his dismissal from the Rowley church, William Ewing was part of an ecclesiastical council which met in Weston on July 14, 1789, for the purpose of recognizing a new Baptist church. This new Baptist church was composed of sixteen members from the Baptist Church in Medfield. The group included Oliver Hastings, who would emerge as the leader of the church, and Samuel Train, whose brother Enoch would later marry William Ewing's daughter Hannah. Oliver Hastings was selected to be Deacon and William was chosen to be the church's Clerk although he never actually became a member of this church.

⁴² *Knox - Connecticut Divorces*

⁴³ Information about William Ewing in Rowley comes from Gage, Thomas. *The History of Rowley: Anciently Including Bradford, Boxford, and Georgetown, from the Year 1639 to the Present Time*, Cambridge University, 1840, pp. 39, 103. This book has been made available online by the Google Books Project. Go to books.google.com and search for 'Gage Rowley'.

William must have been excited a few months later when George Washington visited Weston during a journey through New England.⁴⁴ Washington traveled in his own carriage, drawn by four horses, and was accompanied by aides, secretaries, and six servants on horseback. He stayed overnight in Weston on October 23, 1789. The next day he was welcomed by the people of Weston. Leading citizens were presented to him including officers who had served with him in the Continental army. William probably did not meet Washington on this occasion, but he may very well have been among those welcoming him. And he may have entertained family and friends with tales about how he and Washington were both with Braddock at the disastrous events at Fort Duquesne in 1755.

But William's involvement with the Weston church was destined to be problematic. The first hint of difficulty appeared on March 11, 1791, when the church "voted to take the records of the church into [the] hands of the church." And two years later serious troubles between William Ewing and Deacon Oliver Hastings surfaced as shown by these excerpts from the church records:

February 15, 1793 Inquired into the difficulty existing between Elder Ewing and br. Oliver [Hastings]. From the testimony of br. Train and the acknowledgement of [Elder Ewing] had charged br. Hastings with lying. The one affirms and the other denies the justice of the charge. Voted to suspend br. Hastings from church privileges until the matter can be investigated. ...

February 21, 1793 Chose br Samuel Train clerk for the present meeting. Then Elder Ewing entered a protest against the proceedings of the church to the investigation of this difficulty on account of his not being a member of the church in Weston and on account of the weakness, the small number in the church. But he produced no evidence though requested, in proof of the charge he brought against br. Hastings. The church took into consideration the protest of Elder Ewing and voted [not to regard it]. Voted to restore br Hastings to the fellowship and privileges of the church. Voted that the clerk transcribe the above proceedings relative to the difficulty between Elder Ewing and Dean Hastings and forward them to the Baptist Church in New Rowley of which it is supposed Elder Ewing is a member.

The wording of the February 21, 1793, record suggests that William Ewing may very well have discontinued his association with the Weston church following its rejection of his complaints against Oliver Hastings. In that context it is not surprising that he would want to leave the area.

But William was probably not interested in joining his son Joshua in Connecticut, especially if he was aware of how Joshua had disgraced the family name. Joshua's wife Lovinia had divorced him at Somers on February 28, 1792, on the grounds that Joshua had committed fornication and adultery and had inflicted "violent cruelty" when Lovinia was pregnant with her sixth child.⁴⁵

So William and Eleanor decided to return to Vermont, presumably to be closer to his other children. His son, Dr. Alexander Ewing, who reportedly had received his medical education in Massachusetts, had moved in 1792 to Pittsford where his brother James was raising a large family with his wife Naomi. And over in Halifax, William's daughter, Elinor and her husband Stephen Wilcox were doing the same.

⁴⁴ Lamson, Daniel S. *History of the Town of Weston, Massachusetts, 1630-1890*, Press of Geo. H. Ellis Co., Boston, 1913, pp. 113-117. Available for free download from Internet Archive at: www.archive.org/details/historyoftownofw00lams.

⁴⁵ Knox - Connecticut Divorces

It is not clear just when William and Eleanor moved, yet again, to Vermont. Perhaps they stayed in the Weston area for a time while their daughter, Hannah, married Enoch Train on May 7, 1791, and had four children between 1793 and 1800. Two of these died young: Harriet (1793-97) and Enoch (1795-96). William and Eleanor may have remained for the births of Hannah's next two children: Elmira in 1798 and Enoch in 1800. In any event, the citation "Rev. William Ewing, Weston" is included in the List of Letters Remaining in the September 12, 1794, edition of the *Massachusetts Mercury*.⁴⁶

Final years in Vermont – 1800-1811

Sometime between February 21, 1793, and 1800, William Ewing moved once again to Vermont. But he did not settle with any of his children in either Pittsford or Halifax. Apparently responding to an opportunity, he became the pastor for the Baptist church in Windsor where he served from 1800 to 1803.⁴⁷ He evidently planned to stay as he purchased 44¾ acres of land on September 29, 1801.⁴⁸ It is not clear just where he preached at the beginning of his ministry at Windsor because:

... [a]bout 1802 a meeting house was built but never finished inside, about four miles west of Windsor East Parish, about the same time a church was constituted in West Parish.

For William, the unfinished meeting house must have brought back distressing memories of his rejection at Halifax almost thirty years earlier.

The year 1803 was an exceptionally painful one for William. Sometime during that year his pastorate at the Windsor Baptist church ended and on June 14th his wife, Eleanor, died.⁴⁹

Windsor, Vermont: DIED - In this town, Mrs. Ewen, consort of Elder Ewen.

And his pain would have been compounded when he learned what had happened to his daughter Hannah back in Weston. The Weston church records states that on "August 29, 1803 Voted that the wife of Enoch Train shall be cut off from all the privileges of church on account of misconduct."⁵⁰ Whatever the nature of this misconduct, it must have been embarrassing for the church as well as for William and Hannah, since Enoch's brother, Samuel, was a charter member of the church.

Life was probably better the following year when William married a widow, Eunice Lamphere, at Windsor on July 1, 1804.⁵¹

⁴⁶ *Historical Newspapers*

⁴⁷ Crocker, Henry. *History of the Baptists in Vermont*, P. H. Gobie Press, Bellows Falls, Vermont, 1913, p. 244. Online access to this book is provided by the Google Books Project; go to books.google.com and search for 'Baptists Crocker'. Also available for free download from Internet Archive at: www.archive.org/details/historyofbaptistsv00croc.

⁴⁸ *Windsor Land Records*, Vol. 7, p 161. Windsor, Vermont, land records may be searched at www.epodunk.com/cgi-bin/record-search-court-land.php?locIndex=22872. [Short Citation: *Windsor Land Records*]

⁴⁹ *Spooner's Vermont Journal*, June 14, 1803, Vol. XX, Issue 1038, p. 3. Available on microfilm (#3959) at Emory Libraries. (www.emory.edu/home/academics/libraries)

⁵⁰ The entry in Weston church records about Hannah (Ewing) Train's misconduct is noted in *Train and Ewing Families; Weston, Massachusetts: 1705-1814*, Prepared by Madeline W. Mullin, Local History Librarian, Weston Public Library, Weston, Massachusetts (www.westonlibrary.org), citing *The Weston Baptists and Their Church, 1789-1939*, a typescript, as well as in a copy of the August 29, 1803, entry supplied by the Weston Baptist Church.

⁵¹ *Some Early Marriage Records of Windsor, Vermont* in *Branches & Twigs Newsletter of the Genealogical Society of Vermont*, Vol. 24, p. 49.

Husband - [Ewing], William E. Elder. Wife - Lamphere, Eunice Widow. 1 July 1804 Both of Windsor, by William Hunter Justice.

And 1805 seems to have been uneventful, although William may well have been distressed by news of the death of Hannah's husband, Enoch Train, back in Weston. But 1806 was William's very worst year in Windsor as Eunice was accused of being an accessory to her son's murder of his wife. Both were jailed, as reported in this item from the November 17, 1806, edition of *The Weekly Wanderer*.⁵²

Vermont Windsor, Nov. 11. For the week past the authority of this town have been employed in a very singular and melancholy business; we shall not pretend to relate the circumstances exact, but believe the following to be in substance, nearly correct. ... On Monday the 3rd inst. Mrs. Lamphere, wife of George L. was interred in the West Parish of this town; [she died on Sunday and] she had been under the care of a Physician several days, and a part of the time was supposed delirious. Her complaints were so singular, that she was suspected to have died by poison or violence; her body, by the permission of her relations, was on Tuesday taken from the grave and examined by nine Doctors, who gave it as their opinion, ... "that she came to her death through the means of injuries received on the side and across the loins." ... The authority then summoned jury of inquest, which brought in ... "that she came to her death by blows received on her left side and across her back, and that those blows were probably given by George Lamphere, and that his mother was accessory thereto." ... Upon which they were to be committed to Woodstock Jail, and receive their trial at the next sitting of the Supreme Court.

An item in the September 7, 1807, edition of the *Green Mountain Palladium* named George Lamphere's mother as "Mrs Ewen" and announced that both had been found not guilty after a four-day trial which began on August 26, 1807. The newspaper accounts do not specify the exact date when Eunice and her son were jailed, but it appears that it would have been sometime in November 1806. Presumably Eunice Ewing and her son, George Lamphere, were then incarcerated until their release at the end of August 1807.⁵³

Did William Ewing consider moving elsewhere during the humiliation of his wife's nine-month imprisonment? On March 17, 1807, not knowing whether Eunice would be convicted or acquitted, he sold all the land at Windsor that he had purchased in 1801 to his grandson, John Sullivan Ewing, one of Joshua Ewing's sons.⁵⁴ What he did next is not known, but it is possible that he may have learned that his daughter Hannah was once again in trouble back in Weston. Town records of Weston show that Hannah re-married on June 7, 1807, in Weston to Capt Levi Bishop:

Marriage: Capt. Levi Bishop of Windsor, Vermont & [the widow] Hannah Train of Weston married June 7 1807.⁵⁵

⁵² *The Weekly Wanderer*, Vol VII, Issue 1, page 3, Randolph, Vermont. (*TheWeeklyWanderer.com*)

⁵³ *Historical Newspapers*. News items about the accusations, jailing and acquittal regarding Eunice Lamphere and her son, George, appeared in: the November 17, 1806, edition of the *Weekly Wanderer*, Randolph, Vermont, Vol. VII, Issue 1, p. 3; the December 9, 1806, edition of the *Norfolk Repository*, Vol. 11, Issue 5, p. 39; and the September 7, 1807, edition of the *Green Mountain Palladium*, Chester, Vermont, Vol. I, Issue 12, p. 3.

⁵⁴ *Windsor Land Records*, Vol. 9, p 186.

⁵⁵ Pierce, Mary Frances. *Town of Weston. Births, deaths and marriages, 1707-1850. 1703-Gravestones-1900*, McIndoe Bros., Boston, 1901. This book has been made available online by the Google Books Project. Go to

However, this may not have been a joyous occasion as Hannah was five months pregnant at the time. The newlyweds quickly removed to Windsor where Charles Bishop was born on November 1, 1807.

Hannah's marriage to Levi Bishop raises a host of questions which may never be answered. The only record of Levi's presence in Weston at any time is the marriage record which specifies that he was then "of Windsor." Levi had been widowed since the death of his wife, Elizabeth (Grandy) Bishop in 1799. In the 1800 census, his household includes two males under ten, one male ten-to-sixteen, one male sixteen-to-twenty-five, one male twenty-six-to-forty-five,⁵⁶ two males forty-five-plus, two females under ten, and one female ten-to-sixteen. The four children under ten may have been cared for by an older sister, probably the female ten-to-sixteen. But by 1807 that older female may have been out of the household, and one or more of the four children may still have been young enough to need such care, putting Levi Bishop in the market for another wife.

William Ewing is reported to have been pastor of the Baptist church in Windsor from 1800 to 1803 but is not listed in Windsor on the 1800 census. Could he have been one of the two forty-five-plus males in Levi Bishop's household? Neither of them could have been Levi's father, Jeremiah, who had moved to Scipio, New York, where he died in 1799. Nor could either be Robert Grandy, Elizabeth's father, as he is listed as head of a Windsor household in 1800. Could William have known Levi well enough to steer him to Weston, matchmaking for his widowed daughter, Hannah? If so, just when did he do this? Charles Bishop was born November 1, 1807, in Windsor, five months after his mother married Levi in Weston. Assuming that Levi is indeed the father of Charles, he and Hannah must have been together, presumably in Weston, about February 1807.

Whatever the relationship between Levi Bishop and William Ewing, Levi probably took his pregnant wife back to Windsor as soon as possible after the wedding. If William was not in Levi's household, he may have been living nearby in late August 1807 when his wife Eunice was acquitted as reported in the September 7th edition of the *Green Mountain Palladium*:

On the 26th ult. before the Supreme Court of Woodstock, came on the trial of Mrs. Ewen and George Lanphear, of Windsor, on an indictment for Murder committed on the body of Mrs. Lanphear [wife of the latter] and after an impartial trial, which continued four days, the charge was give to the Jury by his Honor Judge Tyler. After a consultation of three hours, the Jury returned a verdict NOT GUILTY.

No further information about William Ewing or his wife Eunice appears until William's death at Windsor on August 1, 1811. At that time, *The Washingtonian* reported these details:

Obituary. DIED - In this town Elder William Ewing (a native of Scotland) aged 86, who had officiated in this Country, in the gospel ministry upwards of 50 years. He was a worthy and respectable man and has left a numerous and respectable family, settled in different parts of New-England.⁵⁷

books.google.com and search for 'Weston Gravestones'. Also available for free download from Internet Archive at www.archive.org/details/townwestonbirth00peirgoog. [Short Citation: *Pierce - Town of Weston*]

⁵⁶ This must be Levi.

⁵⁷ *The Washingtonian*, Windsor, Vermont, August 12, 1811. (www.washingtonian.com)

Epilogue – William Ewing's Children

James Ewing, a highly respected citizen of Pittsford, Vermont, removed to Haldimand township, Northumberland County, Ontario, Canada. Elizabeth Ewing Fox, a descendant who has diligently researched the life of James and his family, has shared very valuable information about James and his descendants including his life in Pittsford, his removal to Canada where he appears on an 1809 township census for Haldimand township, and his death there on September 4, 1828. She has also provided important corrections to some of the material in Margaret Ewing Fife's discussion of William Ewing, finding that Fife erred in saying that the Revolutionary War record of James is summarized in the Widow's pension application as it does not mention his participation at Fort Vengeance and does not say that he died at age seventy-eight making his birth year 1750. She has also appropriately pointed out the following problems in Fife's discussion of the children of William Ewing: on page 51 of Ewing in Early America: 1) Benjamin is erroneously listed as a son of William and Eleanor Ewing when in fact he is the first-born child of James and Naomi (Cooley) Ewing; 2) Benjamin's birth year is wrongly listed as about 1760. He was born March 12, 1776, to James and Naomi; 3) Alexander Ewing is listed as a son of James and Naomi but is actually the younger brother of James; and 4) This Alexander is said by Fife to be born about 1776 and married about 1790, when he would have been fourteen years old, to a twenty-year old woman – a highly improbable situation.

In his *History of the Town of Pittsford, Vermont*,⁵⁸ Caverly notes that: James Ewing was a Revolutionary War soldier, serving in Captain Cooley's Company of Colonel Warren's Regiment of militia in November 1778 and, again with Captain Cooley, in Colonel Ebenezer Allen's Regiment of Militia in October 1780; that he was chosen by Pittsford proprietors in 1783 to be Clerk; and that he was a deputy sheriff in 1785. Hal Ewing notes that he was also a Justice of the Peace in 1791.⁵⁹

Dr. Alexander Ewing came to Pittsford in 1792 and removed to Canada in 1805. Elizabeth Ewing Fox has viewed his children's gravestones in Pittsford.

Except for his birth record, no other information about John Ewing has surfaced. It is not known if he died young or if information about his life is yet to be found.

Elinor and her husband Stephen Wilcox remained in Halifax where they appear in the 1810 census. Stephen was still there in 1820 but his household then did not include any female over twenty-six, suggesting that Elinor may have died. After 1820, Stephen may have been taken into the household of his son-in-law, Joseph Nye (who married Harriet Wilcox on November 8, 1818, in Halifax) whose family appears in the census returns for Ellington, New York, in 1830 and 1840. Stephen Wilcox died on August 4, 1844, and is buried in the Joseph Nye family lot at the Pioneer Cemetery in Ellington.

⁵⁸ Caverly, A.M. *History of the Town of Pittsford, Vt.: with biographical sketches and family records*, Pittsford Historical Society, Pittsford, Vt., 1976. Available on Ancestry.com at:

search.ancestry.com/iexec/?htx=BookList&dbid=23261&offerid=0%3a7858%3a0.

Also available for free download at 2020ok.com/books/72/history-of-the-town-of-pittsford-vt-with-biographical-sketches-and-family-records-61772.htm. [Short Citation: Caverly - Town of Pittsford]

⁵⁹ Ewing, Harold F. 'Hal' Jr. and William L. 'Bill' Ewing. James Ewing's Ancestry, *Ewing Family J.*, Vol. 15, No. 1 (February 2009), pp. 9-12. Available online at:

www.EwingFamilyAssociation.org/Project_RRoom_ArtsReps_Families.html.

[Short Citation: Ewing, Harold and William - James Ewing's Ancestry]

As a merchant in Somers, Connecticut, Joshua Ewing experienced many financial difficulties before and after his shameful 1792 divorce from Lovinia. In August 1785, he advertised a multitude of items for sale including many dry goods and:

... a valuable parcel of Lands for sale, in the State of Vermont; likewise a good and well situated Farm in South Brimfield, Massachusetts; likewise a small Farm in Somers.

The unhappiness in Hannah (Ewing Train) Bishop's life continued shortly before her father's death in 1811 and continued thereafter for the remainder of her life. Hannah reportedly had a second child with Levi, Francis Dana Bishop, who is said to have been born July 7, 1810, and died Feb 11, 1811. Her family life was further saddened in December 1812 when three of Levi's sons (Jesse, John, and Ira) all died from a spotted-fever⁶⁰ epidemic that raged throughout New England from 1812 to 1814. A few months later Hannah and Levi separated on May 7, 1813.⁶¹ Hannah died the following year, on January 26, 1814, perhaps a victim of the spotted-fever epidemic .

Research Notes

Growing Up in Kilmarnock, Scotland

According to *Parish Records of Kilmarnock*,⁶² William Ewing was baptized March 19, 1727. However, an obituary in *Spooner's Vermont Journal*⁶³ for August 12, 1811, says he died at age eighty-six, suggesting a birth year about 1725.

The descriptions and quotations regarding Kilmarnock and its customs are from Archibald McKay's *History of Kilmarnock*.⁶⁴

Accounts of Lord Kilmarnock's support of Bonnie Prince Charlie and his subsequent execution have appeared in many publications including John Malkin's *Pictorial History of Kilmarnock*.⁶⁵ On page 20 of this book there is also a description of the 1735 fire which destroyed Dean Castle.

Vital records information about William and his family are from *Parish Registers, Kilmarnock, Scotland. 1640-1854 Baptisms*;⁶⁶ *Parish Records of Kilmarnock, Scotland, Marriages 1687-1769*;⁶⁷ and the *Mortality Index* at the Dick Institute in Kilmarnock.⁶⁸

⁶⁰ This may actually have been a form of cerebral spinal meningitis.

⁶¹ The Years 1811-1818, *Spooner's Vermont Journal*, Published by Alden Spooner. (www.dartmouth.edu/~lmfwelch/Spooners/look1811.html)

⁶² *LDS Microfilm*, FHL Film #1041386.

⁶³ A Look at the Years 1807-1810, *Spooner's Vermont Journal*, Published by Alden Spooner. (www.dartmouth.edu/~lmfwelch/Spooners/look1807.html)

⁶⁴ McKay, Archibald. *The History of Kilmarnock*, 4th Edition, 1909, pp. 10, 107, 112, 121-136. Neither printed or online versions of this book can be found on the Internet.

⁶⁵ Malkin, John. *Pictorial History of Kilmarnock*, Alloway Publishing, 1989, p. 14. Printed and online versions of this book appear not to be available.

⁶⁶ *LDS Microfilm*, FHL Film # 1041385.

⁶⁷ *Ibid.*, FHL Film #1041386.

⁶⁸ Dick Institute (www.East-Ayrshire.gov.uk/comser/arts_museums/joint_di_page.asp)

Military Service in Germany

Much of this information comes from the already cited *Letter to Brother and Sister* composed by James Ewing. In that letter, James says that "Uncle William" told him that he and "Uncle John" went into the army when their brother, Hugh Ewing, "was about twelve years old" and "were in the wars in Germany." However, this is unlikely since Hugh would have been twelve in 1746, well after King George II withdrew his armies from the continent. It is more probable that William and John entered in the army no later than 1743.

Information about The Battle of Dettingen is from *British Battles - The Battle of Dettingen*.⁶⁹

An August 10, 1761, testament in the Glasgow Commissary Court⁷⁰ notes the death in January 1745 of a John Ewing, "sometimes gunner in the Castle of Dumbarton," who may or may not be "Uncle John." The document is signed by Alexander Ewing and Margaret Ewing and names Margaret and Susanna as John's daughters. (William Ewing had two other siblings: Alexander Ewing and Margaret Ewing.) There is a marriage record for a John Ewing and Margaret Mitchel dated July 24, 1739, at Bonhill in Dunbarton.⁷¹

Preaching and Marriage in Ireland

The first suggestion that William Ewing married Eleanor Sullivan in Ireland appears in the *New England Historical and Genealogical Register*.⁷²

Ewing–Sullivan - Rev Wm. Ewing, born about 1735; married Eleanor Sullivan; were in Philadelphia after removing to Somers, Ct. He was a graduate of Edinburgh. His wife born in Dublin. Son Joshua married Lavinia (daughter of Robert) Durkee of Canterbury. Who were their parents? [Query from: F. L. Hamilton of Meriden, Ct.]

The query does have some errors as William's birth year is clearly wrong and it is highly unlikely that he was a graduate of Edinburgh. Further, no records have yet emerged to prove that Eleanor was born in Dublin. But the 1769 birth record of their son John at Sturbridge, Massachusetts, confirms that her given name was Eleanor. Finally, the name Sullivan appears frequently as a middle name among the descendants of William's sons, James Ewing and Joshua Ewing.

Although no records prove that William's son James was born in Ireland, this claim is stated in Caverly's *History of the Town of Pittsford, VT*⁷³ and is suggested by Fife in her book *Ewing in Early America*.⁷⁴

The embarkation from Ireland is described by Parkman.⁷⁵

⁶⁹ www.BritishBattles.com/battle_of_dettingen.htm

⁷⁰ www.ScotlandsPeople.gov.uk

⁷¹ LDS Microfilm, FHL Film # 1041982.

⁷² *New England Historical and Genealogical Register [NEHGR]*, Jan. 1898, Vol. 52, p. 82. NEHGR may be searched via an online service – available at www.NewEnglandAncestors.org/research/services – provided by the New England Historic Genealogy Society.

⁷³ *Caverly - Town of Pittsford*

⁷⁴ *Fife - Ewing in America*

⁷⁵ *Parkman - Battle for North America*, pg 507.

With Braddock at Fort Duquesne

Material about Braddock and his army before, during and after Fort Duquesne is largely from two sources: 1) Francis Parkman's *The Battle for North America*;⁷⁶ and 2) *The Journal of Captain Robert Cholmley's Batman*⁷⁷ which contains *Halkett's Orderly Book*. Cholmley says that Braddock's two regiments embarked from Ireland on January 8, 1755.

Commission in a Provincial Regiment

William Ewing's presence in the Third Battalion of the Pennsylvania Provincial Regiment is discussed by Fife in her book *Ewing in Early America*.⁷⁸

The commission of William Ewing's company captain, John Bull, in the Third Battalion, dated April 29, 1759, was recently sold as an extremely rare collector's item.⁷⁹

1759 - RARE FRENCH & INDIAN WAR CAPTAIN'S COMMISSION. ... And the Counties of New Castle, Kent and Sussex on Delaware ... To John Bull Esquire, Greeting ... Reposing especial Trust and Confidence in your Loyalty, Courage and Conduct, I do by virtue of the Powers and Authorities unto me given Nominate and Appoint you to be Captain of a Company in the Third Battalion of the Pennsylvania Regiment of Foot in the Pay of this Province, to be rais'd for the ensuing Campaign. You are therefore to take said Company into your Charge and Care as their Captain and duly to exercise as well the Officers as Soldiers thereof in Arms, and to use your best Endeavours to keep them in good Order and Discipline. And I hereby command them to obey You as their Captain. And You are to observe and follow such Orders and Directions from Time to Time as you shall receive from me or any other your superior Officer, according to the Rules and Discipline of War, in Pursuance of the Trust hereby reposed in you ... Given under my Hand and Seal at Arms, at Philadelphia, the twenty ninth Day of April in the Thirty Third Year of His Majesty's Reign Anno Domini, One Thousand Seven Hundred and Fifty Nine.

Signed William Denny

By his Honours Command Richard Peters, Secretary

Where was William Ewing from 1760 until 1765?

References to comments by Isaac Backus⁸⁰ about William Ewing getting his religious calling in New Jersey, his move to Sturbridge in 1768 before going to Shutesbury where he was a delegate to the Massachusetts Constitutional Convention, and then to Weston are from *Chapter 3 - The Legislator* posted on the New England Ancestors web site.⁸¹

⁷⁶ Ibid

⁷⁷ *Hamilton - Braddock's Defeat*

⁷⁸ *Fife - Ewing in America*, pp. 44-50.

⁷⁹ *BerryHillSturgeon.com/Archives/America/Bull/JohnBull.html*

⁸⁰ *Backus - History of New England*

⁸¹ *www.NewEnglandAncestors.org*

Additional information comes from *Legislators of the Massachusetts General Court, 1691-1780*.⁸²

According to *History of the Baptist Churches Comprising the Sturbridge Association*,⁸³ William Ewing preached occasionally in South Brimfield from 1765 to 1772 and preached at Sturbridge to breakaway dissidents from 1768 to 1775.

The only complete birth record found for any of William's children is for the birth of his son, John, on April 5, 1769, in Sturbridge as cited in *Vital records [Sturbridge, Massachusetts], 1723-1797*.⁸⁴

Absalom Gardner's information about Joshua Ewing and William Ewing is found in the *Corbin Manuscript Collection*, Roll 31, Hampden County.⁸⁵

Joshua Ewing's military record shows that he: was a drummer in Capt. Daniel Winchester's Company, Col. Ruggles Woodbridge's Regiment.; enlisted August 17, 1777; and was discharged November 29, 1777. Since drummers were likely to be younger than eighteen, Joshua may have been born 1760/1763. The record also documents service as a sergeant from June 23, 1778, to January 31, 1779, in Capt. John Carpenter's company, Col. Ezra Wood's regiment:

[A]rrived at camp June 23, 1778; discharged Jan. 31, 1779; service, 7 mos. 24 days, at North river, N. Y., including travel to and from camp; enlistment, 8 months; also, Private, same co. and regt.; pay roll for part of May and the month of June, 1778; said Ewing allowed service for 19 days; 8 days in camp, 8 days travel, 3 days preceding march; also, Sergeant, same co. and regt.; pay rolls for Aug.-Oct., 1778; also, same co. and regt.; pay roll for Dec., 1778; reported not joined.⁸⁶

Joshua's service at North River, New York, would have been very close to Halifax, Vermont, where William Ewing was involved with land transactions from 1774 to 1778.

The military record of the younger William Ewing may be found in *Massachusetts Soldiers and Sailors in the War of the Revolution*.⁸⁷

William Ewing in Massachusetts – 1765-1772

According to the *History of the Baptist Churches Comprising the Sturbridge Association*,⁸⁸ William Ewing preached occasionally in South Brimfield between 1765 and 1772 and at Sturbridge, to the breakaway dissidents, from 1768 to 1775.

⁸² This database may be searched by going to www.NewEnglandAncestors.org/database_search/leg.asp.

⁸³ *History of the Baptist Churches Comprising the Sturbridge Association*, Publish by J. R. Bigelow, N. Y., 1844. pp. 14-15, 20. [Short Citation: *Sturbridge Association Baptist Churches*]

⁸⁴ *Sturbridge Records*

⁸⁵ *Corbin Manuscript*

⁸⁶ *Massachusetts Soldiers and Sailors in the War of the Revolution*, Vol. 5, p. 442. An online version, broken down by volume, is provided at the web site for the Commonwealth of Massachusetts (www.mass.gov); search for 'Massachusetts Soldiers Sailors'. This record, which comprises seventeen volumes, may be searched via Ancestry.com at: www.ancestry.com/search/db.aspx?dbid=3090. A PDF version may be downloaded, for free, from Internet Archive at: www.archive.org/details/masssoldiers08bostrich.

⁸⁷ *Ibid.*, Vol. 5, p. 442.

⁸⁸ *Sturbridge Association Baptist Churches*, pp. 14-15, 20.

William Ewing's presence in Wales (originally South Brimfield), Massachusetts, is cited in Absalom Gardner's *Address delivered in Wales, October 5, 1862*, the *Family History of Wales*, and the *Wales Baptist Church Records*, all in the Corbin Manuscript collection.⁸⁹

Comments by Isaac Backus about William being ordained at Sturbridge as an itinerant minister, preaching there and at South Brimfield, are from Isaac Backus' *History of New England with Particular Reference to the Denomination of Christians called Baptists*.⁹⁰

William Ewing's First Residence in Vermont – 1773-1778

Constance Lancaster wrote the portions about William Ewing and the history of the Wilcox family in *Born in Controversy: History of Halifax, Vermont*.⁹¹ For the accounts by Benjamin Wilcox as related in 1841 by Luther Edwards, she cites information from UVM Special Collections, Bailey/Howe Library, University of Vermont, Burlington, Vermont, specifically: *Vermont Baptist Historical Society Records*, carton 2, folder 15, Halifax.

William Ewing in Shutesbury, Massachusetts – 1779-1784

Halifax land records for November 10 and November 15, 1781, document William Ewing's two land sales to David Dickinson.

Information about William Ewing preaching to Baptists from New Salem is in *History of Western Massachusetts: The Counties of Hampden, Hampshire* by Josiah Gilbert Holland.⁹²

Shutesbury town records concerning William Ewing as a convention delegate in 1779 and records about his presence at Shutesbury during 1784 are from *Public Records of the Town of Shutesbury, Massachusetts*.⁹³ These records also discuss the town's settlement by Abram Hill.

The history of Abram Hill's conflict with Shutesbury is discussed in *History of the Connecticut Valley in Massachusetts*.⁹⁴ The history is also discussed in Holland's *History of Western Massachusetts*⁹⁵ which also includes the comments about the instructions to William Ewing regarding the convention. His opposition there to the Congregational establishment is noted in *History of New England* by Isaac Backus.⁹⁶ In this book, Backus also describes the "odious ... ministerial tyranny" in Shutesbury.

⁸⁹ *Corbin Manuscript*

⁹⁰ *Backus - History of New England*

⁹¹ *Born in Controversy*, pp. 16-124, 279-280.

⁹² *Holland - History of Western Massachusetts*

⁹³ *LDS Microfilm*, FHL Film 886456.

⁹⁴ Everts, L. H. & Co. *History of the Connecticut Valley in Massachusetts, with illustrations and biographical sketches of some of its prominent men and pioneers*, Louis H. Everts, Philadelphia, 1879, pp. 761-2. Available for free download from Internet Archive at www.archive.org/details/historyofconnect02heve.

⁹⁵ *Holland - History of Western Massachusetts*

⁹⁶ *Backus - History of New England*, pp. 467-471.

Information about Reuben and Naomi Cooley is from *The Cooley Genealogy* published by Dean Cooley in 1941.⁹⁷

Shutesbury's 1784 vote to have a Congregational minister is in *Public Records of the Town of Shutesbury, Massachusetts*.⁹⁸

William Ewing in Weston, Massachusetts – 1789-1793

Information about William Ewing at the formation of the Weston Baptist Church comes from the *History of the First Baptist Church of Weston*.⁹⁹

Sources for information about William Ewing's and Hannah (Ewing) Train's involvement with the church at Weston are: 1) *Train and Ewing Families; Weston, Massachusetts: 1705-1814*. Prepared by Madeline W. Mullin, Local History Librarian, Weston Public Library,¹⁰⁰ Weston, Massachusetts, citing Jones, Edward A., *History of the First Baptist Church in Weston, Mass.*, Boston, 1890, page 5.¹⁰¹ (Material Emailed to Louis Lehmann, July 9, 2009); 2) *Records of the Baptist Church of Christ in Weston, Mass, constituted 1789 - Jan 1st 1838, Revised and copied from the old book of records or notes*;¹⁰² and 3) *Records of the Important Transactions of the Baptist Church in Weston* from the First Baptist Church, Weston, Massachusetts.¹⁰³

Vital records of Hannah (Ewing) Train 's children may be found in *Town of Weston: Births, deaths and marriages,*¹⁰⁴

Information about the family of James and Naomi Ewing was provided in 2009 by Elizabeth Ewing Fox, a descendant.

Information about the family of Stephen and Elinor Wilcox comes from Osborne's *Wilcox/Wilcoxson Families of New England and their Descendants*.¹⁰⁵

Information about Dr. Alexander Ewing's move to Pittsford in 1792 is in Caverly's *History of Town of Pittsford*.¹⁰⁶

⁹⁷ Information from this book, and information about the Cooley family in general, may be found at: www.CooleyFamilyAssociation.com/genealogy.html.

⁹⁸ *LDS Microfilm*, FHL Film 886456.

⁹⁹ *History of the First Baptist Church of Weston, Mass., July 14, 1889*, Boston, 1890, pp. 5-6. This manuscript is not available online, but a synopsis of the church's history may be found at www.FBWeston.org/churchhistory.html.

¹⁰⁰ www.westonlibrary.org

¹⁰¹ Can not be found on the Internet.

¹⁰² ditto

¹⁰³ ditto

¹⁰⁴ *Pierce - Town of Weston*, p. 177.

¹⁰⁵ Osborne, Martha Scott. *Wilcox/Wilcoxson Families of New England and their Descendants: A Genealogical Dictionary*, Heritage Books, 1993.

¹⁰⁶ *Caverly - Town of Pittsford*

Epilogue – William Ewing's Children

Information about James Ewing was provided via numerous EMails from Elizabeth Ewing Fox between 2006 and 2009. Additional information is in Caverly's *History of the Town of Pittsford*,¹⁰⁷ and Harold F. and William L. Ewing's article in a previous issue of the *Ewing Family Journal*.¹⁰⁸

Information about Dr. Alexander Ewing was provided by Elizabeth Ewing Fox and found in Caverly.¹⁰⁹

Constance Lancaster, Genealogical Curator of the Halifax Historical Society, provided much information about Elinor Ewing and the Wilcox family, as well as material about William Ewing in Halifax.

Joshua Ewing's 1785 advertisement appeared in the *Connecticut Courant* on August 22, 1785, and also in the *American Mercury*, Hartford, Connecticut, on August 29, 1785.¹¹⁰ In an advertisement on February 12, 1787, Joshua Ewing, in Somers, announced that he had sold all of his goods to Mr. William Ewing and Dr. Samuel Barnes, raising the possibility that this William Ewing might be yet another son of the Soldier/Preacher. At the time of writing this article, however, there has not yet been sufficient data to include him as such. A legal notice regarding creditors' claims against Joshua Ewing appeared in the *Connecticut Courant* on August 16, 1809.¹¹¹ Another notice was Joshua's petition of insolvency on April 1, 1809, to the General Assembly of Connecticut, including a statement that some of his creditors lived outside the state. An Ancestry.com family tree¹¹² asserts that Joshua Ewing died at Brimfield, Massachusetts, on October 25, 1811, but I have not yet been able to verify this.

The birth and death of Hannah's child, Francis Dana Bishop, is asserted in *Descendants of Thomas Bishop*.¹¹³ A report about the death of Jesse, John and Ira Bishop from spotted fever is in *Spooner's Vermont Journal*. Information about the spotted fever epidemic in New England, in general, is from *Spotted Fever Epidemic In New England In 1812*.¹¹⁴

Acknowledgements

I am most grateful to Elizabeth Ewing Fox who has provided a great deal of information as well many invaluable additions and corrections over the past three years. She has extensively researched Ewing genealogy in New England.

¹⁰⁷ Caverly - *Town of Pittsford*, pp. 133, 164, 239-245.

¹⁰⁸ Ewing, Harold and William - *James Ewing's Ancestry*

¹⁰⁹ Caverly - *Town of Pittsford*, pp. 272, 593.

¹¹⁰ *Historical Newspapers*

¹¹¹ Ibid.

¹¹² Ancestry.com provides some incredible services. But they make it very hard to get to a genealogy database, such as the 'Griffiths Master Dec 2008' database referred to here. One can search for an individual, for example 'Joshua Ewing', but this often receives hundreds of hits. One cannot search Ancestry's web site – as near as I can tell – for a specific database. After playing around, I've found that there are two ways to get to the Ancestry.com information about Joshua Ewing. The first is to go to *trees.ancestry.com* and search for a Joshua Ewing who was born in 1760. The second is to go directly to this Joshua Ewing's record at *trees.ancestry.com/tree/9145420/person/-847041814?ssrc*.

¹¹³ Bishop, Robert C. *Descendants of Thomas Bishop*. A copy may be purchased from the lulu self-publishing web site (www.lulu.com).

¹¹⁴ www.VermontGenealogy.com/history/spotted_fever_epidemic.htm

In addition, I am very thankful for the contributions by Constance Lancaster, Genealogical Curator at the Halifax Historical Society.¹¹⁵ She has provided very important information about William Ewing's earliest presence in Vermont and the family history of one of his daughters.

I am also indebted to many others who have provided valuable information including: Margaret Ewing Fife (now deceased); Hal Ewing; Karen Avery; Tom Dilts and Madeline W. Mullin at the Weston, Massachusetts, Public Library;¹¹⁶ and the First Baptist Church in Weston.¹¹⁷

Finally a very special thanks to my wife Margie, who has not only been incredibly patient about the hours I have spent on this project but has also provided much encouragement and helpful review of the manuscript.

Louis Lehmann is a retired child mental-health counselor in Tacoma, Washington, and is a direct descendant of James Ewing, the nephew of Soldier/Preacher William Ewing. He has recently alerted the Ewing Family Association to an account about the life of William Ewing on his RootsWeb Free Pages web site ("Ewing, Spates, Pope, French, Batcheler, Dower, Lehmann, and Allied Lines - And the Stories of Their Lives"). His article, "Searching for George Lamphere and his Mother" investigates the identify of William Ewing's second wife and has been submitted to Vermont Genealogy for publication in the near future. Over the past twenty years, Louis has occasionally written genealogical articles for various magazines and journals. He is a graduate of the University of Minnesota and the University of Wisconsin.

Can We Really Choose?



¹¹⁵ Halifax Historical Society, West Halifax, Vermont. (www.HalifaxVtHistory.org)

¹¹⁶ Weston Public Library, Weston, Massachusetts. (www.WestonLibrary.org)

¹¹⁷ First Baptist Church, Weston, Massachusetts. (www.FBWeston.org)

William Ewing, Soldier/Preacher, and his Certain, Almost Certain, Probable and Possible Children

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The genealogy of William Ewing, Soldier/Preacher, is described in Chapter IX of Margaret Ewing Fife's *Ewing in Early America*.¹ In recently expanding my research regarding this William Ewing, I decided to try to identify his children and pondered how to best reflect my certainty about his possible progeny. The evidence linking most of them to William is circumstantial and such evidence can vary greatly in persuasiveness.

I decided that I needed to not only nail down my conclusions but also qualify them with respect to my certainty about the parent-child relationship. This is not all that new an idea. Many family historians, present and past, do so despite the fact that they may subsequently jump to questionable conclusions.

Impressed by my Legacy software's source labels – *Convincing Evidence, Almost Certain Conclusion, Probable Conclusion, Marginal Evidence, and Have Not Yet Decided* – I decided to use analogous labels – *certain, almost certain, probable and possible* – to indicate degrees of certainty when identifying William Ewing's offspring. These are my personal assessments; I acknowledge that others may reach different conclusions from the same information.

In this article, I present my conclusions regarding the children of Soldier/Preacher William Ewing qualified with respect to the certainty that primary and secondary sources identify and support my conclusions.

My conclusions have been affected by my interactions with many other genealogy researchers. I am especially indebted to Elizabeth Ewing Fox who provided me with a great deal of very valuable information and did several reviews of this article as it has evolved. I am also grateful to Constance Lancaster who shared valuable information as did Margaret Ewing Fife during her lifetime. Hal Ewing, Chuck Ewing, Tom Dilts and Karen Avery have also shared helpful information as I prepared this article.

My sources and research notes are included in the Endnotes subsection at the end of the article.

John Ewing – A *Certain* Son of William Ewing

This is the only child for whom I find a clear and complete birth record. His birth on April 5, 1769, is recorded in the *Vital Records of Sturbridge, Massachusetts*² and names William and Eleanor Ewing as

¹ Fife, Margaret Ewing (ed. James R. McMichael). *Ewing in Early America*, Family History Publishers, Bountiful, Utah, 84101. Available from www.HigginsonBooks.com and online at www.EwingFamilyAssociation.org. [Short Citation: *Fife - Ewing in America*]

² *Vital records [Sturbridge, Massachusetts], 1723-1797* (FHL Film 863529). These microfilm records may be found at Family History Centers established by the Church of Jesus Christ of Latter-day Saints (LDS Church). To locate a center near you go to: www.FamilySearch.org/Eng/library/FHC/frameset_FHC.asp. This microfilm is also available for free download from Internet Archive at www.archive.org/details/vitalrecords0f00sturbr. [Short Citation: *Sturbridge Records*]

Editor's Note: Short Citations are used in later footnotes to refer back to the full citations given in the footnotes where the Short Citations are defined.

his parents. Unfortunately, I have not found any additional information which can be clearly associated with this John Ewing.

Joshua Ewing – A Probable Son of William Ewing

An old query in the *New England Historical and Genealogical Register (NEHGR)*³ asserts that Joshua Ewing is a son of William and Eleanor (Sullivan) Ewing:

Ewing -Sullivan – Rev Wm. Ewing, born about 1735; married Eleanor Sullivan; were in Philadelphia after removing to Somers, Ct. He was a graduate of Edinburgh. His wife born in Dublin. Son Joshua married Lavinia (daughter of Robert) Durkee of Canterbury. Who were their parents? F. L. Hamilton of Meriden, Ct.

Although no evidence has emerged to support the claims about Philadelphia, Edinburgh, and Dublin; other sources support the family connections and an association with Somers.

In *Family History of Wales (Massachusetts)* within the Corbin Manuscript collection,⁴ Absalom Gardner says that in 1779 Joshua Ewing lived in Wales (South Brimfield) when he married Lovinia Durkee. Gardner also notes that William Ewing (referred to as 'Elder' but also as 'Rev,') officiated at the Wales church from 1770-72. Although no birth record has been found, Joshua's birth year can be estimated to be about 1760 as his Revolutionary War records show that he was a drummer (probably young) after enlisting in 1777. Those records also show that he served in North River, New York,⁵ in 1778, the same year that William Ewing identified himself as a resident of Halifax when he petitioned Vermont authorities for help in a land dispute.

In 1785, Joshua Ewing was a merchant in Somers, Connecticut, matching information in the NEHGR query. On August 20th of that year, he was trying to sell a farm in South Brimfield, Massachusetts, and a parcel of land in Vermont.

Naming patterns suggest connections of Joshua and Lovinia's descendants back to Eleanor (Sullivan) Ewing. Un-sourced information in a family tree on Ancestry.com claims that: Joshua was born about 1760 at Brimfield, Massachusetts (parents not named); he married Lovinia Durkee January 20, 1780; he died in Brimfield October 25, 1780; and he named one son John Sullivan Ewing. There is a record of John Sullivan Ewing's marriage to Clarissa Patrick on January 24, 1810, in Windsor, Vermont. There is also a record of William Ewing selling land to John S. Ewing at Windsor on March 17, 1807. Among William Ewing's other probable descendants, the middle name 'Sullivan' frequently occurs. Joshua and Lovinia (Durkee) Ewing's oldest daughter was Lovinia Ewing who married Jacob Nichols and named her

³ *New England Historical and Genealogical Register [NEHGR]*, Jan. 1898, Vol. 52, p. 82. NEHGR may be searched via an online service – available at www.NewEnglandAncestors.org/research/services – provided by the New England Historic Genealogy Society. [Short Citation: *NEHGR*]

⁴ *Corbin Manuscript Collection*, Roll 31, Hampden County. The Corbin Manuscript Collection may be found online at www.proquest.com/assets/downloads/catalogs/records/CorbinManuscripts.pdf. The collection, its contents and its availability are discussed in an article posted by the New England Historic Genealogy Society at www.NewEnglandAncestors.org/articles_gbr11.asp. [Short Citation: *Corbin Manuscripts*]

⁵ The North River runs through Halifax, Massachusetts. At the time of the Revolution, Halifax was considered a part of Cumberland County, New York, and under its jurisdiction.

oldest son William Sullivan Nichols. Lovinia (Durkee) Ewing married (second) Benjamin Merrick at Brimfield. One of her grandsons was named John Sullivan Merrick.

From all this circumstantial evidence, I conclude that Joshua is a *probable* child of William and Eleanor (Sullivan) Ewing.

One piece of Joshua Ewing's life history must have embarrassed and shamed his parents. A look-up by 'debrainman' (*connectionservice at cbsvc dot myfamily dot com*) brought me the following details from the Tolland County Divorce Index for Joshua Ewing and Lovinia, p 184:

Livina Somers m. Joshua Ewing - 20 Feb. 1780 at South Brimfield, Mass. Bay - violent cruelty when pregnant with sixth child - fornication - adultery - 28 Feb. 1792.

Elinor Ewing – An *Almost Certain* Daughter of William Ewing

The following entry in the *General Index to Vital Records of Vermont*⁶ is peculiar:

Birth - female; name: Elinor Ewing; d o b: Nov. 2, 1759; Mother's Residence: Wilmington, Pennsylvania. Source: Town of Halifax, Vol. 2 Records, A. C. Jones, Town Clerk

Neither parent is named, and I found no record of a Wilmington in Pennsylvania in 1759. But I suspect that the record referred to what we now know to be Wilmington, Delaware, which is in New Castle County, not far from York County, Pennsylvania, where William was stationed in 1758-59. This Wilmington was a supply base for Pennsylvania troops at that time. It may have been recorded as Wilmington, Pennsylvania, because the many boundary disputes among Pennsylvania, Maryland and Delaware were not resolved until the first Mason-Dixon survey of 1760. In fact Delaware was considered a part of Pennsylvania until the Revolutionary War.

Thanks to Constance Lancaster, genealogy curator of the Halifax Historical Society,⁷ more information is now available about Elinor Ewing and her family in Halifax. Ms. Lancaster reports that she has a copy of the town's vital records which are more helpful than the index entry because it reportedly clarifies that:

Miss Elinor Ewing was born in Wilmington in the State of Pennsylvania November 2nd 1759

Ms. Lancaster has diligently researched the Wilcox family and finds that Elinor Ewing, whom she identifies as the daughter of William Ewing, married Stephen Wilcox and that they appear with their ten children on the 1800 census for Halifax. She has written up this information as well as some excellent material about the life of William Ewing in Halifax, all of which is included in *Born in Controversy: History of Halifax, Vermont*.⁸ Among her findings is a rare broadside (circular) titled *Petition of the People of*

⁶ Information about accessing vital records for Vermont may be found at www.VitalRec.com/vt.html. [Short Citation: *Vermont Vital Records*]

⁷ Halifax Historical Society, West Halifax, Vermont (www.HalifaxVtHistory.org).

⁸ *Born in Controversy: History of Halifax, Vermont*, Researched, written, and compiled by the History Committee for the Halifax Historical Society, Inc., 2008. This publication is not available online. Contact the author at the Society to obtain a copy. But note that the first printing is sold out so availability requires a second printing. In the interim, it may be available from some libraries via interlibrary loan. For example, the Brooks Memorial Library at Brattleboro, Vermont, might have a circulating copy available for interlibrary loan. [Short Citation: *Born in Controversy*]

Halifax from a town meeting held on November 11, 1773. It urged "Christians of every Denomination" to assist in building a "Meeting House" and settling a minister in what is described as "an uncultivated, spiritual wasteland." William Ewing's name is among those appearing on the petition, placing him in the Halifax area prior to November 11, 1773. He may or may not have gone to Halifax sometime between April 7, 1772 – when he was moderator at a meeting of the church in Brimfield, Massachusetts – and September 2, 1772 – when the Brimfield church was trying to find a minister. In any case, Elinor would have been fourteen in 1773 and perhaps eighteen when she married Stephen Wilcox, about 1778 and therefore about the time when William Ewing was nearing the end of his first residence in Vermont.

Stephen and Elinor (Ewing) Wilcox named three of their ten children William, Joshua, and Lovinia. William could have been named for either or both of his grandfathers. Elizabeth Ewing Fox has pointed out that Joshua could have been named for Elinor's brother, Joshua Ewing, and Lovinia could have been named for Elinor's sister-in-law, Lovinia (Durkee) Ewing (Joshua Ewing's wife).

In correspondence with Ms. Lancaster about the likelihood that Elinor is William's daughter, she noted that the Wilcox's were ardent Baptists, that William Ewing was the first Baptist clergyman in Halifax, that the Wilcox family lived not far from where William lived in Halifax, and that there are no other Ewings in Halifax records.

On the 1880 census, Jarvis Nye, a grandson of Stephen and Elinor (Ewing) Wilcox, was in Ellington, New York, in Dwelling #262. Just a couple of doors down from him, in Dwelling #259, was Henry Ewing, a grandson of Rev. James Ewing of Hopewell, New Jersey (William Ewing's nephew who wrote the letter to relatives in Scotland). Unless it is coincidence, it appears that the two families had some sort of connection at that time and probably earlier.

From all of this very strong circumstantial evidence, I consider Elinor to be an *almost certain* daughter of William Ewing

James Ewing – A Probable Son of William Ewing

Fife concluded that James Ewing was a son of William. Starting with a letter by William Ewing's nephew, she discusses how William was a soldier in the British army, served in the wars in Germany, was stationed in Ireland, went to America in 1755, was with Braddock at Fort Duquesne, was in a Pennsylvania provincial regiment in 1758-9, and then became a wandering Baptist minister in Massachusetts and Vermont. Fife then names James Ewing – who died September 4, 1828, in Haldimand, Canada – as a son of William and Eleanor. She correctly identifies John Ewing as a son but erroneously names Benjamin Ewing as a son.

Elizabeth Ewing Fox has provided me with the most important pieces of information about James Ewing who married Naomi Cooley at Greenwich, Massachusetts, on October 3, 1775. She finds that Fife erred in saying that the Revolutionary War record of James is summarized in the widow's pension application as it does not mention his participation at Fort Vengeance and does not say that he died at age seventy-eight making his birth year 1750. She has also appropriately points out the following problems in Fife's discussion of the children of William Ewing on page 51 of Fife's *Ewing in Early America*:

- 1) Benjamin is erroneously listed as a son of William and Eleanor Ewing when in fact he is the first-born child of James and Naomi (Cooley) Ewing;
- 2) Benjamin's birth year is wrongly listed as about 1760. He was born 12 March 1776 to James and Naomi;
- 3) Alexander Ewing is listed as a son of James and Naomi but is actually the younger brother of James;
- 4) This Alexander

is said by Fife to be born about 1776 and married about 1790, when he would have been fourteen years old, to a twenty-year old woman – a highly improbable situation

A recent article by Hal and Bill Ewing in the *Ewing Family Journal*⁹ discusses ancestors and descendants of James Ewing and names James, John, and Dr. Alexander Ewing as children of William Ewing. In further correspondence with Hal, he referred to records at the Fairview Cemetery, Grafton, Ontario, Canada. He concluded that James: was born 1754, Cork, Ireland; was the son of a Scottish Baptist minister; and migrated to Vermont then to Haldimand Township in Canada about 1798. An obituary of James Ewing's grandson, James Sullivan Ewing, also says that James Ewing was born in Cork, Ireland, and came to America when he was about four years old. Much of this information confirms what has been previously researched and shared by Elizabeth Ewing Fox.

Correspondence with Karen Avery led me to an abstract of the Revolutionary War pension record and additional circumstantial evidence linking this James Ewing to William:

Jul 22, 1837, James, Naomi, W15832, VT line, sold 4 Sept 1828, wid applied 7-22-1837
Rutland Cty., VT, aged 82 a res of Clarendon, VT wid referred to sol as late of Pittsford, VT but
last of Haldimand in Prov of Upper Canada, sol. m. Naomi Cooley of Greenwich, MA & sol was
of Halifax, MA when they were married 3 Oct 1775.

This reference to James Ewing "of Halifax, MA" may be an error and Elizabeth Ewing Fox observes that the full record does not include the age of James. I suspect that James was of Halifax, Vermont, when he married Naomi Cooley at Greenwich. William Ewing was in Halifax, Vermont, on June 9, 1778, when he petitioned Vermont authorities about a land dispute, citing his November 1774 purchase of land in Vermont. The research noted in the above discussion of Elinor Ewing clearly connects William Ewing with Halifax as early as 1773.

The listing of marriage intentions in Greenwich town records identifies James as a Halifax man but does not say Massachusetts or Vermont: "Aug 27, 1775 Intention of Marriage between James Ewing of Halifax and Naomi Cooley of Greenwich." William Ewing had ties to Greenwich. He was moderator and clerk of Greenwich in May 1781 when he was among those petitioning the Governor and the House of Representatives of Vermont for a charter to establish a township in Vermont.¹⁰ William was also in Greenwich in 1782 as an agent of those petitioners.

Fife, on page 50 of her book *Ewing in Early America*, stretches a distant-proximity connection by noting that this James Ewing's grandson, Dr. James S. Ewing, was in partnership with the son of a man who lived in Greenwich, Massachusetts where William Ewing lived about 1781:

Soon after he came to Pittsford and formed a co-partnership with his brother-in law, Doctor Peleg C. Barlow (son of William Barlow of Pittsford who formerly resided in Greenwich, Mass

⁹ Ewing, Harold F. 'Hal' Jr. and William L. 'Bill' Ewing. James Ewing's Ancestry, *Ewing Family J.*, Vol. 15, No. 1 (February 2009), pp. 9-12. Available online at:

www.EwingFamilyAssociation.org/Project_RRoom_ArtsReps_Families.html.

¹⁰ Reuben Cooley is also one of the petitioners.

where William Ewing lived about 1781). From: *Vermont Historical Gazetteer, Volume III Orleans and Rutland Counties, 1877*, page 950.¹¹

In his *History of the Town of Pittsford*,¹² pp. 60-61, A. M. Caverly claims that this James Ewing was a son of a "Rev. Alexander Ewings." However, I have found no primary records to support this assertion. Caverly does cite land transactions by an Alexander Ewings in Pittsford, but he identifies him as a brother of James. Caverly mentions a "Miss Sullivan" as "Rev Alexander Ewing's" wife.

Caverly says:

James Ewings was born in Edinburgh, Scotland in 1749. Alexander Ewings, his father, was a Scotchman by birth, and a graduate of the University of Edinburgh. He entered the British Army soon after graduation and received an adjutant's commission in one of the regiments which was stationed at Cork, Ireland. There, he married a Miss Sullivan and remained at that post with his regiment some years, and there a number of his children were born, including James and Alexander. Early in 1755, his regiment was ordered to America under the command of the noted General Braddock. Adjutant Ewings accompanied his regiment, taking his family with him, and on arriving in America he left them upon the coast and proceeded with his regiment to Fort Cumberland. He shared the hardships of the unfortunate expedition against Fort du Quesne. On the retreat after the disaster of the 9th of July, a trivial circumstance occurred which changed the whole course of his life. At a safe point where the army had halted to gather up its scattered fragments, and care for the wounded that had been brought along, the Adjutant was approached by certain ones in authority and asked to act as chaplain - performing the burial service over the dead bodies of some officers. He took off his sword and performed the service, but he declared that "he could never put it on again." Soon afterwards he and his brother, a captain in the same regiment, procured their discharge from the army. The Captain settled in Philadelphia as a lawyer; the Adjutant in Massachusetts, where he became a Baptist clergyman. ... James was six years of age at the time he was embarked with his father's family on board a vessel bound for America. They landed in Boston, and after the father obtained his discharge from the army, they resided some years in Greenwich, Mass. James married Naomi Cooley, daughter of Benjamin Cooley of that town.

Part of the above description resembles the following segment of a letter by William Ewing's nephew speaking of the life of William Ewing, after his service in the wars in Germany:

Upon the conclusion of that war when the army retired home Uncle William's lot was to be stationed in Ireland. ... The French and Indian [War] was coming on in America his regiment was sent hither. Here he was preferred receiving a Lieutenants and adjutants commission in an American provincial regiment. Since that time and after the notable defeat of General Braddock, he was in Philadelphia upon some business when the people upon the frontiers

¹¹ Some volumes, but not Vol. III, of the *Vermont Historical Gazetteer* have been posted online. Copies of all volumes are available in the library at the Vermont Historical Society, Barre, Vermont (VermontHistory.org).

¹² Caverly, A.M. *History of the Town of Pittsford, Vt.: with biographical sketches and family records*, Pittsford Historical Society, Pittsford, Vt., 1976. Available on Ancestry.com at:
search.ancestry.com/texec/?htx=BookList&dbid=23261&offerid=0%3a7858%3a0.

Also available for free download at 2020ok.com/books/72/history-of-the-town-of-pittsford-vt-with-biographical-sketches-and-family-records-61772.htm. [Short Citation: Caverly - Town of Pittsford]

sent there 2 or 3 two or three mangled bodies of men and women whom the Indians had scalped, tomahawked and killed in order to move the Philadelphians to assist them, next morning the high sheriff of the county sent a message to our Uncle expressing a desire to see him. He attended and the Sheriff begged of him to go to the statehouse where the dead bodies were and deliver to the multitudes who were there viewing them a discourse suited to the occasion. Our Uncle used all his endeavors to plead his excuse but he would take none. He went to the place and after a psalm and a prayer, he spoke from Amos 3.6 to such acceptance that committees from various churches and congregations waited upon him to request him to preach for them which he did ... [As] he preached in his regiment he got the name of the soldier minister. After some time he parted with his commission, left the army, and joined a regular Baptist church where he was licensed and afterward ordained and if alive, (for I have not heard of him in 2 years) is employed as such. He was married in Ireland and has a number of children and grandchildren and lives 300 miles from me towards Boston.

The similarities suggest that stories about one man may have become mixed up with stories about the other. But such a mix-up also suggests that there may indeed be some kind of a connection between the two families. Could Rev. William Ewing and Rev. Alexander Ewing be brothers? Baptismal records of Kilmarnock, Scotland, show that William Ewing (baptized 1727) had a brother, Alexander Ewing (baptized 1729). It is interesting to note that William Ewing had another brother, James Ewing, who was baptized at Kilmarnock in 1721, leading Fife to suggest (page 331) that he might be the James Ewing of Lebanon Township, Lancaster County, Pennsylvania, whose descendants in the Ewing Surname Y-DNA Project are closely connected in Group I along with a descendant of James Ewing and Helen Gebbie (parents of William, Alexander, James and six other children).

Elizabeth Ewing Fox called to my attention the fact that the middle names of James Ewing's son, Daniel Sullivan Ewing, and his grandson, James Sullivan Ewing, suggest a connection back to either the "Miss Sullivan" mentioned by Caverly or the "Eleanor Sullivan" mentioned in the NEHGR query.

Considering all of this persuasive information, I now conclude that this James Ewing is a (highly) *probable* son of William and Eleanor (Sullivan) Ewing. However, if further evidence emerges to support Caverly's claim that a Rev. Alexander Ewing is the father of James and his brother, Alexander, then these relationships should be re-evaluated.

Alexander Ewing – A Possible Son of William Ewing

In his *History of the Town of Pittsford*, Caverly names (on pages 272-3) as a brother of James a Dr. Alexander Ewing who married and located in 1792 in Pittsford where he participated in a number of land transactions up to May 9, 1805, after which he is said to have removed to Canada. Caverly cites sources for these land transactions (pages 272-3 and 593), thus providing primary evidence of an Alexander Ewing in Pittsford during that time period. He notes that James Sullivan Ewing, grandson of James and Naomi Ewing "purchased what had been the residence of Dr. Alexander Ewings" (page 600). Caverly also cites James Ewings and Alexander Ewings together on two 1796 Pittsford lists. One is a list of subscribers to the Library Society of Pittsford (page 530). The other is a list of school rate assessments (page 690). I have not yet found information placing Alexander near James in Canada. Nor have I yet been able to place Alexander anywhere prior to Pittsford although Caverly says Dr. Alexander Ewings received his medical education in Massachusetts. I have not yet found any information about this.

The *History of Rutland County, Vermont*¹³ by Henry Perry Smith repeats the information that Dr. Alexander Ewings was located in 1792 in Pittsford, and that he sold out in 1805 and removed to Canada.

James Ewings and Alexander Ewings are listed, side-by-side, in the 1800 census for Pittsford, Vermont. Alexander's household includes one male under ten, one male ten-to-sixteen, one male twenty-six to forty-five (who must be Alexander), two females under ten and two females twenty-six to forty-five.

Caverly's identification of Dr. Alexander Ewing as a brother of James, along with the cited Pittsford records, seems sufficient to list him as a *possible* son of William and Eleanor Ewing, pending further information which might otherwise point to Caverly's "Rev Alexander Ewing" as his father.

Hannah Ewing – A *Probable* daughter of William Ewing

Cutter¹⁴ says Hannah Ewing married Enoch Train in 1791 at Weston, Massachusetts, and identifies her as the daughter of a "Scotchman and chaplain in the British Army." William Ewing was connected with the First Baptist Church in Weston from its formation – on July 14, 1789, when he was the church Clerk – until at least February 1793 when the church disregarded his accusation that Oliver Hastings was a liar. Hannah Ewing was also connected with this church because on August 29, 1803, the church "Voted that the wife of Enoch Train shall be cut off from all the privileges of the church on account of misconduct." The record does not specify the misconduct, but it is interesting to note that Hannah was widowed by the death of Enoch Train in 1805 and married (second) "Capt Levi Bishop of Windsor, Vermont" on June 7, 1807, five months before the birth of their first child, Charles Bishop, in West Windsor, Vermont, on November 1, 1807. So Levi and Hannah moved to Windsor very soon after their marriage. William Ewing was already in Windsor at that time as he sold land there on March 17, 1807, to John S. Sullivan, probably his grandson.

Hannah, therefore, appears to be a *probable* daughter.

William Ewing, Revolutionary War Soldier – A *Possible* Son

The following extract from *Massachusetts Soldiers and Sailors in the War of the Revolution*¹⁵ describes a William Ewing who might be a son of the Soldier/Preacher:

Ewing, William, Shutesbury. Descriptive list of 9 months men raised in Hampshire Co., agreeable to resolve of June 9, 1779, as returned by Noah Goodman, Superintendent for said

¹³ Smith, H. P. and W. S. Rann (eds.). *History of Rutland County, Vermont*, D. Mason & Co. Publishers, Syracuse, N.Y., 1886. Available for free download from Internet Archive at www.archive.org/details/historyofrutland00smit. [Short Citation: *Smith - History of Rutland County*]

¹⁴ Cutter, William Richard and (ed.) William Frederick Adams. *Genealogical and Personal Memoirs Relating to the Families of the State of Massachusetts*, New York: Lewis Historical Publishing Co., 1910. Available for free download from Internet Archive at www.archive.org/details/genealogicalpers03cutt. [Short Citation: *Cutter - Memoirs*]

¹⁵ *Massachusetts Soldiers and Sailors in the War of the Revolution*, Vol. 5, p. 442. An online version, broken down by volume, is provided at the web site for the Commonwealth of Massachusetts (www.mass.gov); search for 'Massachusetts Soldiers Sailors'. This record, which comprises seventeen volumes, may be searched via Ancestry.com at: www.ancestry.com/search/db.aspx?dbid=3090. A PDF version may be downloaded, for free, from Internet Archive at: www.archive.org/details/masssoldiers08bostrich. [Short Citation: *Soldiers and Sailors*]

county; Capt. Dickenson's co., Col. Porter's regt.; age, 16 yrs.; stature, 5 ft.; hair, black; engaged for town of Amherst; also, Private, Capt. Seth Pierce's co., Col. Seth Murray's regt.; descriptive list dated Warwick, Aug. 4, 1780, of men detached from 6th Hampshire Co. regt. to serve for the term of 3 months from the time of their arrival at Claverack, agreeable to order of Court of June 22, 1780, and mustered by Lieut. Col. Samuel Williams and Maj. Whitmore; age, 16 yrs.; stature, 5 ft. 2 in.; complexion, dark; residence, Shutesbury; mustered July 18 [1780]; also, Private, Capt. Seth Pierce's co., Col. Seth Murray's (Hampshire Co.) regt.; enlisted July 15, 1780; discharged Oct. 10, 1780; service, 3 mos. 6 days, travel included; company raised to reinforce Continental Army for 3 months; roll dated Leverett; also, descriptive list of men raised in Hampshire Co. to serve in the Continental Army, as returned by Noah Goodman, Superintendent for said county; age, 17 yrs.; stature, 5 ft. 7 in.; complexion, light; hair, light; occupation, farmer; engaged June 29, 1781; engaged for town of Hadley; term, 6 months; also, Private, Col. Benjamin Tupper's (10th) regt.; service from June 29, 1781, 6 mos. 2 days.

Note that this sixteen-year old William Ewing is "of Shutesbury" in 1779, one of the years in which Rev. William Ewing (the Soldier/Preacher) is recorded as having preached at Shutesbury (according to Backus' *History of New England with particular Reference to the Denomination of Christians Called Baptists*¹⁶). His residence is again listed as Shutesbury in 1780. If this sixteen-year old is the Soldier/Preacher's son, he would have been born about 1763/64 at some as yet unknown location.

In 1787, a William Ewing bought out the Somers, Connecticut, business of Joshua Ewing, a *probable* son of the Soldier/Preacher. This William may or may not be the Revolutionary War soldier.

A William Ewing married Rhoda Peirce in June 1804 in Shutesbury. Shutesbury records also show births of their children in Shutesbury: Unice Ewings on November 18, 1808, and Ester Ewings on September 3, 1804.

Elizabeth Ewing Fox sent me the following land-record information which might refer to this Shutesbury soldier as New Salem is less than seven miles from Shutesbury:

1796 EWING William, grantee, 1796. F. D. New Salem (F.D. - Franklin County deeds) 1798
EWING William, occupant, 1798. D. T. New Salem (D.T.- direct tax of 1798) 1803 EWING
William, grantor, 1803. F. D. New Salem.

William, the Revolutionary War soldier, is viewed as a *possible* son of William and Eleanor (Sullivan) Ewing.

Summary

No primary evidence has emerged to clearly prove any of William Ewing's children except for the Sturbridge birth record of John Ewing who is a *certain* child. Very strong circumstantial evidence points to Elinor as an *almost certain* child and James is a (highly) *probable* son. Joshua and Hannah are *probable* children. Dr. Alexander Ewings and William Ewing, the Revolutionary War soldier, are considered as *possible* children.

¹⁶ Backus - *History of New England*

The Halifax town record information provided by Constance Lancaster omits the names of Elinor Ewing's parents but does clearly state that she was born at "Wilmington, Pennsylvania" – which may refer to what we now know as Wilmington, Delaware. The absence of other Ewings in the Halifax area, Elinor's marriage to Stephen Wilcox from an established Halifax family, the proximity of Stephen Wilcox's property to William Ewing's property, her naming two children Joshua and Lovinia, and the matching of her given name to that of William's wife are all circumstantial evidence pointing to Elinor as *almost certainly* a daughter.

Conflicting claims about the parentage of the James Ewing who died in 1828 in Haldimand, Canada, arise from various secondary sources. They suggest a mixing of family stories but also suggest a probable family connection of some kind between William Ewing, the Soldier/Preacher, and a Rev. Alexander Ewing, whom Caverly asserts to be father of the James who died 1828 in Canada. However, no primary records about this Rev. Alexander Ewing have yet emerged. Caverly's claim that James was born in Ireland and that his mother was a "Miss Sullivan" matches information in the NEHGR query which names William Ewing and Eleanor Sullivan as parents of a Joshua who married Lovinia Durkee. Information from Fairview Cemetery, where James is buried, asserts that James: was born 1754 in Cork, Ireland; was a son of a Scottish Baptist minister; and migrated first to Vermont and then to Haldimand Township about 1798. James Ewing and William Ewing are both connected to Greenwich, Massachusetts, and to Halifax, Vermont. Much of this information confirms what has been previously researched and shared by Elizabeth Ewing Fox who has also identified naming patterns showing that a son and a grandson of James Ewing both had 'Sullivan' as middle names, suggesting a connection back to William's wife, Eleanor – presumably a 'Sullivan'. James is therefore viewed as a *probable* son of William and Eleanor Ewing.

Caverly's identification of a Dr. Alexander Ewing as a brother of James Ewing is supported by Pittsford records which prove the existence of an Alexander Ewing there at the same time as James. Those records also suggest associations between Alexander and the family of James. Hopefully, further information may sometime surface about Dr. Alexander Ewing's family, his move to Canada, his medical education in Massachusetts, and his whereabouts before coming to Pittsford. Currently, he appears to be a *possible* son of William and Eleanor Ewing.

Joshua Ewing is first suggested as a child of Rev. William and Eleanor Ewing by the 1898 NEHGR query which also mentions his marriage to Lovinia Durkee. Joshua's Revolutionary War record shows service near Halifax, Vermont, during the timeframe when William was living there. He owned property in South Brimfield, Massachusetts, and in Vermont, both areas to which William has been connected. His son, John Sullivan Ewing, bought land from William Ewing in Windsor, Vermont, in 1807 and was married to Clarissa Patrick there in 1810, a year before William died there. The middle names of John Sullivan Ewing and his nephews, William Sullivan Nichols and John Sullivan Merrick, all harken back to his grandmother, Eleanor (Sullivan) Ewing. Joshua is regarded as a *probable* son

Cutter's description of Hannah as the daughter of a "Scotchman and chaplain in the British Army" is consistent with what is known about William Ewing, the Soldier/Preacher. She was first married at Weston in 1791 when William was connected to the First Baptist Church of Weston. She was connected to that church for some time up to 1803. Shortly after her second marriage in 1807 to Levi Bishop "of Windsor, Vermont," she moved to Windsor during the same year when William was there selling land to Joshua's son, John Sullivan Ewing. Hannah is considered to be a *probable* daughter.

William, the Revolutionary War soldier, and William, the Soldier/Preacher, are both connected to Shutesbury where there does not appear to be other Ewings. Pending further information, the Revolutionary War soldier is viewed as a *possible* son.

This investigation has reminded me that it is tempting – but risky – to conclude family connections based only on circumstantial evidence such as proximities and interactions. If we do so because of no other evidence, it would be wise to qualify our conclusions. Findings from solid, primary sources allow us to designate ancestors as *certain*. Strong circumstantial evidence permits us to label some ancestors as *almost certain* or *probable*. Less persuasive circumstantial evidence leaves us with *possible* ancestral relatives. Finally, we need to be cautious when examining un-sourced material which not only abounds in many of the published family, county, and town histories but also permeate much of the expanding genealogical material available on the Internet.

Research Notes

William and Eleanor (Sullivan) Ewing

The query in the *New England Historical and Genealogical Register*,¹⁷ stating that William Ewing's wife is Eleanor Sullivan, born in Dublin, is from January 1898, Vol. 52, page 82.

Records of William Ewing's family in Scotland are in *Parish Records of Kilmarnock, Scotland*, FHL film #1041385 and FHL film #1041386.¹⁸

Material about the life of William Ewing in Halifax and the genealogy of his son-in-law, Stephen Wilcox, has been contributed by Constance Lancaster, genealogy curator of the Halifax Historical Society,¹⁹ and author of material which appears in *Born in Controversy: History of Halifax, Vermont*,²⁰ Researched, written, and compiled by the History Committee for the Halifax Historical Society, Inc., 2008, pages 118-119, 278-280.

The 1778 petition by William Ewing of Halifax to Vermont authorities regarding a land dispute appears in the *Manuscript Vermont State Papers (MsVtSp)*, Vol. 21, p. 8.²¹

In 1781 (May 2nd), William Ewing is among the seventy-four people from Greenwich, Massachusetts, who signed a petition to the Governor, Council, and House of Representatives of the State of Vermont, seeking a charter for a township. Source: *MsVtSP*, Vol. 21, page 256.

Material discussed by Margaret Ewing Fife appears in her book's chapter titled *William Ewing (1728-1790) & James Ewing (1755-1806)*.²² It includes portions of the 1790 letter, discussing the life of William

¹⁷ *NEHGR*

¹⁸ *LDS Microfilm*

¹⁹ Halifax Historical Society, West Halifax, Vermont: www.HalifaxVtHistory.org.

²⁰ *Born in Controversy*

²¹ *Index to Manuscript Vermont State Papers (MsVtSP)*, Vol. 21, p. 8. Better known as the *Nye Index*, MsVtSP was originally created by Mary Greene Nye, the Editor of State Papers from 1927 until 1950 as a personal name card file. The card file is open to the public and located in the Reference Room at the Vermont State Archives and Records Administration Office in Montpelier, Vermont. The index may be searched online at vermont-archives.org/research/database/nye.asp. [Short Citation: *MsVtSp*]

Ewing, which was written by his nephew, Rev. James Ewing (who died in 1806 in Hopewell, New Jersey).

John Ewing of Sturbridge

His 1769 birth record is in *Vital Records of Sturbridge, Massachusetts*.²³

Joshua Ewing (Soldier and Wife-beater)

The information about Joshua Ewing marrying Lovinia Durkee, plus William Ewing's presence in Wales, is in Absalom Gardner's *Family History of Wales*, Roll 31, Corbin Manuscript collection.²⁴

Joshua Ewing's military record is in *Massachusetts Soldiers and Sailors in the War of the Revolution*, Vol. 5, page 442.²⁵

The un-sourced family tree on Ancestry.com asserting information about Joshua Ewing is on the Ancestry.com Family Trees web site in the 'Griffiths Master Dec 2008' database.²⁶

The record of John Sullivan Ewing's marriage to Clarissa Patrick is in the *General Index to Vermont Vital Records*.²⁷

The 1807 record of William Ewing's sale of 144¾ acres of land in Windsor to John S. Ewing (probably his grandson, John Sullivan Ewing) for \$462 is in *Windsor Land Records*, Vol. 9, page 186.²⁸

The information about Lovinia Ewing, her marriage to Jacob Nichols, and their son, William Sullivan Nichols, is from *Historical Celebration of the Town of Brimfield, Hampden County, Mass* (C.S. Bryan Co., 1879)²⁹ and *Vital Records of Brimfield, MA*, FHL Film 0223943.³⁰

Information about Lovinia (Durkee) Ewing's second marriage to Benjamin Merrick in Brimfield and the information that one of her grandsons was named John Sullivan Merrick is from George Byron Merrick's

²² *Fife - Ewing in America*

²³ *Sturbridge Records*

²⁴ *Corbin Manuscripts*

²⁵ *Soldiers and Sailors*

²⁶ Ancestry.com provides some incredible services. But they make it very hard to get to a genealogy database, such as the 'Griffiths Master Dec 2008' database cited here. One can search for an individual, for example 'Joshua Ewing', but this often receives hundreds of hits. One cannot search Ancestry's web site – as near as I can tell – for a specific database. After playing around, I've found that there are two ways to get to the Ancestry.com information about Joshua Ewing. The first is to go to trees.ancestry.com and search for a Joshua Ewing who was born in 1760. The second is to directly go to this Joshua Ewing's record at trees.ancestry.com/tree/9145420/person/-847041814?ssrc.

²⁷ *Vermont Vital Records*

²⁸ *Windsor Land Records*, Vol. 7, p 161. Windsor, Vermont, land records may be searched at www.epodunk.com/cgi-bin/record-search-court-land.php?locIndex=22872. [Short Citation: *Windsor Land Records*].

²⁹ This book has been made available online by the Google Books Project. Go to books.google.com and search for 'Brimfield'.

³⁰ *LDS Microfilm*

Genealogy of the Merrick-Mirick-Myrick family of Massachusetts, 1636-1902 (Tracy, Gibbs, & Co., 1902).³¹

Joshua Ewing's efforts to sell property in Vermont and in South Brimfield, Massachusetts, are detailed in an advertisement in *American Mercury*, August 29, 1785.³²

The details about Joshua Ewing's divorce are in *Connecticut Divorces: Superior Court Records for the Counties of New London, Tolland and Windham 1719-1910*, compiled by Grace Louise Knox and Barbara B. Ferris, Heritage Books, Inc., 1987.³³

Elinor Ewing

The peculiar birth index record for Elinor Ewing is listed in the *General Index to Vermont Vital Records*.³⁴ Information from the actual town records was shared with me by Constance Lancaster in an EMail message on September 14, 2009.

A statement from *Delaware State Facts & Information*³⁵ states that "Delaware remained a part of Pennsylvania until the Revolutionary War but had its own assembly from 1704."

The identification of Elinor Ewing as William Ewing's daughter, her status as the wife of Stephen Wilcox, and the discussion of William Ewing in Halifax prior to November 11, 1773, are all in the material written by Constance Lancaster appearing in *Born in Controversy: History of Halifax, Vermont*, Researched, written, and compiled by the History Committee for the Halifax Historical Society, Inc., 2008, pp. 118-119, 278-280.³⁶

The information about William Ewing in the Brimfield church in 1772 is in *Wales Baptist Church Records*, Corbin Manuscript collection, Roll 31, Hampden County.³⁷

Constance Lancaster's information about William Ewing and the Wilcox's being Baptists, the proximity of their properties, and the fact that no other Ewings were in Halifax are within an EMail message from her on September 14, 2009.

James Ewing (died 1828, Canada)

Numerous contributions by Elizabeth Ewing Fox have provided invaluable information for this section and have also made it possible to correct some errors in Fife's *Ewing in Early America*.

³¹ Available for free download from Internet Archive at www.archive.org/details/genealogyofmerri00merr.

³² Available from America's Historical Newspapers (www.NewsBank.com/readex/?content=96). Online access to America's Historical Newspapers requires a fee. Access may often be made at public libraries. [Short Citation: *Historical Newspapers*]

³³ This source is not available online. Amazon.com cites it at www.amazon.com/Connecticut-Divorces-Superior-Counties-1719-1910/dp/1556130872, but indicates that its availability is limited.

³⁴ *Vermont Vital Records*

³⁵ MyDelawareGenealogy.com/index.html

³⁶ *Born in Controversy*

³⁷ *Corbin Manuscript*

Margaret Ewing Fife's arguments for identifying James Ewing (died September 4, 1828 in Canada) as one of William's children appear in Fife's Chapter *William Ewing (1728-1790) & James Ewing (1755-1806)*, pp. 47, 50-51.³⁸

The pension abstract naming James Ewing and Naomi Cooley is in *Abstracts of Revolutionary War Pension Files*. Vol. I A-E.³⁹

Information about James Ewing may be found in Caverly's *History of the Town of Pittsford*, pages 60-61, 132-33, 164-65, 235-45, 270-73, 593, 599-601, 701.⁴⁰

Information about Ewing burials in the Fairview Cemetery, Haldimand, Canada, was shared with me by Hal Ewing.

The obituary of James Sullivan Ewing, reprinted from the *Waushana Argus*, Wautoma, Wisconsin, 8 Nov 1878, appeared in *Branches & Twigs - Bulletin of the Genealogical Society of Vermont*, Vol. 17, No. 2 Spring 1988.⁴¹

Elizabeth Ewing Fox's information about James Ewing's son and grandson both with middle names of 'Sullivan' was shared with me by EMail on March 9, 2009.

Alexander Ewing

Information about Alexander Ewing may be found in Caverly's *History of the Town of Pittsford*, pages 60, 61, 271-72, 281, 294, 530, 593, 600,⁴² in page 251 in *History of Rutland County, Vermont*,⁴³ and in the 1800 Census for Pittsford, Rutland County, Vermont.

Hannah Ewing

The description of Hannah Ewing as the daughter of a Scotchman and a chaplain in the British Army is in *Genealogical and Personal Memoirs Relating to the Families of the State of Massachusetts* by William Richard Cutter and (ed.) William Frederick Adams, New York: Lewis Historical Publishing Co., 1910.⁴⁴ A synopsis appears in *Epitaphs From a Graveyard in Weston with Notes by George Kuhx Clarke, LL. B., of Needham, in Dedham Historical Register*, 1890, Dedham Historical Society (Mass.), Vol. 10. Edited J. H. Tittle: Dedham Historical Society.⁴⁵

Sources for the information placing William Ewing in Weston from 1789 to 1793 and for the Weston church allegations of misconduct against Hannah Ewing are: 1) *Train and Ewing Families; Weston*,

³⁸ *Fife - Ewing in America*

³⁹ This source is apparently out-of-print and there are no online versions.

⁴⁰ *Caverly - Town of Pittsford*

⁴¹ For information about the Genealogical Society of Vermont go to www.genealogyvermont.org.

⁴² *Caverly - Town of Pittsford*

⁴³ *Smith - History of Rutland County*

⁴⁴ *Cutter - Memoirs*

⁴⁵ This description appears in information posted online by the Google Books Project. To get to it, first do a Google search for 'Epitaphs From a Graveyard in Weston with', then click on 'The Dedham historical register - Google Books Result' link and then scroll down to the 'Epitaphs from a Graveyard in Weston' heading.

Massachusetts: 1705-1814. Prepared by Madeline W. Mullin, Local History Librarian, Weston Public Library,⁴⁶ Weston, Massachusetts, citing Jones, Edward A., *History of the First Baptist Church in Weston, Mass.*, Boston, 1890, page 5.⁴⁷ (Material Emailed to Louis Lehmann, July 9, 2009); 2) *Records of the Baptist Church of Christ in Weston, Mass, constituted 1789 - Jan 1st 1838, Revised and copied from the old book of records or notes;*⁴⁸ and 3) *Records of the Important Transactions of the Baptist Church in Weston* from the First Baptist Church, Weston, Massachusetts.⁴⁹

The record *Capt. Levi Bishop of Windsor, Vermont & [the widow] Hannah Train of Weston married June 7 1807* is in *Town of Weston: Births, deaths and marriages, 1707-1850, 1703 - Gravestones - 1900, Church records, 1709-1825*, Weston (Mass.), Mary Frances Peirce, Published by McIndoe Bros., printers, 1901.⁵⁰

William Ewing, the Revolutionary War Soldier

The Revolutionary War extract about this William Ewing is from *Massachusetts Soldiers and Sailors in the War of the Revolution*, Vol. 5, page 442.⁵¹

Information about the marriage of William Ewing and Rhoda Pierce, and the births of their children, is in *Births, Marriages, Deaths, Publishments, Shutesbury, Massachusetts; 1763-1842*. FHL film #0768337 and FHL Film #0886455.⁵²

Louis Lehmann is a retired child mental-health counselor in Tacoma, Washington, and is a direct descendant of James Ewing, the nephew of Soldier/Preacher William Ewing. He has recently alerted the Ewing Family Association to an account about the life of William Ewing on his RootsWeb Free Pages web site ("Ewing, Spates, Pope, French, Batcheler, Dower, Lehmann, and Allied Lines - And the Stories of Their Lives"). His article, "Searching for George Lamphere and his Mother" investigates the identify of William Ewing's second wife and has been submitted to Vermont Genealogy for publication in the near future. Over the past twenty years, Louis has occasionally written genealogical articles for various magazines and journals. He is a graduate of the University of Minnesota and the University of Wisconsin.

Civil War Planes?



⁴⁶ www.westonlibrary.org

⁴⁷ Can not be found on the Internet.

⁴⁸ ditto

⁴⁹ ditto

⁵⁰ This book has been made available online by the Google Books Project. Go to books.google.com and search for 'Town of Weston: Births'. It is also available for free download from Internet Archive at www.archive.org/details/townwestonbirth00peirgoog.

⁵¹ *Soldiers and Sailors*

⁵² *LDS Microfilms*

Grand-dad Will's Stories – Part IV

Margrett McCorkle (+1 509.924.3482, Margrett42 at comcast dot net)

In my previous articles,^{1,2,3} I have introduced my great-grandfather – William Marion Ewing who I have always called Grand-dad Will – and provided some life-illuminating stories which have had an incredible influence on my childhood and beliefs. Memories are wonderful things, and during Grand-dad Will's and my life together, he greatly relished both recalling his memories and sharing them with me. At the time he was in the autumn of his years, I was very fortunate to be there and able now to pass on his stories. This article continues to deliver on my promise to pass along Grand-dad Will's stories on to you and my children. Additional stories will appear in future articles.

Whittling

The front porch was a very important part of Grand-dad Will's home. The house itself was rather small, and the front room – the living room – was used only during the coldest months or on very rainy days. Otherwise, if you were not in the kitchen then you were out on the porch.

On hot summer evenings, we often ate our supper on the porch. From it, we could look out over the cornfields and down the driveway to spot a visitor as they first turned into the drive. Visitors were always a welcome sight. Many a long summer evening was spent story telling and gossiping with friends and family who came to visit.

No matter how early I would awaken and run down the stairs, I would find Grand-dad Will sitting at the kitchen table or out on the front porch having his morning cup of coffee, always with a big smile and a "Did you sleep well, little sister?" greeting. If I found him on the front porch, there would usually be a surprise waiting for me, something he had whittled while waiting for me to wake up. These intricately carved animals, birds and reptiles were some of my most treasured possessions. I remember once finding a little turtle that he had carved and then attached a little head so that it moved back and forth when touched – a bobble head of that era. I was delighted with the turtle and can recall to this day how precious it was to me.

Grand-dad Will and I spent many wonderful hours on the porch, story-telling and whittling the hours away. One day I had a 'great idea' and approached Grand-dad Will about it. I was about nine or ten years old at the time. I had concluded that I must learn how to do this marvelous carving. After telling Grand-dad Will that this was what I wanted to do, he said: "Well, if you are going to learn to carve then you must have a carving knife."

I have not returned to Casa, Arkansas, since we moved to Washington State back in 1956, but I am sure it is a nice-size community today. Back then, however, it was quite a jaunt down the unpaved road to the town's country store. The store was quite small and nestled on the side of the road with nothing near it as far as one could see. Down the road we went, just Grand-dad Will and I. It was hot and it was

¹ McCorkle, Margrett. Grand-dad Will's Stories, *J. Clan Ewing*, Vol. 14, No. 2 (May 2008), pp. 27-29.

² McCorkle, Margrett. Grand-dad Will's Stories – Part II, *J. Clan Ewing*, Vol. 14, No. 4 (November 2008), pp. 13-18.

³ McCorkle, Margrett. Grand-dad Will's Stories – Part III, *Ewing Family J.*, Vol. 15, No. 2 (May 2009), pp. 38-40.

dusty, and upon arriving the first thing was to get a cold drink – a NeHi grape or orange soda – and, often times, a Baby Ruth candy bar.

But this day was extra special; we had a major purchase in mind. Grand-dad Will looked up at the proprietor and asked to see his carving knives. The proprietor reached into the front case and took out a display box of pocket knives. Oh, to my eyes they were beautiful with so many kinds to choose from. One in particular caught my eye; it had a beautiful white pearl handle. After much discussion on the good and bad qualities of each knife, Grand-dad Will asked which one I might prefer, and without any hesitation I pointed to the pearl handled one. To my delight, Grand-dad Will said: "We'll take that one." I recall what a wonderful day it was, and how I could not wait to get back home to begin my first wood-carving lesson. We finished our cold drinks and set off for home.

I would like to say that I became a fine wood carver, but alas, my attempts fell far short of Grand-dad Will's talents. Even later attempts in my adult years have failed to produce anything remotely similar to the objects of perfection Grand-dad Will managed to produce with just a pocket knife. I did, however, manage to make some rather fine whistles from willow branches and some nice bull whips by braiding the willow's bark, all done with Grand-dad Will's expert over-sight.

I also made countless slingshots that Grand-dad Will and I would use when we set along the river bank to fish. Times are much different today, but back in my childhood, on hot summer days in Arkansas, I would not have gone anywhere without a slingshot in my pocket. We do not always like to tell of our mischievous acts, but the crows of Grand-dad Will's cornfields were most often the target of my efforts with the slingshot. Grand-dad Will did not disapprove.

The driveway from the main road up to Grand-dad Will's home was lined with a rock wall. All the rocks had been carried and placed there by Grand-dad Will himself. It was a pretty drive, and I loved that rock wall. I spent many a lazy afternoon lying on the wall, watching and sometimes catching the little red-striped lizards that also liked to sun themselves on the rocks. I could see the garden on one side and a cornfield on the other. It was a perfect spot to practice my slingshot talents.

The slingshot was not my only childhood toy. After hearing stories about American Indians and their skills with bow and arrow, I wanted to test my skill. So one bright summer morning, Grand-dad Will and I set out to gather the materials needed to make a bow and, of course, many arrows. We found the materials down on the river bank where the willow trees grew and chose only the straightest of willow branches since that was what was needed for arrows. The bark would be stripped from the branches, and the future arrows placed in the sun to dry.

The branch for the bow would be stripped, bent just a bit, tied with string, and set aside to dry. While the bow cured in the sun, we were busy making arrows using the collection of feathers gathered on other trips through the woods. Raven and crow feathers were good as were any hawk feathers I had been lucky enough to have found. By the end of the day, all had gone well, and I found myself the proud owner of the best bow and arrows ever made. With Grand-dad Will's instruction and much practice, I eventually became a fine archer.

Chores

Grand-dad Will was a medium-size man, about five foot, eleven inches to six foot tall. He was stout in his younger days. Even in his seventies, he was a strong man; he would carry me all over the country, haul logs from his back-forest area, and plow his cornfields and gardens, of which he had three each.

He always seemed happy; I do not recall ever seeing him sad or angry. He always seemed happiest when we had an adventure to go on. There was always something new to do or discover.

But ... He taught me that chores came before the fun. Now that I am old enough to look back and appreciate his wisdom, I think that one of the most valuable things Grand-dad Will taught me was his work ethic. However, with Grand-dad Will the chores never seemed to be a hardship; chores with him were just plain fun. And many chores became learning lessons, for example, when pulling weeds from the garden, each clot of dirt might turn up an arrow or spear point.

Many mornings, before Grand-dad Will and I would start whatever was planned for the day, he would be up early and with his faithful old mule – Old Red – would have plowed the cornfield. Grand-dad Will had three fields planted each year with corn. And he also had three garden areas. It was part of Grand-dad Will's and my 'job' to weed the gardens and harvest the corn. This led to much canning and preserving of the fruits and vegetables. This was all done with the knowledge that Grand-dad Will would, as a reward, have lots of good 'eats' during the winter months.

I do not know when Grand-dad Will got Old Red or how old Old Red was. But Old Red was around all the years I spent with Grand-dad Will and many years before that. He was the most docile of animals. He liked nothing better than to walk round and round the grounds giving rides with as many children as possible sitting on his back. Old Red seemed to greatly enjoy all the attention and never hesitated to give the rides.

Old Red also loved to go 'traveling'. Often, when Grand-dad Will and I would need to go to the little country store down the road, we would ride Old Red. He always seemed to know we were headed for the store as he would not need any guidance at all. I also think he knew he was going to get an apple reward at the end of the trip. Everyone knew Old Red; he would get a lot of attention from folks at the store and anyone we met along the way.

One chore I liked but could not do well was shelling corn for the chickens. Grand-dad Will would take an ear of corn, shuck it and with his thumb push the kernels right off onto the ground for the chickens to eat. It looked easy, but it was hard. While the chickens were eating, we would gather eggs. And if it happened to be Sunday morning, we might be there to catch a big fat hen for our Sunday dinner.

Gathering Firewood

As I think back, I have to admire Grand-dad Will's vitality. He would arise quite early every morning, build a fire in the wood stove, and put on his morning coffee to brew. We all know that putting up fire wood, when you have to have it to both cook and heat, requires a great deal of work. Grand-dad Will's home sat on about three acres, more or less; I never knew the amount of land he homesteaded. He would go part-way up the side of the mountain with Old Red and bring down logs which he would first saw and then split into firewood. The firewood was stored in a shed near the house.

When Grand-dad Will fitted Old Red with a harness and apparatus to pull logs, Old Red was totally unhappy. He knew where he was going and what he was going to have to do. He would head out rather well. But about halfway to where the logs could be found, he would balk, and it was a real test of will to get him to move on. On the other hand, once he was hooked up to a log, he did not waste much time going back down the mountain side. Most days it was a trip or two, dragging down a log at a time; that was about all you could get out of Old Red.

Fetching Water

Grand-dad Will's house was very primitive by today's standards. There was no indoor plumbing or running water in the house. Not until a few years after his death was a well dug and water pumped. All water had to be carried from his neighbor's well. For me, going to get water on hot summer days was fun. The amount of water needed for the day dictated how we would fetch the water. If the barrels needed to be filled, then we would hitch up Old Red to a wagon and he, usually to his delight, would make the round trip. Filling the barrels was needed on laundry day and when a lot of canning had to be done, as well as, of course, for bath nights. It was great fun on hot summer days, but I can not imagine it being much fun for Grand-dad Will during the winter months.

When it was not necessary to fill the water barrels, Grand-dad Will and I would just walk over to the neighbor's home with small buckets. Grand-dad Will always saved the small buckets which lard came in. They were my water buckets, my blackberry buckets, my arrow-point collection buckets, etc. – all round, very useful buckets.

When we set out to fetch water, Auntie would repeat oft-mentioned, stern instructions. One was to not take off my shoes and get my feet dirty. This was very hard to accomplish. I could talk Grand-dad Will into just about anything, and I tried to convince him that this was a 'rule' we could break. He came up with a very good solution.

We would head out across the cornfield until we came to the stairs built over the fence – the stile. There I would remove my shoes, leave them by the stile, and go the rest of the way barefoot. It was a hot walk, with many stops along the way to capture a June bug or to play with the dung beetles we would find along the way. We would build dirt hills in front of the beetles and watch them struggle to push their ball of dung up the hills and then scurry to catch up with the dung ball as it rolled down the other side.

After socializing over drinks and ginger snaps at his neighbor's house, we filled our buckets with fresh water and set off for home. I greatly remember – when I was very young, probably five or six years old – Grand-dad Will would carry me on his back through the field when it was hot on my feet. When I was six years old, Grand-dad Will would have been seventy-one years old. He must have been a rather healthy fellow.

When we got back to the stile where I had left my shoes, Grand-dad Will would set me down on the bottom step and wash my feet with one of our buckets of water. Then I would put my shoes back on and feel for sure Auntie never was the wiser. It was Grand-dad Will's and my secret.

It was during this time that Grand-dad Will taught me to spin a bucket of water around, up and over my shoulder, and not spill any of the water. The first time he showed me this, I thought it was magic which I just had to learn how to do. The secret, of course, was to spin the bucket very fast so that centrifugal force would keep the water inside the bucket. I did not let Auntie know I had mastered the trick; spilling water made a good excuse for coming home with an empty bucket.

Doing the Dishes

It was our job, Grand-dad Will and I, to do the dishes each evening after supper.

During the trek to fetch water, we would discuss what his friend and caring neighbor would have for us to drink when we arrived at her house. The bet would be on whether it would be Lemonade or Sweet Tea that would accompany the always-favored ginger snaps that she made so well. Riding on this bet

would be who had to wash and who had to dry the dishes that evening after dinner. Grand-dad Will had taught me that helping those we love do the chores was just another way to show one's love and caring. So, I really did not mind helping wash and dry the dishes. We just liked to bicker; it was part of the fun.

We had to heat the water and wash, rinse and dry all the dishes. This usually turned into a fun time for the two of us, but it was always done with care to make sure not to break things. One night I had the washing detail and Grand-dad Will dried the dishes. During a quiet moment, he asked: "Hey little sister, do you know how to juggle?" My answer was that, no, I did not know how. With a "Watch me!," he started tossing three plates into the air and catching them as they came around. Suddenly, he missed and all the plates came crashing down onto the floor, bouncing every which way. He would laugh when he retold this story, enjoying describing that my eyes had gotten big as saucers when the plates hit the floor. He had failed to tell me, and in my young inexperience I did not know, that his dishes were not glass. They were the enameled, white-with-blue-trim tin that was popular in the day. He later explained to me had his dishes been made of glass, he would have long since not had any as he was prone to be a bit clumsy when he did the dishes. Whenever I see these tin white dishes with a blue band around the edge, in flea markets or second-hand stores, I have to smile and chuckle, thinking back to my dear Grand-dad Will and his plates hitting the floor that evening long ago.

As I think back, I realize Grand-dad Will had a sense of humor that was often mostly for his amusement.

Visiting

Grand-dad Will always said how much he appreciated people coming to visit as they would often bring food, and he would have great meals he did not have to fully cook for himself. He never failed, when he said grace at supper, to thank the wonderful cooks, the more the merrier, who had prepared the food.

Sunday dinners were always special. Sometimes we would dress up and go to someone else's house for Sunday dinner. Grand-dad Will and I did not care all that much for this. We much preferred people to come to our house for Sunday dinner; usually that is what happened.

With people coming to Grand-dad Will's home, he and I would have the pleasure of going out to the chicken pens and catching chickens. Depending how many people were coming, Auntie would tell us how many chickens she needed butchered. Then, after the chicken catching and butchering, it would be off to the garden and cornfields to gather food stuffs: green beans, peas, corn, lettuce and tomatoes. All the while, Auntie would be in the kitchen turning out her wonderful pies. It was hard work, but Grand-dad Will and I had a wonderful time, with enough time left to take a short rest before visitors arrived.

During my summer visits to Grand-dad Will's home, one thing I especially looked forward to was going to visit an elderly couple who lived a ways from his house. We would go in the evenings, usually after supper. The special treat was 'The Watermelon'. Behind the couple's house was a small creek that ran fast, and they would have the largest watermelons I had ever seen cooling in this creek. The melons were also the sweetest I had ever tasted. We would set out doors in the yard and eat watermelon until I could not eat another bite.

Fishing

Fishing was a big part of our lives. Everyone fished, and 'fish stories' were too numerous to count.

One summer, as we were visiting Grand-dad Will's neighbors, the elderly man took us back to the creek where he had dug a small pond at the side of the creek. In this pond was the largest catfish I had ever have seen. I remember the elderly man saying this catfish weighed seventy-five pounds. The catfish was larger than I was at the time, and I remember thinking the fish's head and mouth were large enough that it could have swallowed me. That evening was spent re-telling the tale of catching the catfish, as well as, of course, many other fish stories.

Grand-dad Will and I spent many hours setting on the river bank, fishing with our cane poles and worms. If it was a good day, we would have fresh fish for supper. Setting on that river bank – with our poles in the water and the warm sun on our faces, watching the dragon flies and mud dabbers flit around the muddy shore – always brought out stories from Grand-dad Will. I spent many a lazy afternoon napping and listening to his tales of adventure.

More important, more serious fishing trips concerned the running of trotlines⁴ in streams across the Petit Jean, the mountain range bordering Grand-dad Will's homestead. The evening before a trip, Grand-dad Will would make dough balls⁵ to use as bait. Early the next morning, we would use the dough balls to bait the hooks on the trotlines. Early the following morning, the trotlines would then be checked for fish to harvest. The baiting and harvesting was done in a small boat that one person would paddle while another would pull up any hooked fish and then re-bait the hook with a dough ball.

Margrett McCorkle was born a Richardson but has always felt more to be a Ewing as she did not grow up with her Richardson ancestors but rather with her Ewing family. She has worked on her family genealogy since she was a teenager, but seriously pursued her ancestry only after she purchased her first computer in 1994. Art is her first love, and she has taught art on a private basis. In the past, she has been a home health-care worker, worked in the graphic arts field for several years (among other things, helping to develop the first printed Mylar circuit boards for KeyTronic Corp.), and worked at daycare centers focusing on disadvantaged-child education. She may be reached at Margrett42 at comcast dot net but be careful about using the two t's in her given name when trying to contact her.

Patriotic Retirement

From the St. Petersburg Times Newspaper

Dear Mr. President, Patriotic retirement: There are about 40 million people over 50 in the work force. Pay them \$1 million a piece severance with the following stipulations: 1) They leave their jobs. Forty million job openings – Unemployment fixed. 2) They buy new American cars. Forty million cars ordered – Auto Industry fixed. 3) They either buy a house or pay off their mortgage – Housing Crisis fixed. All this and it's cheaper than the bailout.

⁴ Trotlines were a popular way to catch fish. They are still used in some areas, especially to catch catfish. A common setup is to secure at least one end of the trotline to a stump, bank or a sturdy tree branch that sits at the water's edge. Weights are attached periodically along the trotline to keep it underwater and to prevent larger fish from dragging the line back and forth. Trotline lengths vary according to the width of the stream they span or the shape of the pond in which they are placed. Hooks are usually placed every two feet or so.

⁵ Dough balls were an alternative to live bait and were mostly used to catch catfish. They are still used today. At their simplest, they are a mixture of flour and corn meal, held together by 'sealing' the ingredients with sugared water. Variations involve using biscuits, honey, peanut butter, etc. Modern-day variations involve using Wheaties, 'shrink-wrapped' biscuit dough, etc.

Ewing Settlers of Southwestern Pennsylvania

Part 5: Uniontown History

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Several James Ewing of Inch descendants who settled the Pittsburgh, Pennsylvania, area just before and after the Revolutionary War have been discussed in previous articles in this series.¹ This includes many of-the-land Ewing farmers who settled the Robinson Township area just to the west of Pittsburgh.

In the fourth part of this series, the scope was broadened to include the heritage of a prominent citizen of Uniontown, Fayette County, Pennsylvania – the Honorable Nathaniel Ewing (1794-1874) – who was a distinguished member of the bar.

This fifth part of the series of articles on the Ewing settlers of southwestern Pennsylvania expands the previous material regarding the role of Ewings in the Uniontown area. The first subsection below – Nemaocolin's Trail – describes a major route which supported migration from the East Coast to the southwestern Pennsylvania area, subsequently provided a route supporting invasion of the area during the French and Indian War, and, current-day, supports travelling to the west via Route 40. J. David Ewing's second subsection begins an exploration and explanation of the history of the area from way-back, centuries ago, to the late-1700s migration of settlers, Ewings in particular, to the area. Virginia Okie's third subsection gives some additional information about the heritage of the Honorable Nathaniel Ewing (1794-1874).

This article, among other things, initiates a focus on the value of attending the upcoming 2010 Gathering, to be held at the elegant, historic *Summit Inn* in Uniontown, Pennsylvania, September 23-26, 2010. The natural beauty – especially in late September – and the history of the area provides a strong draw. The Ewing-heritage of Uniontown and the surrounding southwestern Pennsylvania area should make for a very interesting and genealogically valuable get-together. This part of the series starts to identify the many activities – environmentally and genealogically interesting – gathering attendees will find valuable.

Nemaocolin's Trail

Wikipedia (en.wikipedia.org/wiki/Nemaocolin's_Path)

The following is taken from Wikipedia's Internet web site. It is included here to provide readers with some interesting insights regarding the history of the Uniontown area. Readers wishing to further explore this topic should go to the Internet site cited above and use its copious links.

Nemaocolin's Path or more often Nemaocolin's Trail was a Native American trail situated to cross the great-barrier of the Allegheny Mountains via the Cumberland Narrows Mountain pass and connect between the Potomac River and the Monongahela River watersheds on either side of the Allegheny range of the USA. Nemaocolin's Trail thus connected Cumberland, Maryland with what became Brownsville, Pennsylvania. It was an ancient Indian trail, and when improved

¹ These articles may be accessed online at www.EwingFamilyAssociation.org/Project_SWPA_Articles.html.

around 1750 became the template trail, in large part the actual route for what became known on the eastern slopes as the eastern part of Braddock's Road, and which later evolved into the Cumberland Road, and the National Road, then the National Pike, and eventually U.S. Route 40, the so-called National Highway. To complete its historical impact, U.S. Route 40 became one of the first officially recognized highways in the United States – and the earlier road, the Cumberland Road/National Road was the road on which the first cast iron bridge in the United States was constructed. The trail became the gateway by which settlers in Conestoga Wagons,² or by stage coach were able to reach the promised lands of the American near and far west.

The trail is of immense historical importance as crossing the Allegheny divide was a major task taking much planning, time and effort until well into the twentieth century – as evidenced by the lack of east-west highways for the length of the border between Virginia and West Virginia – the two regions sundered by some of the harshest terrain in the mountain chain. Crossing the Allegheny range to the north of the Cumberland Gap or to the south is feasible only hundreds of miles to either the north or south as its ridgelines are oriented north-south presenting a virtually impassible obstacle to east-west travel.

Nemacolin's Path starts from a site in present day Cumberland, Maryland, continuing on to Brownsville, Pennsylvania to the neighborhood known today as Redstone located at mouth of Redstone Creek, and known formerly in colonial America as Redstone Old Fort. During 1749 and 1750, the trail was cleared by the Delaware Indian chief Nemacolin and Maryland frontiersman Thomas Cresap.

Later, during the French and Indian War, the eastern part of Nemacolin's path was used as [a] military route for General Edward Braddock's ill-fated attempt to capture Fort Duquesne which among other reasons, was forestalled by the capture of the force under Colonel George Washington at Fort Necessity where he was staging supplies for a move down to the western trail head and crossing point on the Monongahela at Redstone Creek (now Brownsville, Pennsylvania).

Brief History of the Uniontown Area

J. David Ewing (+1 813.624.3979, *jdeFloridaLLC at yahoo com*)

Located thirteen miles north of the Mason-Dixon Line and fifty miles southeast of Pittsburgh, Uniontown has been a part of America's development from the very beginning.

To really understand the significance of this area in southwestern Pennsylvania, and Uniontown in particular, one has to go back many millions of years when a seam, nine feet thick, of the purest coal in the world was laid down by the dense swamp vegetation of that period. This coal seam, known as the Pittsburgh Seam, lies under this area for a fifty-mile radius. After its discovery in the early 1800s, it became the fuel that powered the steel industry to allow Pittsburgh to become an American keystone of the industrial revolution.

² For more information about Conestoga Wagons and their use in settling the areas to the west, see: McClure, Jean. Great Philadelphia Wagon Road, *J. Clan Ewing*, Vol. 13, No. 3 (August 2007), pp. 15-20. This article is available online at: www.EwingFamilyAssociation.org/2008_Gathering/articles/GreatRoad_Final.pdf.

Prior to this boom period, Uniontown gained significance from its location on the western side of the Allegheny Mountains, just four miles from the base of Chestnut Ridge. Chestnut Ridge is the western most peak of the mountain range upon which is built the *Summit Inn* where the 2010 Gathering will be held. From this site, one can view the flatlands, to the west, which must have been a welcome sight to settlers traveling west over the Allegheny Mountains from Maryland on the path which is now the National Road (a.k.a. U.S. Rt. 40).

After descending the western slope of the Chestnut Ridge, travelers came first to Hopwood, Pennsylvania, a village which was a resting spot providing many taverns and inns. During its early history, Hopwood was a stopping place for six different U.S. Presidents on their way to the nation's Capital. Three miles west of Hopwood, the National Road came to Uniontown which is bisected by this highway to the present day. Settled by Jacob and Henry Beeson, who laid out the lots of the town in the mid-1700s, the town prospered. It was incorporated on July 4, 1776, and grew as settlers stopped and stayed instead of moving further west. Plenty of flat, fertile land was available. This was very attractive to many, including George Washington who purchased several thousand acres twelve miles north of Uniontown.

The economy of the day was geared toward the National Road, construction of which was funded by Congress in 1808 as the first Federal road project. An excellent presentation of the history of this highway is available at the Fort Necessity History Center.³ Construction of the National Road vastly supported the arrival of the first Ewing families in the area.

Nathaniel Ewing and two of his sisters were the first Ewings to come to Uniontown in 1788; he was the appointed 'Land officer and Registrar for the Northwest Territories'. Nathaniel moved on to Vincennes, Indiana, and established/built the 'Mount Clair' plantation estate where the first *Clan Ewing in America* Gathering was hosted by Rev. Ellsworth Ewing in the fall of 1988. Nathaniel's triple-great-grandson, Nathaniel Mark Ewing, a member of the U.S. Congress, currently resides in the original house.⁴

William Ewing, Nathaniel's brother, came from York County, Pennsylvania, as a single man and surveyor in 1790. He married Mary Conwell and fathered ten children. He settled in the Dunlap's Creek area eight miles west of Uniontown. William and his son George were the contractors for a portion of the National Pike between Brownsville and Scenery Hill to the west of Uniontown. William's other sons included Judge Nathaniel (Uniontown), Judge George (Houston Texas), and James (Dunlap's Creek), my double-great-grandfather.

From these Ewing roots many of you are descended. In the records of the Fayette County Court House, where the portraits of five Ewing judges are displayed, as well as the Pennsylvania Room of the Uniontown Library, there is a wealth of information which may help in your ongoing research.

³ en.wikipedia.org/wiki/Fort_Necessity_National_Battlefield

⁴ For further information about this house, see: Nathaniel Ewing Homestead, *Ewing Family J.*, Vol. 15, No. 3 (August 2009), pp. 15-17. This article will soon be posted to the Ewing Family Association's web site: www.EwingFamilyAssociation.org.

Ewing Judges and Lawyers

Virginia Ewing Okie (*vokie at digital dot net*)

Uniontown is a very special place for me since it is the birthplace for both my parents and they spent their childhood in what my father called *God's County*.

To prepare myself for the upcoming gathering, and to try to help others to prepare, I recently re-acquainted myself with the material I have accumulated about Ewings in the Uniontown area. I discovered that I had many items pertaining to judges who served in the courts of Fayette County, Pennsylvania. Fayette County was created on September 26, 1783, from part of Westmoreland County, and named for the Marquis de Lafayette. Uniontown is its county seat.

Using Google to search the Internet, I found the following book:

Crumrine, Boyd. *The Courts of Justice, Bench and Bar of Washington County, Pennsylvania: with sketches of the early court-houses, the judicial system, the law judges, and the roll of attorneys of that county; and a history of the erection and dedication of the court-house of 1900; with portraits and illustrations*. Originally Published: Washington, Pa.: Washington Bar Association, 1902. Collection: Historic Pittsburgh Full-Text Collection.⁵

A brief biographical sketch of my great-great-great-grandfather – Nathaniel Ewing (1794-1874) – starts on page 52B of this book. This Nathaniel Ewing was discussed in a previous article in this series about settlers of southwestern Pennsylvania.⁶ He built a Federal-style building around 1826 on property belonging to George Washington near Uniontown, Fayette County, Pennsylvania. The building, called the Mount Washington Tavern, has been restored to be used as the Fort Necessity Museum.

On page 54 of the book, Nathaniel's parents are identified as William Ewing and Mary Conwell. This William Ewing came to Fayette County around 1790 as a surveyor. Nathaniel was born July 18, 1794, and died in 1874; he is buried in Uniontown's Oak Grove Cemetery, Section 18.

The book further indicates that Nathaniel's grandfather was George Ewing of Peach Bottom, York County, and George was a brother of Rev. Dr. John Ewing.

The book provides a short biographical sketch of Nathaniel's son, Judge John Kennedy Ewing (1823-1905), on page 58B. Following



Possibly: Ellen L. Willson (1826-84)

⁵ Two digitized, searchable versions of this book may be found on the Internet. The first is provided by the Google Books Project; go to books.google.com and search for 'Crumrine'. The other may be found by going to Historic Pittsburgh's list of online books – digital.library.pitt.edu/p/pitttextall – and searching for 'Courts of Justice, Bench and Bar of Washington County'. Both of these postings contain the images which appeared in the book.

⁶ Ewing, Joseph Neff Jr., Virginia Ewing Okie and William Ewing Riddle. *Ewing Settlers of Southwestern Pennsylvania, Part 4: Nathaniel Ewing (1794-1874), J. Clan Ewing*, Vol. 14, No. 2 (May 2008), pp. 35-41. Available online at www.EwingFamilyAssociation.org/Project_SWPA_Articles.html.

it is a short biographical sketch of my great-great-grandfather, John Kennedy Ewing, and his wife Ellen Louis Willson (1826-84). I believe the photograph on the previous page is of her, and I have a wedding dress in my possession that is believed to have been hers.

Many of these Ewings were judges in the Fayette County court system. Another book – *A History of Uniontown; The County Seat of Fayette County Pennsylvania* written by James Hadden and published in 1913⁷ – mentions oil paintings of the judges which hung on walls of the large court room.

So ... What Might this Mean for Activities During the 2010 Gathering?

2010 Gathering attendees should definitely visit court houses in Fayette County, not only to search vital records, but also to find paintings and similar documentation regarding possibly-ancestral judges. J. David Ewing, reports that there are portraits of Ewing judges on display in the Court House in Uniontown, and a 'behind the scenes' tour of parts of the court house which are not normally accessible to the public might be arranged.

Do you have any judges or lawyers in your family? Maybe you can find paintings of them hanging on the court house walls. Maybe your ancestor did not become a judge but was an active lawyer. There should be many court cases where they are mentioned and may even have their signature attached. If any of the above appears to match your heritage, join us in finding and analyzing the material available in the Uniontown area regarding Ewings.

In addition, a visit to Fort Necessity where George Washington fought his first battles against the French would be valuable for people whose ancestors settled the southwestern Pennsylvania area. It might help in understanding not just the 'facts and figures' ancestral details but also the life and times of your Pittsburgh-area ancestral settlers.

Virginia Ewing Okie was born Virginia Ewing Husted. When she married, she kept her middle name, Ewing, to recognize that she was named after her maternal great-grandmother, Belle Kennedy Ewing, a daughter of Hon. John Kennedy Ewing. Her genealogical research concerns the Evans, Ewing, Howell, Husted, Kennedy, Loudon, McClelland, Rowe, Willard and Willson families.

William Ewing Riddle is a great-great-great-grandson of Squire James Ewing (a son of Alexander who was a son of James Ewing of Inch Island). Bill is Web Master for the Ewing Family Association web site and Editor of the Ewing Family Journal. Outside his genealogical work, he helps organizations certify that their software development procedures satisfy regulatory requirements and lead to high-quality products. He holds advanced degrees from Cornell and Stanford and has worked in academia, industry and government.

Tell Me This Will Never Happen To Me! #1

An elderly Floridian called 911 on her cell phone to report that her car has been broken into. She was hysterical as she explained her situation to the dispatcher: "They've stolen the stereo, the steering wheel, the brake pedal and even the accelerator!" she cried. The dispatcher said, "Stay calm. An officer is on the way." A few minutes later, the officer radios in. "Disregard." he says "She got in the back-seat by mistake."

⁷ This book has been digitized by the Google Book Project; go to books.google.com and search for 'History of Uniontown; The County Seat'.

Ewing Surname Y-DNA Project – Article 20

David Neal Ewing (+1 505.764.8704, *DavidEwing93 at gmail dot com*)

This is the twentieth in a series of articles about the Ewing Surname Y-DNA Project. The previous nineteen articles have appeared in the last nineteen issues of this journal, which prior to this year (2009) was called the *Journal of Clan Ewing*. They are also available online through links at the project's web site (www.EwingFamilyAssociation.org/DNA_Project/index_Y-DNA.html).

Discussing the Y-DNA Project requires using some terms and abbreviations that will be unfamiliar to beginners. Definitions and explanations of these can be found in the early Y-DNA Project articles and elsewhere on the project's web site. Extensively cross-linked results tables, project participant lineages, group relationship diagrams and network diagrams are also available on the project's web site.

Progress of the Project

The Ewing Surname Y-DNA Project continues to grow and mature. We now have results on 113 participants, all but five of whom have been tested at thirty-seven markers or more. Based on recent experience, it looks like we can expect about two additional participants to join the project each month. The usefulness of the project for genealogical research is proportional to the number of participants and the quality and quantity of the conventional genealogic information they have supplied.

Future Directions

Testing Scots

It would be of enormous interest to have test results on a nice-sized sample of men from several different areas in Scotland to compare with the results we already have, which are mostly on American men. It is possible that this would shed light on where in Scotland the ancestors of the various American lines may have originated, though of course new questions would also arise.

I recently entered a correspondence with the 'manager' of Clan McEwen in Scotland, who introduced himself by grumbling about our trying to poach members of his Clan, but he vanished into thin air as soon as I began sharing our resources and inviting his group to participate in research with us.

The experience of other Y-DNA surname projects has been that it is difficult to recruit old-world participants, and the few of them who have had significant success have done so by offering the testing for free. To undertake a project like this, we would need to make a concerted effort to identify something like twenty candidates for testing, and to be willing to pony up maybe \$2,400 to pay for the testing. I made a couple of half-hearted forays into offering to write articles for Scots publications and finding free advertising, but these have fallen flat. I had the idea to get phone listings (and actually did get some for Ayrshire from Jay Reed when he was visiting there in 2006) and just start cold calling Scots Ewings, but I just have not been able to work up the enthusiasm for that kind of commitment.

Mathematical Analysis

There has been a fair amount of discussion in the genetic genealogy community about using mathematical tools to determine the time depth of branch points using Y-DNA STR results. I have spent several hours recently discussing a method using correlation analysis with Bill Howard, the retired astronomer who developed it. Others favor methods that depend on calculating variance. Following these discussions has been a struggle for me. I do not have a strong background in statistics, because I always preferred going dancing to studying math. My intuition is that these techniques are unlikely to be

very fruitful for trying to sort out family branches originating in just the last ten or fifteen generations. Still, intuition is no substitute for really understanding the arguments, and maybe an interested person with the right background and disposition could make something of this.

What Should We Do?

I guess I need to drop the editorial 'we' to approach answering this question. What should I do? I know that at least some of you recognize and appreciate the amount of time I have put into the Y-DNA Project over the last five years. For much of this period, I was fascinated, challenged and learning so much that the work was effortless. Lately, it has seemed more like work. I get almost no feedback about the Y-DNA Articles, and I worry that only a very few of our members are interested enough to really follow the project. I end up thinking that it makes more sense for me to correspond privately with those of you who are interested and have specific questions. I may write an article from time-to-time if an especially interesting tidbit comes up, but I now plan to stop writing a regular column with detailed articles in every *Journal* issue. I have started work on a book about the project, and I plan to work primarily on that instead of continuing the article series. I will continue to maintain the project and will add participant results and lineages to the tables and diagrams on the web site as they come in. I will gladly respond to all inquiries and help folks interpret their results. But I am personally not ready to start any new initiatives like those outlined in the preceding paragraphs.

On the other hand, I would very much welcome anyone who is interested in pursuing these or other directions in the Y-DNA Project to 'get after it', and I would be happy to support and coach as may be desired. So, although I am pooped, we can do anything you have the enthusiasm for.

Conventional Genealogy

As you may have noticed in my Chancellor's message in August and in the Dear Cousins letter that accompanied the recent membership renewal notice, I believe that the best thing for the *Ewing Family Association (EFA)* to next do is to focus on the Ewing Genealogy Documentation (EGD) project. This effort is completely independent of the Y-DNA Project, but the Y-DNA Project could benefit tremendously from the research and documentation that goes into the EGD project. We will be trying to find sponsors for all Ewing lines in the EGD project, but I am especially interested in finding sponsors for the lines that are well represented in the Y-DNA Project. The project's Groups 1a and 1b already have EGD Genealogies posted. What I would like to see next are EGD Genealogies for the other Ewing Y-DNA Project Groups that have three or more members: Groups 1c, 1d, 2a, 2b, 4a, 4c, 4d and 5a. If you are not sure which group your Y-DNA Project participant is in, have a look at his lineage on the web site¹ and it will tell you.

To Join or Get More Information

If you are ready to join the project, go to www.FamilyTreeDNA.com/surname_join.aspx?code=M44915. Participation by Ewing women is welcome; they can get valuable genealogic information by persuading a male, Ewing surnamed, relative to submit a specimen. For more information, visit the project's web

¹ Use the list of participant identifiers (for example, DN) posted at:
www.EwingFamilyAssociation.org/DNA_Project/SiteMap_YDNA.html
to view a lineage.

site² and the FTDNA web site.³ If you want to ask questions, call me at +1 505.764.8704 in the evening, or EMail me at *DavidEwing93 at gmail dot com*.

David Neal Ewing has been a member of Ewing Family Association since 1996 and has served as its Chancellor since 2006. He previously served as Chair of its Board of Directors from 2004-2006. He is the Administrator of the Ewing Surname Y-DNA Project, which he founded in 2004, and he is a regular contributor to the Ewing Family Journal. Dr. Ewing has a private practice in clinical geriatric neuropsychiatry in Albuquerque, New Mexico. He received his M.D. degree from the University of New Mexico and did his residency training at the University of Michigan Hospital in Ann Arbor, Michigan.

News Flash!

Family Tree DNA is having a holiday sale on DNA testing from now through the end of the year. New participants can save \$30 off the regular price by joining the Ewing project now. The minimum Y-DNA37 test we recommend is on sale for \$119 and the more extensive Y-DNA67 test is \$209. Mitochondrial and other DNA tests are also on sale, but these are not part of the Ewing Surname Y-DNA Project. Historically, Family Tree DNA has offered sales this good only once per year, so if you are thinking about signing yourself or someone else up for testing, now would be a good time to do it.

² www.EwingFamilyAssociation.org/DNA_Project/index_Y-DNA.html

³ www.FamilyTreeDNA.com/public/Ewing

Ewing Digital Library

This section of the *Journal* provides various genealogical tidbits – obituaries, will abstracts and transcriptions, abstracts and transcriptions of other primary-research documents (deeds, administration papers, guardianship papers, etc.), newspaper articles, etc. The tidbits have been analyzed to varying degrees by their contributors. Some tidbits are presented with no analytic commentary. Others are annotated with various comments and data. Still others have been rather extensively analyzed. All of the tidbits are intended to help readers in their genealogy research.

William E. Ewing, Deceased January 30, 2004

Posted on rootsweb (boards.rootsweb.com/surnames.ewing/1964/mb.ashx)

ALEDO, Ill. -- William E. Ewing, 67, Aledo, died Friday, Jan. 30, 2004 at Mercer County Hospital in Aledo.

There are no services. Fippinger Funeral Home in Aledo is in charge of arrangements.

Mr. Ewing was born Sept. 3, 1936 in Aledo, the son of Roy W. and Eva Allen Ewing.

He graduated from Aledo high School and married Barbara Frost Oct. 10, 1964 in Las Vegas.

He was a U.S. Air Force Veteran and was employed at Rockwell in California where he was engaged in the Apollo Space Program and the B-1 Bomber Program.

He moved back to Aledo in 1978 where he worked at the Army Headquarters on Arsenal Island, retiring in 1999.

He enjoyed raising Boston Terriers and received an award for raising the No. 2 Boston Terrier in the Country.

Survivors include his wife, Barbara; one daughter, Kendra Ruffino of Cazerdero, Calif.; one son, Dane Ewing of Crescent City, Calif; one brother, Robert Ewing of Rock Island, and three sisters, Edith Morgan, Margaret Stenfeldt and Lois Krueger, all of Aledo.

He was preceded in death by his parents, one brother and one sister.

The Municipality and County Evolution of Collier Township, Pennsylvania

William E. Riddle (*Riddle at WmERiddle dot com*)

Squire James Ewing's land – bordered on the south by Robinson Run and on the east by Chartiers Creek – is, in terms of current-day municipalities and counties, in Collier Township, Allegheny County, Pennsylvania. But, when Squire James came to the southwestern Pennsylvania area, circa 1772, the land could have been in Bedford County which had been formed on March 9, 1771, from Cumberland County which itself had been formed on January 27, 1750, from Lancaster County. Alternatively, it could have been in Westmoreland County, formed from Bedford County on February 26, 1773. From 1773 until now, citations to the land evolved as follows:

As Of:	Location Citation	Because:
28 Mar 1781	Washington County	Washington Co was formed from Westmoreland County
24 Sep 1788	still Washington County	Allegheny County was officially formed from a part of Westmoreland County and land in northwestern Pennsylvania which had not previously been included in any Pennsylvania counties. It originally comprised all the land north and west of the Allegheny and Ohio Rivers.
Dec 1788	still Washington County	Moon Township was formed at the first session of the court after the formation of Allegheny County.
1789	Moon Township, Allegheny County	An additional part of Washington County was annexed. This established that part of Allegheny County south of the Ohio River. In addition, Moon Township was enlarged by the addition of territory annexed from Washington County. This added to Moon Township the area to the south of the Ohio River, land that subsequently became present-day Collier, Crescent, North and South Fayette, Findlay, Robinson, Stowe and Moon Townships.
Mar 1790	Fayette Township, Allegheny County	Fayette and St Clair Townships were formed from Moon Township.
Jun 1801	Robinson Township, Allegheny County	Robinson Township was formed from the northern part of Fayette Township.
16 Mar 1842	still Robinson Township, Allegheny County	North and South Fayette Townships were formed by division of Fayette Township
7 Jun 1875	(finally!) Collier Township, Allegheny County	Collier Township was formed from parts of Robinson and South Fayette Townships, augmented by a half square-mile from North Fayette Township.

Whew! That's quite a 'lineage' for the small-ish plot – 700-or-so acres – of land owned by Squire James Ewing in Collier Township. But it has to be considered when looking for records, both in terms of the date of the record and the time the record was captured in a book or manuscript. An 1876 Atlas¹ reflected the municipalities at that time, so it refers to Collier Township. An *Index of Warrants in Pennsylvania*,² on the other hand, was prepared rather recently but categorizes records in terms of the county designations at the time the record was made. So, to find information about a 1772 warrant for land that is now in Collier Township, I had to look for records categorized under both Bedford and Westmoreland (and, to be safe, Washington) Counties. Even worse – as if that's not bad enough – some records show up in seemingly odd-ball places. I recall, for example, that I had to go to the archives for Lancaster County to find a record because, while it was made during the Washington County period, it had, for some unknown reason, been 'filed away' in the Lancaster County archives.

¹ *Warrantee Atlas of Allegheny County*, Pennsylvania, originally published 1876, reprinted 1988. This atlas is available in the Western Pennsylvania Genealogy Library at the Heinz History Center, Pittsburgh, Pennsylvania (www.heinzhistorycenter.org). It is also available online at digital.library.pitt.edu/maps/warrantee. The online version has a by-name index.

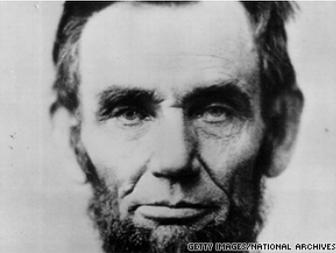
² *Index of Warrants in Pennsylvania* available online at:

www.phmc.state.pa.us/Bah/DAM/rg/di/r17-88WarrantRegisters/r17-88AllCountiesInterface.htm.

This is a tad bit hard to use. And one has to be careful about which county one searches. For example, the warrants relating to the Ewings who settled the Collier Township area show up under Washington County rather than Allegheny County. This online source does not provide links to warrant maps.

Seven Civil War Stories Your Teacher Never Told You

Provided by Eric Johnson, Provider of *MentalFloss.com*, on *CNN.com/living*, June 12, 2009



Dixie was a huge hit across the country and quickly became one of Abraham Lincoln's favorite tunes.

Perhaps your history teachers failed to alert you to these Civil War facts: Jefferson Davis nearly got mugged by an angry female mob; Abraham Lincoln loved the Confederate anthem *Dixie*; and Paul Revere was a Civil War casualty.

The Civil War, in addition to being among the defining moments of U.S. history, is also the source of some bizarre and surprisingly cool trivia.

1. Lincoln's first solution to slavery was a fiasco.

Early in his presidency, Abe was convinced that white Americans would never accept black Americans. "You and we are different races," the president told a committee of "colored" leaders in August 1862. "But for your race among us there could not be war. ... It is better for us both, therefore, to be separated."

Lincoln proposed voluntary emigration to Central America, seeing it as a more convenient destination than Liberia. This idea didn't sit well with leaders like Frederick Douglass, who considered colonization to be "a safety valve ... for white racism."

Luckily for Douglass (and the country), colonization failed spectacularly. One of the first attempts was on Île à Vache, a.k.a. Cow Island, a small isle off the coast of Haiti.

The island was owned by land developer Bernard Kock, who claimed he had approved a black American colony with the Haitian government.

No one bothered to call him on that claim.

Following a smallpox outbreak on the boat ride down, hundreds of black colonizers were abandoned on the island with no housing prepared for them, as Kock had promised.

To make matters worse, the soil on Cow Island was too poor for any serious agriculture. In January 1864, the Navy rescued the survivors from the rip-off colony. Once Île à Vache fell through, Lincoln never spoke of colonization again.

2. Hungry ladies effectively mugged Jefferson Davis.

The Confederacy's image hinged on the notion that the rebellious states made up a unified, stable nation.

However, the hard times of war exposed just how much disunity there was in Dixieland.

Civilians in both the North and South had to cope with scarcity and increased food prices, but the food situation was especially bad in the South because outcomes on the battlefield were directly linked to the CSA's currency – rising food prices were hard enough to deal with without wild fluctuations in what the money in your pocket could buy.

Invading northern troops, of course, poured salt on the wounds of scarcity, burning crops and killing livestock. But in Richmond, Virginia, those who couldn't afford the increasingly pricey food blamed the Confederate government. Hungry protesters, most of whom were women, led a march "to see the governor" in April 1863 that quickly turned violent.

They overturned carts, smashed windows, and drew out Governor John Letcher and President Jefferson Davis.

Davis threw money at the protesters, trying to get them to clear out, but the violence continued. So, he threatened to order the militia to open fire, which settled things down pretty quickly.

3. The Union used hot air balloons and submarines.

The balloons, directed by aeronaut Thaddeus Lowe, were used to spot enemy soldiers and coordinate Federal troop movements. During his first battlefield flight, at First Bull Run, Lowe landed behind Confederate lines, but he was rescued.

The Union Army Balloon Corps got no respect from military officials, and Lowe resigned when he was assigned to serve, at a lower pay grade, under the director of the Army Corps of Engineers.

In all, the balloonists were active for a little under two years. In contrast, the paddle-powered Alligator submarine saw exactly zero days of combat (which is why it can't officially be called the U.S.S. Alligator).

It suffered from some early testing setbacks, but after some speed-boosting tweaks, it was dispatched [to] Port Royal, South Carolina, with an eye towards aiding in the sack of Charleston. It was to be towed south by the U.S.S. Sumpter, but it had to be cut loose off of North Carolina on April 2, 1863, when bad weather struck.

Divers and historians are still looking for the Alligator today.

But the undersea capers don't end there. A few months after the loss of the Alligator, the CSA launched their own submarine, the H. L. Hunley, named after its inventor.

The Hunley attacked and sank the U.S.S. Housatonic off the coast of Charleston, making it the first submarine ever to sink an enemy ship.

The only problem is that it also sank soon afterwards, and all eight crewmen drowned.

4. *Dixie* was only a northern song.

The precise details of when composer Dan Emmett wrote *Dixie* seemed to change every time he told the story (and some even dispute that Emmett was the author in the first place).

But he first performed it in New York City in 1859, with the title *I Wish I Was in Dixie's Land*.

Emmett was a member of a blackface troupe known as Bryant's Minstrels, but he was indignant when he found out that his song had become an unofficial anthem of the Confederacy.

He went on to write a musicians' marching manual for the Northern army.

Before and during the war, the song was a huge hit in New York and across the country, and quickly became one of Abraham Lincoln's favorite tunes.

The day after the Surrender at Appomattox, Lincoln told a crowd of Northern revelers, "I have always thought *Dixie* was one of the best tunes I have ever heard. Our adversaries over the way attempted to appropriate it, but I insisted yesterday that we fairly captured it."

He then asked a nearby band to play it in celebration.

5. Paul Revere was at Gettysburg

Paul Joseph Revere, that is, the famous Paul Revere's grandson.

Unfortunately for fans of the first Revere and his partly mythical Ride, PJR was in the infantry, not the cavalry, with the 20th Massachusetts.

He and his brother Edward were captured at the Battle of Ball's Bluff in October 1861. After being released in a prisoner exchange, the Reveres rejoined the fight.

Paul was promoted to Lieutenant Colonel in September 1862, shortly before he was wounded in the brutal Battle of Antietam (a.k.a. the Battle of Sharpsburg).

Edward, however, wasn't so lucky – he was one of more than 2,000 Union soldiers who didn't make it out of Sharpsburg, Maryland, alive.

By the following year, Paul was promoted again to Colonel, leading the 20th Massachusetts at Chancellorsville and, in his final days, at Gettysburg.

On July 3, 1863, he was mortally wounded by a shell fragment that pierced his lung, and he died the next day.

He was posthumously promoted again to Brigadier General, and is buried in Cambridge, Massachusetts.

6. Mark Twain fired one shot and then left.

At least, that's what he claimed in *The Private History of a Campaign that Failed*, a semi-fictional short story published in 1885, after *The Adventures of Huckleberry Finn*, but before *A Connecticut Yankee in King Arthur's Court*.

In it, he recounts a whopping two weeks spent in 1861 with a Confederate militia in Marion County, Missouri. But he introduces the tale by saying that even the people who enlisted at the start of the war, and then left permanently, "ought at least be allowed to state why they didn't do anything and also to explain the process by which they didn't do anything. Surely this kind of light must have some sort of value."

Twain writes that there were fifteen men in the rebel militia, the 'Marion Rangers,' and he was the second lieutenant, even though they had no first lieutenant.

After Twain's character shoots and kills a Northern horseback rider, he is overwhelmed by the sensation of being a murderer, "that I had killed a man, a man who had never done me any harm. That was the coldest sensation that ever went through my marrow."

However, his grief is slightly eased by the realization that six men had fired their guns, and only one had been able to hit the moving target.

7. The armies weren't all-male.

Hundreds of women on both sides pulled a Mulan, assuming male identities and appearances so that they might fight for their respective nations.

Some of them did it for adventure, but many did it for monetary reasons: the pay for a male soldier was about \$13 month, which was close to double what a woman could make in any profession at the time.

Also, being a man gave someone a lot more freedoms than just being able to wear pants. Remember, this was still more than half a century away from women's suffrage and being a man meant that you could manage your monthly \$13 wages independently.

So it should come as no surprise that many of these women kept up their aliases long after the war had ended, some even to the grave.

Their presence in soldiers' ranks wasn't the best-kept secret. Some servicewomen kept up correspondence with the home front after they changed their identities, and for decades after the war newspapers ran article after article chronicling the stories of woman soldiers, ... speculating on why they might break from the accepted gender norms.

Perhaps not surprisingly, in 1909 the U.S. Army denied that "any woman was ever enlisted in the military service of the United States as a member of any organization of the Regular or Volunteer Army at any time during the period of the civil war."

For more mental_floss articles, visit *MentalFloss.com*.

Holiday Eating Tips

Contributed by John Fredrick Ewing

1. Avoid carrot sticks. Anyone who puts carrots on a holiday buffet table knows nothing of the Christmas spirit. In fact, if you see carrots, leave immediately. Go next door, where they're serving rum balls.
2. Drink as much eggnog as you can. And quickly. It's rare. You can't find it any other time of year but now. So drink up! Who cares that it has 10,000 calories in every sip? It's not as if you're going to turn into an eggnog-alcoholic or something. It's a treat. Enjoy it. Have one for me. Have two. It's later than you think. It's Christmas!
3. If something comes with gravy, use it. That's the whole point of gravy. Gravy does not stand alone. Pour it on. Make a volcano out of your mashed potatoes. Fill it with gravy. Eat the volcano. Repeat step #3.
4. As for mashed potatoes, always ask if they're made with skim milk or whole milk. If it's skim, pass. Why bother? It's like buying a sports car with an automatic transmission.
5. Do not have a snack before going to a party in an effort to control your eating. The whole point of going to a Christmas party is to eat other people's food for free. Lots of it. Hello!
6. Under no circumstances should you exercise between Christmas and New Year's. You can do that in January when you have nothing else to do. This is the time for long naps, which you'll need after circling the buffet table while carrying a ten-pound plate of food and that vat of eggnog.
7. If you come across something really good at a buffet table, like frosted Christmas cookies in the shape and size of Santa, position yourself near them and don't budge. Have as many as you can before becoming the center of attention. They're like a beautiful pair of shoes. If you leave them behind, you're never going to see them again.
8. Same for pies. Apple. Pumpkin. Mincemeat. Have a slice of each. Or, if you don't like mincemeat, have two apples and one pumpkin. Always have three. When else do you get to have more than one dessert? Labor Day?
9. Did someone mention fruitcake? Granted, it's loaded with the mandatory celebratory calories, but avoid it at all cost. I mean, have some standards.
10. One final tip: If you don't feel terrible when you leave the party or get up from the table, you haven't been paying attention. Re-read these tips and start over. But hurry, January is just around the corner.

Always remember this motto: Life should NOT be a journey to the grave with the intention of arriving safely in an attractive and well-preserved body, but rather to skid in sideways, chocolate in one hand, body thoroughly used up, totally worn out and screaming "WOO-HOO, what a ride!"

Chancellor's Message

David Neal Ewing, Chancellor (+1 505.764.8704, *DavidEwing93 at gmail dot com*)

Where Have We Been?

Rev. Ellsworth Samuel Ewing, the founder of *Clan Ewing in America*, originally intended that membership in the organization be restricted to American Ewings descended from one semi-legendary William Ewing of Stirling, who is thought to have been born in or near Stirling, Scotland, in the early or mid-16th century. Ellsworth constructed some detailed genealogic charts showing what he thought were the relationships among these families. These have been shown by subsequent conventional genealogic research to contain numerous errors. Indeed, in hopes of limiting the spread of erroneous information, the Board decided in 2006 to destroy the remaining copies of the charts *Clan Ewing in America* had been offering for sale. Even if the charts had been correct, we have no evidence that there was ever a Clan Ewing in Scotland, in anything like the traditional Scots meaning of the word 'clan'. Both Ellsworth and Margaret Ewing Fife, who took over as our second chancellor after Ellsworth died, thought that her Ewing line was unrelated to the lines he was interested in, and there was some opposition to allowing her becoming a member of the organization. I was not participating in organization affairs at that time, but I understand that after a fair amount of internal dissension, it was decided to admit all Ewings of whatever line. Ironically, now that we have gathered enough Y-DNA evidence to understand more about the relationships among the various lines, we have discovered that Ms. Fife's line is in fact related to the lines Ellsworth had studied, and some of the lines he had included in the original group are not.

During my tenure as Chancellor, we have taken an entirely different tack. We make no claim that there is any genealogic or clan relationship among our members, and require for membership only that persons wishing to join be interested in the history and genealogy of the surname Ewing and a long list of probably or possibly related surnames. We joined the *Guild of One Name Studies* in 2007 and registered Ewing and what we took to be the five most commonly found surnames that are or might be related to Ewing. These were Ewan, Ewen, Ewin, McEwan and McEwen. Our interest is not confined to these, but five is the limit for one registration.¹ At our last gathering, we changed our name from *Clan Ewing in America* to *Ewing Family Association (EFA)*. The main reasons for the change were that we wanted to get more international participation in the *EFA*, and we wanted to make African-American Ewings feel more welcome. About 20% of American Ewings are of African-American descent, and some of them are interested in genealogy, but none have joined us so far. Past Chancellor Joe Neff Ewing pointed out another argument for the name change, which is that our using the word 'Clan' had offended some clansmen in Scotland who had a completely different understanding of the word and its connotations.

So the *EFA* is not and does not pretend to be a Clan. We are a surname interest group, and our purpose is to:

- foster interest in the Ewing Family;
- promote gatherings of its members;

¹ For example, we recently had a man named Eunson join the Y-DNA Project. We also know that the ancestral name of John McEwan was 'McEwing'. There are a large number of people who spell the various alternatives with a terminal 's', and there are literally dozens of other alternative spellings of the name, though none is very common

- periodically publish a journal with biographical, genealogical, and historical information;
- encourage research identifying the relationships among different Ewing families; and
- share the research findings with others.

In several areas, we have been doing a terrific job. We have made great strides with the *Ewing Family Journal* and the *Ewing Family Association* web site, and these have allowed us to capture, preserve and promulgate a lot of valuable information. The gatherings have continued to be a great hit and each seems more fun and interesting than the last. The Ewing Surname Y-DNA Project has become an interesting and useful addition to the resources we offer researchers. As the amount of information we offer increases, our visibility improves and we have attracted more participation from others who share our interests.

Where Are We Going?

My plan and hope for the future of the *EFA* is simply for it to serve its stated purposes better and better as time goes along. My view is that the best opportunity for further improving the value we offer to Ewings everywhere is to really get serious about the Ewing Genealogy Documentation (EGD) project.² Bill Riddle has taken over as Chair of the EGD Committee and will provide an article in a future issue of the *Journal* with some of his thoughts. Bill has done a spectacular job with the EGD Genealogy of James Ewing of Inch Island,³ but there is no way he can do all of the work. Each Ewing line will need a sponsor to gather conventional genealogical information, enter it into a genealogy computer program of their choosing, and be ready to field queries and add new information as it comes in.

Bill has been surprised and gratified since he posted the EGD James of Inch Genealogy about how many cousins he did not even know existed have contacted him and supplied valuable new information. Many of these have now joined the *EFA*. I have an idea that other lines will have the same experience once they have posted their own EGD genealogies, and that some of them will get crucial information that leads to a breakthrough at the level of their earliest known ancestor, which in turn may finally allow us to connect previously distinct lines with confidence.

Who Will Take the Lead?

Losing Bob Johnson and Jim McMichael in the past year has really gotten my attention about how precarious our situation is if we rely too much on too few individuals to do the work of the *EFA*. We are fortunate and thankful to have Jane Weippert and Karen Avery step up and assume some of the responsibilities of Bob and Jim, but we need to get more people involved in leadership positions, and it would be especially nice to have some younger ones (ahem ... that is, younger ones like Jane and Karen, not ones younger than Jane and Karen, though of course the contributions of members of all ages are welcome). We want the *EFA* to be permanent; but each of us is temporary.

Many of our accomplishments over the last few years have depended heavily on the work of Bill Riddle. He has generously shared his expertise and a phenomenal amount of time to bring the web site and *Journal* to their current, award-winning state. Now, he has agreed also to take on the EGD Committee. This is wonderful, but it is too much to expect from one person, and to speak bluntly, it involves putting

² www.EwingFamilyAssociation.org/EGD_Project/index_Project_EGD.html

³ www.ewingfamilyassociation.org/EGD_Project/James_of_Inch

too many of our eggs in one basket. Bill recognizes this and has begun looking for help with the web site and *Journal* so that he can turn his attention to the EGD Project and his own genealogical research.

I too have been spending more time than I ever imagined would be required on the Ewing Surname Y-DNA Project and on the work of chancellor. It is ironic that I became involved in the *EFA* to do genealogical research on my own line, and then for the last five years have done almost none of that in favor of working on projects for the *EFA*. I certainly do not begrudge the time I have spent on these projects, and it has brought me a great deal of satisfaction, but I have begun looking forward to moving into a different role. I would welcome the opportunity of retiring as chancellor at next year's gathering. If pressed, I would be willing to continue serving until 2012, but would certainly resign at that time. As Joe Neff Ewing will undoubtedly attest, six years as chancellor is plenty. I plan to continue administering the Ewing Surname Y-DNA Project indefinitely on the basis I have outlined in this issue's Y-DNA Project article (see page 67), but would be delighted to defer to anyone who would be interested in assuming that responsibility, and would be happy to provide training and consultation as desired.

I cannot speak for our other officers and activity coordinators, but several of them have served for a long time, and I have an idea that some of them would also welcome the opportunity to share the work. Further, there are things the *EFA* could be doing that it is not presently doing. One example is the Ewing One-Name Study (EONS) project,⁴ which is currently languishing for lack of volunteers. More importantly, there are projects we have not even thought of. If a volunteer steps forward with a good idea, we can create a new position and project. So how about it? Who among you has some 'audaciter' to offer the *EFA*?

David Neal Ewing

Information Available and Sought

This section is intended to facilitate dialogues among members of the *Ewing Family Association (EFA)* as well as among them and non-members. It includes items sent directly to the *Journal's* Editor and the *EFA* Genealogist which offer up or request Ewing-related information. In some cases, it includes dialogues following from these requests for information or offers of information.

This section also, as a service to members, reprints selected requests for information and offers of information posted to several sites focused on Ewings, for example, the Ewing-related rootsweb message board at:

boards.rootsweb.com/surnames.ewing/mb.ashx.

With the same intent, selected postings to *EFA's* Forum at groups.google.com/group/EwingFamilyAssociation are also included.

Only the item itself is included here. Readers interested in further information for any of these items should go to the item's cited URL for further information.

⁴ Ewing, David N. EONS: The *Clan Ewing* GOONS Initiative, *J. Clan Ewing*, Vol. 14, No. 1 (February 2008) pp 28-31. For one example of the sort of articles that could be included in *EONS*, see Ewing, David N. Ewing in the Census, *J. Clan Ewing*, Vol. 14 No. 2 (May 2008) pp. 42-46.

Free, Searchable CD-ROM Books

Posted on rootsweb (boards.rootsweb.com/surnames.ewing/1963/mb.ashx)

I just found a new online bookstore that gives away free, searchable CD-ROM versions of books with the purchase of any family history book. They have over 20,000 titles to choose from. Their Internet address is www.AncestralBooks.com.

Books that I was able to find on their web site for my research include:

- *The Genealogy with Cognate Branches. A Survey of the Ewings and Their Kin in America* by Presley K. Ewing, Houston, Texas, 1919.
- *Clan Ewing of Scotland: Early History and Contributions to America, Sketches of Some Family Pioneers and Their Times* by Elbert W. Ewing, Ballston, Virginia, 1922.
- *Dr. John Ewing and Some of His Noted Connections* by Lucy E. Ewing, Philadelphia, Pennsylvania, 1930.
- *Record of the Family of Thomas Ewing: Who Emigrated From Ireland to America in 1718* by Robert P. DuBois, New London, Pennsylvania, 1858.

Celtic Life Magazine

Sent to the EFA by Alison MacQuarrie ([alisonmacq at gmail dot com](mailto:alisonmacq@gmail.com))

Dear *Ewing Family Association*,

May I introduce you to CelticLife.ca – our new website designed to be interactive and very user-friendly.

CelticLife.ca promotes a living Celtic culture with an extensive audio/visual collection of Celtic events, music and interviews with Gaelic speakers, an events' calendar, daily news reports from the Celtic world, member forums, blogs, new music and book reviews – and featuring an electronic 'turn page' edition of *Celtic Life* magazine (formerly *Celtic Heritage*).

... I would be grateful if you could inform your members about CelticLife.ca through your association newsletter. Please extend to them an invitation to visit www.CelticLife.ca to register for free and sample some of the content.

Alison MacQuarrie

Books on Demand

Posted by vineviz (Vincent at Vizachero dot com) on the ISOGG Web Site (www.isogg.org)

I was pleased to recently find Kirtas Technologies' web site – KirtasBooks.com. This web site lists nearly a million books from libraries (New York Public Library, University of Pennsylvania Library, etc.) that can be digitized on demand (in some cases they are already digitized) and then printed on demand. A search on 'genealogy' yielded eighty or so hits. Total cost for a soft-cover reprint of a book that has not yet been scanned is just \$10.00. Hard cover is \$20.00.

You cannot search the content of books on the Kirtas web site, but many of the books are available for search on Google Books. In some cases Google Books (books.google.com) allows you to download (as PDF or eBook), but Google does not yet allow you to print bound hard copies directly.

I'm not sure I have any Ewing ancestors, but I'd sure like to know!

Query by Cecilia L. Fabos-Becker (*celia.ifsbecker at sbcglobal dot net*)

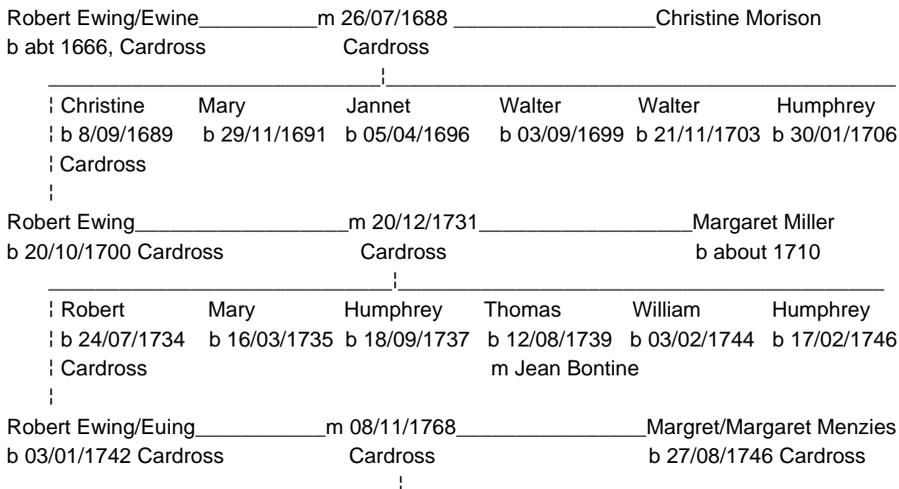
I'm related to the Mills family: Rosannah Mills who married William Lemar in 1796 in Tennessee. Her oldest half-brother was John Mills, son of Capt. John Mills whose second wife was Mary Christian. Capt. John Mills, born 1725-28, died in Botetourt County, Virginia, intestate, in the autumn of 1780, and his son John Mills Jr. was named administrator of his estate (according to court records). This John Mills Jr. went to Jefferson County, Tennessee – where some people have Capt. John Mills erroneously listed as married to Martha Ewing, instead of July Ewing, and settling in the early 1800s. There were multiple John Mills in this county from at least three lines. Mary (Christian) Mills, widow of Capt. John Mills married, second, John McIntyre in Botetourt County in 1782 (as shown in records of Botetourt and two lawsuits between McIntyre and his step-children in Tennessee). Thus, unless there were two Capt. John Mills, there is a problem with identifying the husband of July Ewing as Capt. John Mills. Also, I looked in Augusta or Botetourt records for her marriage. Bear in mind that until sometime in the 1780s, some of the marriage records for Augusta listed only the groom's name, not the bride's name. Also check Rockbridge County. I have no doubt whatsoever that July Ewing married a John Mills, and it might even turn out to be the half-brother of my ancestor Rosannah (Mills) Lemar, but it was not the one most often referred to as Captain who had estate administration records showing he died in 1780 and of whom other records showed his second wife (married in 1760/61) was a Mary Christian. By the way, I'm a Clan Wallace and Clan Campbell researcher, and I majored in history and anthropology in college.

Robert Ewing

Query by Philip Ewing (*EwingFamily at btinternet dot com*) to the *Association's* Genealogist, Karen Avery

I am trying to link my U.K. family (below) to a Ewing family in the U.S.A.

Ewing Family Pedigree – D K Ewing, 2007



Margaret	Walter	Charles	John	James		
b 16/12/1770	b 21/03/1772	b 13/03/1779	b 17/12/1781	b 29/01/1784		
Cardross						
John Ewing	m 25/07/1812		Agnes Glen (30)			
b 13/06/1786 Cardross	Cardross		b 20/03/1782 Old Kilpatrick			
			d 1861			
Walter Colquhoun	Margaret	Walter?				
b 05/11/1816	b 1821 Old Kilpatrick	b 1827				
Old Kilpatrick	d 29/04/1893					
John Ewing	m 9/12/1853		Christina Gardner			
b 1829 Old Kilpatrick	Glasgow		b 1830 Paisley			
d 29/03/1870			d 26/02/1910			
Alexander	Walter C	Robert	Mary+Agnes	John	Margaret	Christina
31/01/1856	19/02/1857	10/01/1859	13/04/1863	27/06/1865	22/07/1867	24/02/1870
infant death	27/05/1882	6/08/1894	27/08/1884		1929	1954
	Birkenhead	India	Dumbarton		Barr	McDonald
Alexander Gardner Ewing	m 21/9/1897		Agnes Shearer Kyles			
b 15/05/1861 Dumbarton	London/Lambeth		b 26/09/1878 Glasgow			
d 24/08/1904 Hong Kong			d 10/04/1953 Troon			
Alexander	Agnes					
b 1898 Hong Kong	b 3/09/1902 Hong Kong					
d 24/07/1899 Hong Kong	d 20/05/1979 Edinburgh					
John Kyles Ewing	m 30/07/1932		Margery Aveyard			
b 02/08/1900 Hong Kong	Shanghai		b 17/08/1905 Manchester			
d 09/03/1989 Haslemere			d 15/03/1993 Haslemere			

Response by David Ewing (*DavidEwing93 at gmail dot net*)

Karen Avery forwarded your recent query to me because I administer the Ewing Surname Y-DNA Project, and she knew I would be excited to learn about you and your lineage.

First of all, I think that the best way for you to find a potential conventional genealogic connection with an American Ewing line would be for you to write an article about your line for the *Ewing Family Journal*, with special emphasis on the earliest two or three generations. This will expose your question to literally dozens of Ewing genealogists and much increase the odds of finding someone who recognizes a name or other connection.

Humphrey (one of the sons of Robert, your earliest known ancestor) really caught my eye, because this is not such a common name among Ewings and because a Humphrey Ewing appears in one of the

earliest records of Ewings we have found in Ulster: In the Register of the Derry Cathedral, 4 Jul 1701, "Mary, dtr of Humphrey Ewing and Isaball his wife, bapt." The timing would be right for this Humphrey to have been the uncle of your Humphrey, and little Mary, his cousin. I have copied Bill Riddle on this message because he is the Editor of our *Journal* and would be happy to work with you to put something together – even if that ends up being just a brief mention of the names, dates and places of your earliest ancestors. What would be more interesting, though, is a narrative that tells us what you know about their lives and times.

As you may know, the majority of American Ewings are descended from Ulster Scots who immigrated to America early in the 18th century, and a good fraction of these appear to be rather closely related to one another on the basis of their Y-DNA results. The state of pertinent records in the early 18th century and before is such that we have had difficulty being clear about the origin of our lines in Scotland, but historical records lead us to believe that the earliest homeland of the Ewings was in the area of present-day Dumbartonshire. Many of us think we had ancestors in Glasgow, but this is from a period after urbanization had already begun, so is not terribly helpful in locating remote origins. We also have leads in Sterlingshire and Ayrshire, but documentary evidence is scant.

We also have participants in the Y-DNA Project descended from Scots who were not in Ulster, including a few whose ancestors never immigrated, some who immigrated relatively recently, and some who immigrated at roughly the same time as the Ulster Scots. One group of American Ewings thought to have originated in 'Loch Lomand' (probably Balloch) has a distinct Y-DNA signature. We have two Ewings living in England whose earliest known Ewing ancestors lived in Ulster, and one living in Scotland who knows only that his grandfather lived and worked in Glasgow. We have one line whose Ewing ancestor immigrated to the U.S.A. from Australia; his ancestors had gone there from Ulster. I see that your line passed through China and India on its way home – fascinating.

We think if we could get Y-DNA testing of a decent sample of Ewings in Scotland who know their conventional genealogies to the early-1700s or before, that we could really nail down the origin of our several lines. You can imagine how interested I am to see that you have traced your lineage back before 1700 and that your ancestors were living close to the area where we think several of our Ewing lines originated. It would be of enormous interest to us to have you join our Y-DNA Project and see how your Y-DNA compares to ours.

It is possible, indeed likely, that we could put you in touch with American Ewings that have a common ancestor with you within the last eight or ten generations. It is also possible, though perhaps not so likely, that you would be able to work out with them exactly what the connection between your families is. And it is possible that we would find only that you appear not to be related to any American Ewings, though I consider that doubtful.

I urge you to find out about the Ewing Surname Y-DNA Project by having a good look at our web site, the home page of which is at www.EwingFamilyAssociation.org/DNA_Project/index_Y-DNA.html. My suggestion would be to first read the document available at:

dl.GetDropBox.com/u/431003/Results_Intro.pdf

and then open the 'Results Directory' at

www.EwingFamilyAssociation.org/DNA_Project/SiteMap_YDNA.html

which will give you easy access to a wealth of information.

Y-DNA testing conveys no medical or forensic information and there are adequate privacy safeguards. Please do not hesitate to ask me whatever questions you might have. We are very anxious to get better acquainted and to have you participate in our project.

Response by Philip Ewing (*EwingFamily at btinternet dot com*) to David Ewing

Thanks for your most detailed reply! I will probably need to read it several times to digest the content.

I'm glad I contacted you. My nine-year old son is doing a genealogy project at school, and we thought trying to find a linkage to families in America would be interesting. We only moved to Missouri three years ago, and while on a vacation trip in southern Missouri we came across a General Thomas Ewing who served in the Union army. This got us thinking, and it would be very interesting to find if we were linked in some way.

Regarding my early ancestors, I don't know very much about them. My Uncle Douglas did some recent research, and I think it is he who found the early Robert Ewing. He currently lives in East Kilbride, Scotland, which is just south of Glasgow. The bulk of the research was done about thirty years ago by my grandfather John Kyles Ewing (the last entry on the lineage document I sent). He managed to find some occupations, and I hope to have this information sent to me by my father soon. We have a few old photographs, from the 1900s, of Alexander Gardiner Ewing and others.

I would be happy to participate in the Y-DNA study you refer to. I guess Humphrey is an unusual name and could be quite traceable! Let me know what I would have to do to participate. I always thought of the Ewings as coming from the Loch Fyne area rather than Loch Lomond, but Cardross and Dumbarton (where my early ancestors and grandfather are from) are not far from either!

It came as quite a surprise to find so many Ewings here in the U.S. I was born in southern England and whilst there are a few Ewings listed in phone directories in that area, there are not nearly as many as there seems to be here! I was not really aware until I did some Internet searches that many Ewings came to the U.S.A. via Ulster – I assume thanks in part to Oliver Cromwell.

I will send you more information as and when I have it, and I'll send you a link to a web site I have with some old photographs you may find interesting.

Response by David Ewing (*DavidEwing93 at gmail dot net*) to Philip Ewing

Great!

If you should like to learn more about General Thomas Ewing, a new book has been published about him recently which you can read about at press.umsystem.edu/fall2008/smith.htm, though you may be able to get a better price on amazon.com. He has his admirers, but he participated in perhaps the most embarrassing set of incidents in American history. He was an adopted brother and brother-in-law to William Tecumseh Sherman, of 'Sherman's March to the Sea' fame in our Civil War. If you want to read more about the genealogy of that branch of the family, have a look at Marilyn Price-Mitchell's excellent web site at www.sandcastles.net.

To participate in the Ewing Surname Y-DNA Project, go to www.familytreedna.com/group-join.aspx?code=M44915&Group=Ewing and follow your nose. Choose the Y-DNA37 test, which presently costs \$149 plus \$4 shipping. You may be able to save \$30 or so if FTDNA should run a sale near the end of the year as they sometimes do, but I hesitate to recommend waiting because I am so

interested to see your results. [Editor's Note: See page 69 for information about the current end-of-year sale offered by FamilyTreeDNA.]

I think you would be interested to read my Y-DNA Article 11, which is available online at www.EwingFamilyAssociation.org/DNA_Project/DNA_Articles/DNA_Articles/070814%20CEJ%20Y-DNA_WebSite.pdf and speaks to the idea that Ewings are descended from Clan McEwen of the Cowal peninsula and Loch Fyne. I do not reach a definitive conclusion, but there seems to be little credible evidence to support the idea. Perhaps you would also like to read C. L'Estrange Ewen's book chapter at www.EwingFamilyAssociation.org/documents/Document_BritishSurnames.html which speaks about how widespread the name and cognates were in all of Celtdom (if there is any such thing). These are written at an level over the head of the average nine year-old, but maybe you could use them to help your son understand more about the origins of the Ewings.

Response by Karen Avery (*bkavery2 at comcast dot net*) to Philip Ewing's original query

Thanks so much for sending your query about your Ewing ancestors. As you learned from David Ewing, there is much to be learned from your data, and hopefully our group will provide new information for you.

Attached is a report I produced after entering the information you provided concerning the descendants Robert and Christine Ewing into my genealogy database. Please let me know of any errors so that I may make corrections. Note that (dy) simply means the person died young.

Descendants of Robert Ewing of Cardross, Scotland

- 1 Robert Ewing b: Abt. 1666 Dumbartonshire, Cardross, Scotland
- .. +Christine Morison b: Bet. 1666 - 1770 m: Jul 26, 1688 Dumbartonshire, Cardross, Scotland
- 2 Christine Ewing b: Sep 08, 1689 Dumbartonshire, Cardross, Scotland
- 2 Mary Ewing b: Nov 29, 1691 Dumbartonshire, Cardross, Scotland
- 2 Jannet Ewing b: Apr 05, 1696 Dumbartonshire, Cardross, Scotland
- 2 Walter (dy) Ewing b: Sep 03, 1699 Dumbartonshire, Cardross, Scotland
- 2 Robert Ewing b: Oct 20, 1700 Dumbartonshire, Cardross, Scotland
- +Margaret Miller b: Abt. 1710 m: Dec 20, 1731 Dumbartonshire, Cardross, Scotland
- 3 Robert (dy) Ewing b: Jul 24, 1734 Dumbartonshire, Cardross, Scotland
- 3 Mary Ewing b: Mar 16, 1735 Dumbartonshire, Cardross, Scotland
- 3 Humphrey (dy) Ewing b: Sep 18, 1737 Dumbartonshire, Cardross, Scotland
- d: Dumbartonshire, Cardross, Scotland
- 3 Thomas Ewing b: Aug 12, 1739 Dumbartonshire, Cardross, Scotland
- +Jean Bontine
- 3 Robert Ewing b: Jan 03, 1742 Dumbartonshire, Cardross, Scotland
- +Margaret Menzies b: Aug 27, 1746 Dumbartonshire, Cardross, Scotland
- m: Aug 11, 1768 Dumbartonshire, Cardross, Scotland
- 4 Margaret Ewing b: Dec 16, 1770
- 4 Walter Ewing b: Mar 21, 1772
- 4 Charles Ewing b: Mar 13, 1779
- 4 John (dy) Ewing b: Dec 17, 1781
- 4 James Ewing b: Jan 29, 1784

Response by Philip Ewing (*EwingFamily at btinternet dot com*) to Karen Avery

You work quickly! I took a look at the document you sent me. I managed to make sense of it (I think). I'm very happy all the data my grandfather and uncle have gathered is being made use of.

I have corrected some minor errors in place names, most notably Troon in Ayrshire. (You are right, there is a Troon in Cornwall, but this is about 500 miles away!) Also Birkenhead is near Liverpool in England. I've not heard of a place called McDonald in Scotland! I will check, but I wondered if some of the locations could actually be spouses names.

I have asked my uncle if he can explain some of this or if he has any more information. As you can see we have some marriage dates and ages at marriage, but I would love to learn about occupations. I know my father has some of this information, and we can provide family information after John Kyles. I hope I can get hold of this soon.

I don't think we can provide much in the way of early background, but since 1900 we have pretty good records of who did what, lived where, etc. Please let me know if there is anything else I can help you with.

Further Response by Philip Ewing (*EwingFamily at btinternet dot com*) to Karen Avery

My father came up with more detailed information on occupations, etc. This is from the research my grandfather, John Kyles Ewing, carried out in 1978. There is some more accurate information on locations and spouses (where these are known).

I hope this helps you and may help others locate an ancestor.

Ewing Family Tree as done by JKE in 1978

John Ewing b. 1783, Old Kilpatrick d. ?, farmer

m. Agnes Glen b. 1783 d. 1861

Margaret Ewing b. 1821, Old Kilpatrick d. 29 Apr 1893

John Ewing b. 1829, Old Kilpatrick (Ship Joiner) d. 29 Mar 1870

m. Christina Gardner b. 1830, Paisley d. 26 Feb 1910 m. 9 Dec 1853

Walter Colquhoun Ewing b. 19 Feb 1857 (Ship Joiner) d. 27 Mar, 1882, Birkenhead

Robert Glen Ewing b. 10 Jan 1859, Dumbarton d. 6 Aug 1894, Cocanada, India

Alexander Gardner Ewing b. 15 May 1861, Dumbarton Manager - Ship Joiners) d. Hong Kong

m. Agnes Shearer Kyles m. 21 Sep 1897

Alexander Gardner Ewing d. 1899 (aged 1 year)

John Kyles Ewing b. 2 Aug 1900, Hong Kong (Accountant)

m. Margery Morris Aveyard b. 17 Aug 1905 m. 30 Jul 1932

Agnes Shearer Ewing d. 3 Sep 1902

Mary Ewing b. 14 Apr 1863, Dumbarton d. 27 Aug 1884 (twin to Agnes)

Agnes Ewing b. 14 Apr 1863, Dumbarton d. 7 Oct 1884 (twin to Mary)

John Ewing b. 27 Jun 1865, Dumbarton

Margaret Ewing b. 22 Jul 1867, Dumbarton d. 1929

m. John Barr (Manager - Drapery Store)

Christina Ewing b. 24 Feb 1870, Dumbarton d. 1954

m. William A. McDonald (Master-mariner)

Further Information from Douglas Ewing, Philip's Uncle

I don't think the Ulster connection is very helpful but who knows. Scots were given land in Northern Ireland to encourage them to migrate to the Ulster Plantation in the 16th and 17th Centuries.

I don't know of any Fife links but my search was limited to Cardross Parish which was probably only in existence after the Covenanting Wars at the end of the 17th Century when the Church of Scotland re-established itself. I will take another look at it all in 2011 when the Census of 1911 goes online.

Meantime, do the Y-DNA test. There were so many migrations in Britain after the Roman period that the result could be from anywhere in northern Europe.

Putnam, and Other, Ewings

Welcome Note by Karen Avery (*bkavery2 at comcast dot net*) to new-member Charles M. 'Mike' Ewing (*Mike at Ewing dot net*)

Welcome Mike,

I was so happy to be given a copy of your membership form and your lineage. I believe I can help you a great deal as I have collected a lot of information on your lineage. I will happily share all that I have, but before I do that, could you give me a bit more information? I have some conflicting data and would like to sort it out before I send what I have to you. I don't know if you are aware, but you have several cousins who are also currently members of the *EFA*.

For instance, I think that the first thing I need to know is more about the wives of your Putnam. I may have intermingled data between two men named Putnam, whom I think are first cousins and born within a year of two of each other. They are probable grandsons of Putnam Ewing (1776-1847).

I have your Putnam born September 8, 1833, and died after June 14, 1900 (when the 1900 census was taken). Putnam first married a Mary <unk>, born c.1842. I presume she died shortly after the birth of Patrick, who was born in February 1861.

Putnam then married Sarah Hackleman on August 5, 1862. I have Charles H., born September 1875, listed as a son in the 1900 census, living with Putnam and Sarah. Is this your Charles Hackleman Ewing? The big problem I notice is that Charles (when about age four in 1880) is **not** listed with Putnam and Sarah in that census. In the 1880 census, Patrick, age 19, and Mary, age 16, are living with them.

I am assuming you have looked at the *EFA* web site and consulted Margaret Ewing Fife's book. Your line is given in Chapter XXV of this book. I hope you have knowledge of the parents of Charles since he doesn't seem to be listed as a son of Putnam and Sarah.

Response by Mike Ewing (*Mike at Ewing dot net*) to Karen Avery

Karen, it was so nice to get your letter.

I was very interested in what you had to say. I had not been able to view Margaret Ewing Fife's book as until this evening, I was still running Internet Explorer 6.0 which could not open the document. I upgraded and now have successfully opened the document.

I like the idea of being thorough and careful about the lineage of Ewings.

I am sure that the Charles Hackleman Ewing you mention is my grandfather. I don't know why he didn't appear in the 1880 census in that household, but I know that household. I can do more research if

necessary, but here is some of what I believe validates the relationship. My grandfather lived until 1958 and I listened to his stories many times. I am sad that we didn't do a better job of recording what he had to tell.

You mention Mary Ewing, age 16. She was the light of my grandfather's life, and when she died at an early age, it broke his heart. He spoke about her often. A large oil painting of 'Sister Mary' hung above the mantel in our living room all my life. (Unfortunately, it was severely damaged when my mother moved out of that house and things went into storage ... not to mention the small hole in the center of the painting where I shot a paperclip with a rubber band at the painting. I learned about guilt!)

When Putnam Ewing moved into the town of Greensburg, he bought a house at 230 South Broadway. I grew up in that house, and I believe I still have the abstracts for ownership in a safe-deposit box.

Putnam, Sarah and Mary are buried in the Decatur County Cemetery, not far from Patrick and Lydia. I could lead you right to it. Unfortunately, it's on a corner and traffic around that corner has gotten very close to the marker.

I have a photograph (on metal) of Sarah Hackleman Ewing hanging in my home here in Colorado. She was very beautiful, even by today's standards.

Patrick and Lydia are closer to the entry of the cemetery and have a large marker, well isolated from the road.

Perhaps most important is the 'farm'. I know the exact location of the original deed to the land, signed as a land-grant deed by Andrew Jackson. It was in the attic for a long time but now is in a frame in a dark (to protect it from light) back hall in the house still standing on that land. I have photographs of the original deed.

While Putnam did move to town and work as a teller in one of the banks, his son Patrick, my half-great-uncle, was the one to take over farming the land.

My grandfather's half-brother, this Patrick, had died before I was born but his wife – we called her Aunt Hattie – still lived in the old house at the top of the hill. My sister (Patricia Ewing Bibler, also currently of Colorado Springs) and I considered it a great adventure to spend the night at Aunt Hattie's house.

In the house down the hill (where the deed is), Patrick's son Louie lived with his wife Irene Applegate. Louie was an amazing and delightful man with a great wit, lots of charm, and the work ethic that made those old farms succeed. Unfortunately, Louie was killed in an automobile accident when a farm truck crossed the center line and hit his car.

My grandfather owned 91.9 acres of that farm. When I grew up, my parents kept a garden on the farm. We spent a lot of time out there.

When my grandfather died in 1958, I inherited one-third of that 91.9 acres. My mother inherited one-third and my sister the remaining third. My mother – Kathleen Eugenia (Cason) Ewing – died in 1997, and at that time, I inherited one-sixth to make my interest be a half. My sister and I owned that land until this past December 2008, when we sold it.

Today, Louie's daughter Margaret Ellen (Ewing) Osting lives there. (I suspect that she is a member of the *Ewing Family Association*). Her son Patrick is a paraplegic and is living in a nursing home in

Greensburg with hopes of returning home this summer. I talk to Patrick every few weeks on the phone. Margaret Ellen's daughter, Alice Lynette (Osting) Stiller, and son, Raymond Osting, live in Indianapolis.

I hope that is helpful. As I have time, I will be glad to do more research.

Clark Farm History and Clark-Ewing Family Connections

Query by Susan Clark (*Clark.Susan at comcast dot net*) to the Association's Genealogist, Karen Avery

My name is Susan Clark. I live in Bridgeville, Pennsylvania, near Collier Township. My father is James Rudolph Clark II – he was known as 'Rudy' – and my uncle is John Ewing Clark. They lived on the Clark Farm in Robinson Run, South Fayette Township, Allegheny County, Pennsylvania, close to the Allegheny/Washington County line on the Cecil Sturgeon Road. The Clark farm was given to the family by land grant according to my ninety-two-year old aunt (John Ewing Clark's wife, Elizabeth Burr, who died two years ago). She asked me, before she died, to research why the family farm was given to us by land grant.

When I was young, my father told me he was related to the Walkers of Walker's Mill. My ancestors are buried at the Robinson Run Cemetery near the family farm which is not too far away from Walker's Mill in Collier Township. One of the members of my family is not documented on tombstone or cemetery records, and I believe she may have been a Ewing. Her name is Margaret, wife of Rudolph Clark. I believe Rudolph Clark and Margaret were the first people living on the Clark Farm. My father told me she was a Walker, but I think that it was her mother who was a Walker who married a Ewing (see below). Margaret's son was James Ewing Clark.

When searching the census records for the late 1800s, I found that there were two Ewings living on the farm – Emma Ewing (twenty years old in the 1870 Census) and Mary J. Ewing (sixty years old in the 1880 Census).

My family line is: My father, James Rudolph 'Rudy' Clark II; his brother John Ewing Clark; and their parents James Rudolph Clark I (1886-1945) who was known as 'Dolph' and who married Naomi Kathryn Parkes (1886-1966), who had emigrated from London, England, when she was three-to-five years old. Dolph Clark's father was James Ewing Clark (1854-1924) – my great-grandfather – who married Mary Margaret McConnell (1863-1945) and who was killed on the family farm. Their children were: William Irving Clark, James Rudolph 'Dolph' Clark I, Isabel Clark, Margaret Clark, Nathan Clark (who died at age 29 of Tuberculosis) and Scott Clark. Most of the children were college educated and many of them are buried in Robinson Run Cemetery.

James Ewing Clark's parents were Rudolph Clark (1823-1880) – my father told me he came from Ireland – who married a Margaret. I gave this information to someone to research for me, and he believes Margaret was a Ewing and thinks her parents were Elizabeth Walker and John P. Ewing. It is hard to read her tombstone, but it appears she died on September 30, 1887.

I thought if I could research the land grant I would be better able to identify who this Margaret was. This researcher told me land grants were given to people who fought in the Revolution. He also told me that a good source of information about this area is the LDS Library in Greentree, Pennsylvania, near Collier Township. The Walkers fought in the Revolution, so I think it might be a Walker land grant or maybe a Ewing land grant, but I don't really know. I am wondering if you know anything about the land owned by the Ewings in southwestern Pennsylvania. Could it include the Clark Farm on the Cecil Sturgeon Road?

By the way, my father and his brother were both upset when they found out that their mother, Naomi, had burned the family-document history regarding the family farm. They said there was significant family history in the destroyed documents. As I research my heritage, I see what they mean!

Response by Karen Avery (*bkavery2 at comcast dot net*) to Susan Clark

My Ewing records do show a marriage between a John P. Ewing and an Elizabeth Walker although I do not have a source or exact date for the marriage.

As I think you know, William Ewing Riddle is the 'expert' on the Ewing family history in this area of Pennsylvania. He is currently on vacation for most of August. As time permits, he will answer your query.

I'm sorry that I cannot be of more help to you. I wish you success in finding the answers to your questions about your family farm.

Response by William Riddle (*Riddle at WmERiddle dot com*) to Susan Clark

As Karen says, I'm sorta the 'go-to guy' for southwestern Pennsylvania Ewings, particularly those who descend from Squire James Ewing. He and his brother Moses settled the Collier Township area in the early 1770s. I'm one of Squire James' great-great-great-grandsons. I started work on this part of my heritage in the early 1970s. Later, I lived in the Pittsburgh area for six years in the 1990s. I have all sorts of primary documentation supporting my conclusions about Squire James' descendancy. And I have compared my conclusions to those proffered by others and noted differences between their conclusions and mine.⁵

The John P. Ewing that you cite was a son of Squire James Ewing. I have a lot of information about Squire James' descendants. But this information is deficient with respect to John P. Ewing. Therefore, I'm very pleased to get this information from you regarding this part of Squire James' descendancy.

I've recently been able to look at the data I have about John P. and Elizabeth (Walker) Ewing. I noted that this John P.: was born in 1786; died circa 1830; married, Elizabeth Walker sometime before 1829 when he was in his early forties; and first had a daughter Margaret (born circa 1820) and then a son John (born before 1830). All sorts of primary documents (wills, land dispositions, etc.) support this. Census data also support it.

John P. Ewing's death in 1829 left Elizabeth a widow with two children, both infants. According to the custom of the time, she re-married to get some support in this obviously needy situation.

Enter Stephen Woods, a surveyor and possibly an attorney. Woods were quite involved in the settlement of southwestern Pennsylvania. Their major influence was in the Washington, Pennsylvania, area. For example, there was a Woods, an attorney, who was central to the settling of Washington, Pennsylvania. I personally have a handful of connections to the Woods family in my heritage.

The 1850 census record for Stephen Woods' family implies that Elizabeth (Walker) Ewing married him after the death of her first husband, John P. Ewing. In this census record, an Elizabeth is listed as Stephan's wife, and Margaret and John Ewing appear in the census record. In addition, Stephen Woods

⁵ All of this information is included in the James Ewing of Inch genealogy posted at:
www.ewingfamilyassociation.org/EGD_Project/James_of_Inch.

appears (without Elizabeth) in the 1860 census record for the family of his son John. It would appear that Elizabeth died between 1850 and 1860 and Stephen moved in with his son's family. John P. and Elizabeth (Walker) Ewing's daughter, Margaret, doesn't appear in the 1860 Census records for the Stephen or John Woods' families which implies that she married some time between 1850 and 1860. That is consistent with her marrying Rudolph Clark after 1850 and before 1854 when their first son, James Ewing Clark, was born. There are various cemetery records that support these conclusions about this collection of people.

Net sum: Various genealogists, including myself, have made various conjectures about John P. Ewing, his wife Elizabeth Walker and Stephen Woods. There are many inconsistencies and little agreement. I've tried to reflect all of this confusion in my Ewing-related database and the derivative reports I have posted on the *Ewing Family Association's* web site. It's looking like the Clark-Ewing family connection can help me further sort this all out.

I look forward to adjusting my understanding based on what you have to say about Margaret Ewing marrying Rudolph Clark. In particular, I want to look back at a detailed analysis of Elizabeth (Walker) Ewing's heritage I did four years ago. But I leave for a two-week vacation in a couple of hours and don't have the time, at this point, to review this analysis and rethink my conclusions. I'll do that after I return. And I'll try to see if information about Clarks (who do not show up in my data) helps to clarify things, with respect to Margaret and the history of the Clark Farm.

I'm really pleased that we have connected, and I'm sorry that I can't do more at this time. I think that the data about the Clarks that you can provide will help clear things up. I'm very much looking forward to our EMail and, perhaps voice-to-voice, conversations as we try to figure things out.

Response by Susan Clark (*Clark.Susan at comcast dot net*) to William Riddle

I was talking with my mother the other day. She said she just recalled that her information came from when she was dating my father. He told her that he was related to the Ewings from Carnegie. I don't know if this helps you since there were so many Ewings, but she said she was almost positive he told her this.

My mother also told me that her father, William Cook, worked for James Ewing Clark when he (William) was a young boy. Further, she said that her father told her (when she was a young girl, not yet knowing my father) that James Ewing Clark came from an important family. Her father told her that he really liked this James Ewing Clark. He told her they had the best farm around and that they really knew how to farm. He told her that these Clarks were rich, but he did not know where their money came from. My mother said that when she met my father, after he came back from WW II, she knew his last name was Clark but did not know that he was the grandson of the man her father had talked so highly of when she was a young girl.

In addition, I recall my father telling me that the Clark's money came from the McConnells and was inherited from an uncle. I think all of James Ewing Clark's children were college educated or at least attended college. I'm not sure about William Irving Clark, but the rest of them did attend college, including my grandfather who studied engineering and subsequently worked for HJ Heinz, Westinghouse and GE glass. Margaret and Isabel were teachers. Scott Clark was a farmer, agriculture teacher and principal at Washington High School and owned the school bus line. My father said the money was lost during the great depression, but that his father, being college educated, was always able to find good jobs, even during the Great Depression.

Finally, my grandfather William Cook was born in 1904 and worked for James Ewing Clark when he was very young. He learned a lot about farming from the Clarks, and he himself was a good farmer. My mother feels my grandfather acquired his farming skills from the Clarks. My grandfather used to tell my mother that the Clark's were excellent farmers and that he wondered where the Clarks had learned to farm.

I was wondering whether you found anything out about the history of the Clark Farm land? Was it perhaps given by Squire James Ewing to his heirs. When I researched the Walkers, I found that most of the Walkers acquired land from other Walkers. The researcher told me I would have to know the land tract and compare it to where they lived. Is there a way I could get a copy of his will and land tract? I think this land was given to Margaret because my father told me that her husband Rudolph came from Ireland.

Response by William Riddle (*Riddle at WmERiddle dot com*) to Susan Clark

I have not been able to re-visit my analysis of Elizabeth Ewing/Walker, wife of John P. Ewing who was a son of Squire James Ewing. I'm the proverbial *pretty sure* that she was a Walker. And your family's oral history citing a Walker ancestry supports this conclusion. But I can't definitively link her back to either a Walker or a Ewing family. I'll continue to work on this. In the meantime, I'm going to (continue to) assume that she was a Walker

Looks like you are a great-great-great-great-granddaughter of Squire James Ewing. I am a great-great-great-great-grandson of Squire James Ewing. That means that you and I are fourth cousins once removed. I'm very pleased to make a connection with yet another cousin! All the better, you live in the Pittsburgh area and can visit cemeteries, consult Allegheny County records, etc. to find the proof we need to nail down the details of our ancestors' lives.

I've looked into the issue of whether Margaret (Ewing) Clark could have inherited the Clark Farm land from her father (John P. Ewing) or grandfather (Squire James Ewing). Here's what I have found and concluded:

Squire James Ewing's will was written on September 23, 1814. But he evidently survived whatever illness precipitated his making his will at this time. He didn't pass away until February 20, 1825, eleven years later. His will was probated on March 11, 1826, yet another year after his death. A synopsis of his will is:

"Yeoman being perfect in health of Body and of Sound mind memory and understanding but Considering the uncertainty of this transitory life". Wife Mary: "home plantation with all the pertinent movable property". Son William: "land lying on Montours Run adjoining David Smith, William Holland and a second parcel held by patent on which are both a Grist Mill and Saw Mill (together, my whole claim on the waters of Montours Run)". Son Samuel: "parcel of land he occupies which land I hold by patent said land adjoining Henry Sturgeon and Samuel Sr and others said land lying on the waters of Robinson run". Son Alexander: "parcel of land he now occupies adjoining John Campbell's land deceased Col Neville and others bounded in the east by Chartiers creek which I hold by patent said land to be divided from the tract I now live on by [this detailed description of the boundary]". Son James: "parcel of land purchased from Robert Boyd on which is a Saw Mill bounded by Isaac Walker on the west and by my home tract on the east together with my stills". Son John: "the tract of land I now occupy with the Grist Mill now set on it". Daughters Esther, Elizabeth, Ann, Mary: "each of them one feather bed and one

cow and an equal share of the proceeds of selling the tract of land willed to me by my Brother Moses adjoining Isaac Walker on the north and John Taylor on the south". Slaves: "my Widow shall have my Black girl Hage her natural life and I leave it to my Executors Difcration if she behaves well to set her free", and "my two Black boys Benn and Bill there time to be Sold and Divided between my above named Children". Executors: wife Mary and three oldest sons William, Samuel and Alexander; Witnesses: Jonathan Phillips, James Flagstaff, David Ewing.

The 'son John' is John P. Ewing (1786-c1830) who married Elizabeth Walker. On September 23, 1814, when the will was written, this John was twenty-seven years old. He was Squire James' youngest son, and I suspect that he was given "the tract of land I [Squire James] now occupy with the Grist Mill now set on it" so that he could support his soon-to-be-widowed mother. John P. was single and living with his parents in 1820. He waited until after his parents died, both in 1825, to marry. He died before the 1830 Census was taken. Elizabeth (Walker) Ewing's 1830 census record shows one male aged under five, one female aged ten-to-fifteen and two females aged thirty-to-forty. It can be assumed that: her son, John, was the one male aged under five; that she was one of the two females aged thirty-to-forty; and that Margaret was the female aged ten-to-fifteen when the census was taken. It's unknown who the other female, aged thirty-to-forty, was.

Between writing his will (1814) and passing away (1825), Squire James acquired some additional land which had not been treated in his will. That led to a "petition for partition of land owned by his father," filed by William Ewing (1771-1845, Squire James' eldest son) on December 2, 1841. A synopsis of this document is:

Land description includes "being a piece of land purchased from John Cascadon by James Ewing, Dec, after he had made his Will of his other Estates"; descendancy information: 1st) "William Ewing eldest son", 2nd) "Samuel Ewing since deceased leaving ifsue James since deceased leaving ifsue Samuel, Margaret Letitia, Nancy, [space left here, possibly for a missing name] Hugh, John, Samuel and Andrew. Mary married to David McKee and Elizabeth Married to George Shearer also Lettecia widow of the said James Ewing", 3rd) "Alexander Ewing since deceased leaving a widow Nancy and ifsue James Ewing [and] John L. Ewing since deceased leaving ifsue Alexander and William, Andrew ('Andrew' struck out), Ann married to Emberson Murdock, Eliza Jean married to John Cabbage and Martha", 4th) "James Ewing since decd leaving a widow Rebecca and ifsue Jane, Sarah, James, John Joseph Mary Ann and Emma Eliza all of whom are in their minority", 5th) "John Ewing since decd leaving a widow Elizabeth and ifsue Margaret and John both of whom are in their minority", 6th) "Esther Boyd", 7th) "Elizabeth married to married to [second 'married to' struck out] Mark Kelso who died leaving her husband living and ifsue James and George and John since decd leaving a widow Elizabeth and ifsue America, Mary, Elizabeth, Martha, Letetica, and Esther married to John Gregg", 8th) "Ann married to Maj Isaac Walker", and 9th) "Mary married to John Fryer"

Note that the "land purchased from John Cascadon" abutted the land that Squire James already owned to the northeast of Walker's Mill. The Cascadon land's boundaries at the time were: on the east, land owned by the heirs of James Ewing (1788-1839, youngest son of Squire James); to the south, land owned by Levi Gregg; to the west, land owned by Isaac Walker; and to the north, land owned by Isaac Walker and land owned by William Ewing (1771-1845). William Ewing (1771-1845) subsequently purchased the land for its \$621 appraised value, paying the money to the other heirs of Squire James Ewing.

Note that this document says "John Ewing since decd leaving a widow Elizabeth and ifsue Margaret and John both of whom are in their minority." This confirms that John P. Ewing: died before December 2, 1841; married an Elizabeth; and had two children (Margaret and John). Also notice that the order in which the children are cited implies that Margaret was older than John.

Squire James Ewing's will and the subsequent land petition do not prove that John P. Ewing's wife, Elizabeth, was a Walker. Nor do they prove that his daughter Margaret married Rudolph Clark. They do, however, completely account for the passage of Squire James' land to his sons with, in addition, none of it bequeathed to a daughter. Squire James amassed quite a lot of land, in excess of 1,000 acres. Some of it was up on the banks of the Ohio at what was then, and is still now, referred to as Ewing's Mill. That's the land that the eldest son, William, inherited. The rest of Squire James' land was just to the east of the Walker land at the south-eastern tip of which was Walker's Mill. None of Squire James' land was south of Robinson Run, the water course which fueled Walker's Mill. In particular, he held no land in South Fayette Township near the boundary between Allegheny and Washington Counties. So, the will and land petition indicate that the Clark Farm land was not part of Squire James' holdings and therefore was not inherited by Margaret (Ewing) Clark from her father, John P. Ewing, or her grandfather, Squire James Ewing.

So where might the Clark farm land come from? I've come up with the following as to its original settlement:

- The *Warrantee Atlas of the County of Allegheny*,⁶ originally published in 1876, shows an 'R. Clark' (probably Rudolph Clark) living at a location that, current day, would be on the west side of Cecil Sturgeon Road one to one-and-a-half miles north of where Cecil Sturgeon Road meets Millers Run Road.

According to the Atlas: to the northwest of R. Clark's homestead there was, in 1876, a Jos. Campbell homestead and then a Mrs. Gladdon homestead; and to the southeast, there was, first, a homestead for D. McPeaks followed by a J. Dinsmore homestead.

Using this location, I looked at the maps for warrants in Allegheny County in the 1780/90s.⁷ Land grants were made to Revolutionary War soldiers in the land north of Pittsburgh, up to about Erie, Pennsylvania. However, land in the Pittsburgh, Pennsylvania, area was settled by a different process. Warrants for land in this area gave the warrantee the right to go out west and find some land, usually about 300 acres. Once a warrantee had identified the land he wanted to settle, and marked it off in some way (most often by tomahawk-made marks on trees) and usually with friendly negotiations with other warrantees, a surveyor was engaged to establish exactly which area the warrantee was referring to. The survey established the claim's

⁶ *Warrantee Atlas of Allegheny County*, Pennsylvania, originally published 1876, reprinted 1988. This atlas is available in the Western Pennsylvania Genealogy Library at the Heinz History Center, Pittsburgh, Pennsylvania (www.heinzhistorycenter.org). It is also available online at digital.library.pitt.edu/maps/warrantee. The online version has a by-name index.

⁷ *Index of Warrants in Pennsylvania* available online at:

www.phmc.state.pa.us/Bah/DAM/rg/di/r17-88WarrantRegisters/r17-88AllCountiesInterface.htm.

This is a tad bit hard to use. And one has to be careful about which county one searches. For example, the warrants relating to the Ewings who settled the Collier Township area show up under Washington County rather than Allegheny County. This online source does not provide links to warrant maps.

boundaries and size which, in turn, established the cost of the claimed land. Once the claimant paid this cost of the land, usually through annual payments over several years, he/she was then given a patent – a document proving ownership – for the homestead.

From the warrant maps for South Fayette Township, it looks to me like the Clark Farm land has the following history:

- The area (360 acres, 29 perches and named 'Woodsbury') in which the farm is included was originally warranted to David Stephenson on April 5, 1786.
- This area was surveyed July 25, 1786, and patented April 9, 1789, to Thom^s Short.
- Other warrants in the neighborhood cite John Rosenberry, Hugh Sprowles, John Armstrong, Samuel Beggert, Jonathan Martin and others (my copies are scruffy and I can't accurately read them).

By the way, the final patenting to someone other than the original warrantee was not unusual; it reflects the fact that some people went west, claimed some land either for settlement or speculation, and then transferred it to some one else either because they were killed by Indians, they decided to 'move on' farther to the west, or their claim had been made speculatively.

Given this, the Clark Farm land was probably purchased rather than inherited. That would be consistent with Rudolph Clark coming from Ireland, migrating to the west, marrying and purchasing land. This could be investigated by looking at Allegheny County deeds for a series of sales that starts with a Stephenson or a Short and leads to a Clark. The other names mentioned above might also show up in the series of sales and could be useful in searching for the land transactions.

Alternatively, the land could have been inherited from a Clark ancestor. This can be investigated by seeing if any of the names above show up in the Clark heritage.

And finally, it is possible that the land was passed down along a Walker lineage. The land was not originally settled by a Walker. But the Walkers had large families, and the land they settled up near Walker's Mill passed down to only a few of them. It is entirely possible that a Walker moved south and purchased land.

We are far from done on working this all out. In addition to making sure that all of the above is correct and following out the leads provided by locating the information from the warrants:

- I should try to nail down Emma Ewing (born circa 1850) and Mary J. Ewing (born circa 1820). Neither appear in my database. I suspect that finding Elizabeth's connection to the Walkers will help identify some neighboring or inter-married Ewing families to which Emma and Mary J. may belong.
- I should also re-visit my analysis of the connection between Elizabeth Walker and Stephen Woods, make sure that the implications of your data are consistent with what I already know or hypothesize, and see if it tells us anything about the history of the Clark Farm land.
- And I should look through my Walker information to see if I can find Elizabeth (Ewing/Walker) Ewing's heritage.

As always ... we're making progress but have a ways to go. I look forward to making further progress!

Upcoming Events

2009: An exciting project known as *Homecoming Scotland* is underway in Scotland, which promises to be a year-long celebration of all things Scottish. Coincidentally, 2009 also is the 250th anniversary of the birth of Scotland's beloved bard, Robert Burns, so it is a fitting time. Basic information about this event may be found at www.HomeComingScotland.com. Information about specific events and activities may be found at visitscotland@news.visitscotland.com.

2009 December 1: *Bender's Church: Preserving the Past, While Forging the Future*, Glenda Dove. 7:30 PM. Adams County Historical Society Monthly Meeting. Alumni Auditorium, Valentine Hall, Lutheran Theological Seminary Campus at Gettysburg, 61 Seminary Ridge, Gettysburg, Pennsylvania. Contact the ACHS (+1 717.334.4723, *info at achs-pa dot org*) for further information.

2009 December 5: The Adams County Historical Society (ACHS) has only one remaining trip this year, scheduled for December 5, 2009. We are going to Bethlehem, PA for a full day of holiday fun with Christmas programs, Christmas shopping and Christmas lights. The bus departs Gettysburg at 7:30 AM, arriving at the Banana Factory, an award-winning arts and cultural center for introductory information, to view a video on Bethlehem, browse in the galleries or visit a glassblowing studio. Then it is on to do a self-guided tour of the Moravian Museum, located in Bethlehem's oldest building. An on-your-own lunch follows at one of a selection of eateries dotting Main Street, where, if you eat quickly you can get in some early Christmas shopping. Next on the agenda is the holiday performance, "An Old-Fashioned Moravian Christmas" at Central Moravian Church, which features pipe organ, brass and voice music along with historical interludes. The trip would not be complete without a stop at "Christkindlmarkt Bethlehem", recognized by Travel and Leisure Magazine as one of the top holiday markets in the world. It features aisles of handmade works by the nation's finest artisans, live music and delicious food, where dinner will be on-your-own. Before heading back to Gettysburg, there will be a guided bus tour of "Bethlehem by Night" which covers the unique religious heritage of the town under the guiding influence of its early Moravian founders to present day. The bus leaves Bethlehem at 7:00 PM, for the 2.5 hour return trip. Cost: ACSH members \$100.00; non-members \$110.00. If you are interested in this trip, please call ACHS at 717-334-4723, ext 201 for trip details.

2010 September 23-26: Eleventh Gathering of *Ewing Family Association*, Summit Inn, Uniontown, Pennsylvania. See www.EwingFamilyAssociation.org for up-to-date information about this event.

Tell Me This Will Never Happen To Me! #2

As a senior citizen was driving down the freeway, his car phone rang. Answering, he heard his wife's voice urgently warning him: "Herman, I just heard on the news that there's a car going the wrong way on Interstate 77. Please be careful!" "Heck," said Herman, "it's not just one car. It's hundreds of them."

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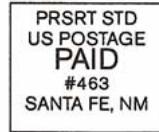


For more information about the gathering, see page vi.
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Ewing Family Association

17721 Road 123
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Ewing Family Association

fosters interest in the Ewing family; promotes gatherings of its members; publishes a journal with biographical, genealogical and historical information; encourages identifying the relationships among Ewing families; and encourages genealogical research and the sharing of results.

Membership is open to all persons with the surname of Ewing or who are descended from anyone with that surname; to anyone who is, or has been, the spouse of such a person; and to anyone who otherwise supports the organization's purposes. To join, send a membership form to *Ewing Family Association*, 17721 Road 123, Cecil, Ohio 45821. Forms are available at www.EwingFamilyAssociation.org. Annual dues are \$25.00. Membership includes the quarterly *Ewing Family Journal*.

Publication of the ***Ewing Family Journal*** began in 1994. Through 2008, the publication was titled *Journal of Clan Ewing*. The first two issues were published in August and November 1994. They were not designated with a Volume and Number. The February 1995 issue was designated as Vol. 1, No. 3, as it was the third issue of the *Journal*. The *Journal* is currently published quarterly in February, May, August and November.

We welcome contributions to the *Journal* from *Ewing Family Association* members and others. Electronic copy is preferred and should be sent to the Editor (*Riddle at WmERiddle dot com*). Hardcopy submissions should be sent to William E. Riddle, 223 N. Guadalupe #313, Santa Fe, New Mexico, 87501. If you would like to discuss a potential submission, please call William E. Riddle at +1 505.988.1092.