



Ewing Family Journal

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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@WmERiddle.com)

Electronic vs. Printed Copies of the *Journal*

I've previously encouraged members to receive copies of the Ewing Family Association's (EFA's) *Ewing Family Journal (EFJ)* by EMail rather than by SnailMail.

Recently, I've noticed that new members are increasingly electing the EMail-delivery option and organizations are switching to this option. So, I thought I would renew my suggestion and, once again, extol its virtues.

Copies delivered by EMail are in PDF format. 100% of today's computers come with the ability to view PDF files. I suspect that only one, maybe two, EFA members can't view files in the PDF format because their systems are woefully ancient.

PDF versions, when compared to printed copies, have the following advantages: PDF versions are in color; they can be easily, electronically, searched for arbitrary text (for example, location names) rather than just via the issue's Index citing only people; they can be annotated with notes that are in themselves subject to electronic searching; and they consume far less space (none in fact!) on one's shelves and in one's file cabinets.

Comments I have heard in response to my switch-to-EMail-delivery suggestion have included: 1) people very much like the comfort of curling up in a chair with the warmth of a physical object in hand, and 2) it's easier to recover from a bookcase crashing as opposed to recovering from a computer-system crash. I certainly understand these feelings and perceptions, even though they are quite different from my personal feelings, based on my living-online lifestyle, and don't reflect my personal computer-system usage.

But an interesting observation from Karen Avery, the Ewing Family Association's Genealogist, recently crossed my (electronic) desktop which I think might affect a decision vis-à-vis EMail vs. SnailMail delivery:

I have been receiving the EFJ electronically for quite a while now – five-plus years. I actually prefer this. In addition to being able to save each issue to my computer, I print each issue using my printer's double-sided printing capability. There's plenty of room in the margins for notes; the EFJ's 7.5x8.5 print size leaves extra-wide margins when printed on 8.5x11 paper. These extra-wide margins allow me to make extensive hand-written notes. So I actually have two copies – one electronic and one printed. I hole-punch the printed version, file it in a ring binder, and mark it up with notes.

It's up to each member to decide whether they wish to receive copies of the *EFJ* via EMail or SnailMail. But, it seems to me that EMail delivery has over-riding values and should not only be seriously considered but also chosen.

Ewing Peregrinations

Ewings have made many trips over the summer involving, to varying degrees, genealogic research.

This issue of the *EFJ* is chock full of several reports about these trips – from Shirley Ewing's brief report on page 73 in this issue's Keeping Up With The Ewings section to Steve Ewing's more extensive article about his ramblings about Inishowen starting on page 41. With the coming of fall and winter, these trips, and reports about them, will slack off. But, for now, please read about all the interesting experiences enjoyed on various EFA members' trips and the valuable genealogic data and information that resulted.



How To's

Several issues ago, I introduced a How-To section with information intended to help members understand and/or learn good practices – and avoid bad practices – in carrying out their genealogic research.

One of the reports concerning this past summer's members' travels is included in this issue's How To's section. Beth (Ewing) Toscos's article on page 57 explains lessons she (and her travel companions) learned on her research trip regarding the trip's planning and conduct.

In addition, Steve Ewing provides some advice in the summarization of his article (see page 30) about how to increase the value of a research trip. Other articles in this issue contain additional advice and tips.

The bottom line: I include, in the How To's section, articles which obviously focus on helping members carry out their genealogic-research work. But each issue usually has additional tips, insights and advice about the conduct of genealogic research contained in the articles reporting the uncovered information. Readers should watch for these tips, insights and advice as they read through an issue, rather than just merely looking for data and information pertinent to their heritage.

Connecting

I have often spoken of the value of collaboration. A prerequisite for collaboration is making connections. This issue has a couple of examples of this connection-making.

Our new member Christopher Scott Ewing (see page 69 for his new-member item) cites Alexander and Jane (Kirkpatrick) Ewing as his ancestors. This Alexander is my first cousin four times removed. That makes Christopher a cousin of mine of some sort. He lives in the Denver, Colorado, area, a 'mere' 400 miles north of me here in Santa Fe, New Mexico. I very much hope Christopher and I, now having connected, will be able to electronically and face-to-face collaborate regarding the descendants of James Ewing of Inch, our common ancestor.

A connection of a quite different sort comes from several items in this issue citing the Otter area of Scotland, lying on the eastern shore of Loch Fyne. In various items in this issue of the EFJ, this region is cited as an area where our Ewing Ancestors may have originated, an area that one of our members visited in his childhood, and an area several members visited on recent trips to Scotland. Members receiving PDF versions of the *Journal* can simply search for 'Otter' to find these references. Members receiving a printed version of the *Journal* will have to wait for me to post this issue's articles on the EFA Web Site where they can then be searched for 'Otter'.

I hope that all of the authors referring to the Otter area note the common interest, connect with each other, collaborate and share their resulting knowledge and thoughts.

Wm E. Riddle



EWING FAMILY ASSOCIATION

THIRTEENTH BIENNIAL
GATHERING



*Mark
Your
Calendar*

**Fort Wayne, Indiana
19-21 September 2014**

***See pages 62-63
for further information.***

Ewing Family Journal

Volume 19

Number 4

November 2013

<i>From the Editor</i>	ii
Electronic vs. Printed Copies of the <i>Journal</i>	ii
Ewing Peregrinations	ii
How To's	iii
Connecting	iii

CONTRIBUTIONS

<i>One American Family – Part VII</i>	1
Carlotta Parthenia 'Lotta' Walkley: A Woman of Probabilities	2
The Baileys	2
Childhood	3
Education	5
Marriage to Alvin Enoch 'AE' Ewing	7
Early Life With AE	9
Lotta and AE's Family	12
Early Career	12
Later Career – Coping with the Family's Financial Problems	14
The Wilderness – Phase One	15
Walkabouts	17
The Wilderness – Phase Two	17
Family Expansion – Marriages and Relocations	18
Retirement.....	19
The Winter of Lotta's Life.....	20
Additional Information.....	21

<i>Theories of Ewing Origins</i>	22
Cymric Ewings?	22
A Common Origin for All Ewings and MacEwens	25
Dumbartonshire Ewings and McEwans	27
Names and Families	28
<i>Ramblings About Inishowen</i>	30
<i>A Scots-Irish Saga: Part I – The Beginning</i>	40
Origin of the Ewing Surname	40
My Childhood	41
My Immediate Family	44
My Heritage More Generally	44
Recent Searches	45
McEwen Castle	47
MacEwens Castle	47
Ibrox Stadium Activities	48
Golf Anyone?	49
The Eglintons	49
My Gartcosh Years	50
Sixteenth Century Ewings	50
Summary	51
<i>Ewing Digital Library</i>	52
Covenanter Prisoners Transported to the Americas	52
James Ewing (born Missouri, died Texas)	53
Joshua Porter, Lucy Elizabeth (Armstrong) Ewing and Their Children	53
McEwan Harp	54

<i>Genealogy How To's</i>	57
Planning and Conducting a Journey into the Past.....	57
Logistics and Attack Strategy.....	57
Allowable Research Tools and Equipment.....	58
Moving From One Repository to Another.....	60
Finding Useful information in Difficult-to-Search Records.....	60
Genealogy Research Trip Lessons Learned.....	61

2014 GATHERING

iv

Preliminary Information.....	62
Tentative Agenda.....	63

ASSOCIATION NEWS

<i>Chancellor's Message</i>	64
<i>Membership News</i>	65
New EFA Members ... Welcome Aboard!.....	65
Keeping Up With the Ewings.....	73
Passings.....	75
<i>Genealogist's Message</i>	77
<i>Archives News</i>	78
<i>A Chief for Clan Ewen?</i>	79
<i>Pocahontas James Ewing Memorial: Status Report</i>	82
<i>Merchandise Coordinator's Message</i>	84
Still Looking for the Perfect Holiday Gift?.....	84

NOTES

<i>Information Exchange</i>	85
James F. Ewing	85
George P. Ewing	87
Isabella (Ewing) Coyle.....	88
Alexander Ewing	88
Joshua Ewing	89
<i>Upcoming Events</i>	89

INDICES

<i>Index for this Issue</i>	91
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FOOD FOR THOUGHT ...

<i>The Sleeping Dictionary</i>	29
<i>War of the Worlds</i>	39
<i>To Grandmother's House We Go</i>	84
<i>Lawrence of Arabia</i>	90

One American Family – Part VII

Wallace K. 'Wally' Ewing (WKEwing@charter.net)

A few years ago I prepared a biographical sketch of my grandmother, Carlotta Parthenia 'Lotta' Walkley.¹ It soon seemed only fair to give her husband Alvin Enoch 'AE' Ewing equal attention. As an offshoot of this work, I prepared an article about their honeymoon at the 1893 Columbian Exposition based on narratives from Lotta's diary.² Another spinoff was an article about a 1914 family 'walking adventure' by my father, Burke McKendree Ewing, and his brother, Walkley Bailey Ewing.³

Putting together information about the separate and joint lives of AE and Lotta soon showed the need to get as close as possible to the family's beginnings in America. Of course, Carlotta's father, Dr. Wyllys Seamans Walkley, had to be a part of the history. AE's ancestors had to be included as well. And so I kept going farther and farther back to collect and sort out information about the lives and times of my ancestors.

This resulted in a multi-article series discussing the lives of my parents and their ancestors. This is the seventh article in the series. It concerns Carlotta Parthenia 'Lotta' Walkley, the wife of Alvin Enoch 'AE' Ewing. The previous six articles appeared in recent issues of this journal.^{4,5,6,7,8,9} Others will follow.

Although AE and Lotta came from very different backgrounds and were remarkably dissimilar in personalities, their love was enduring and so was their marriage. This is primarily their story, written so that each of the segments can be read and understood separately. However, since one part supplements the others, as in life AE and Lotta complemented each other, reading the parts in sequence perhaps provides a better understanding of their whole story, a sense of their heritage and the balance they maintained for more than fifty years.

These articles are based primarily on the journals, diaries, and plentiful correspondence that they, their families, and their friends maintained over the decades.¹⁰ None of these articles would have been possible had it not been for AE's amazing diligence and tireless correspondence. I am thankful that he was such a prolific writer, threw nothing away, and catalogued and indexed everything.

¹ She was born Carlotta Parthenia Walkley, the third daughter of Wyllys Seamans Walkley. When her father decided to go to medical school rather than return to the farm after the Civil War, he 'gave' Carlotta as a foster child to Freeborn Bailey and his wife. Carlotta was about two-and-a-half years old at the time. Her foster parents were generous and loving, and she adopted (not legally) their family name and, after her marriage to Alvin Enoch 'A.E.' Ewing, she referred to herself most often as Carlotta Bailey Ewing.

² Ewing, Wallace K. Honeymooners at the 1893 Columbian Exposition, *Ewing Family J.*, Vol. 17, No. 4 (November 2011), pp. 18-20

³ Ewing, Wallace K. The Long Walk of 1914: Grand Haven to Mackinaw City, *Ewing Family J.*, Vol. 17, No. 4 (August 2011), pp. 8-16

⁴ Ewing, Wallace K. One American Family – Part I, *Ewing Family J.*, Vol. 18, No. 2 (May 2012), pp. 21-26

⁵ Ewing, Wallace K. One American Family – Part II, *Ewing Family J.*, Vol. 18, No. 3 (August 2012), pp. 16-22

⁶ Ewing, Wallace K. One American Family – Part III, *Ewing Family J.*, Vol. 18, No. 4 (November 2012), pp. 13-21

⁷ Ewing, Wallace K. One American Family – Part IV, *Ewing Family J.*, Vol. 19, No. 1 (February 2013), pp. 17-27

⁸ Ewing, Wallace K. One American Family – Part V, *Ewing Family J.*, Vol. 19, No. 2 (May 2013), pp. 1-33

⁹ Ewing, Wallace K. One American Family – Part VI, *Ewing Family J.*, Vol. 19, No. 3 (August 2013), pp. 9-21

¹⁰ Material taken from primary sources follows as closely as possible the original. I have inserted [bracketed] information for purposes of clarification or elaboration. Misspellings and grammatical errors have been accurately transcribed.

In addition, much credit goes also to my sister Nancy Ann Hank Ewing, whose intensive research and monumental genealogy of the complete Pocahontas James Ewing family¹¹ is astonishing and irreplaceable. It is sad that Nancy died in 1987 before her work was finished. Had it not been for Barbara (Ewing) Powell's generous commitment to see Nancy's work completed, it would remain a mass of notes and half-finished narratives, inaccessible to most of us.

Carlotta Parthenia 'Lotta' Walkley: A Woman of Probabilities

Hanging on a wall in my home is an artist's sketch of the Freeborn F. Bailey Farm in Paris Township, southeast of Grand Rapids, done for the 1876 centennial atlas. The drawing shows a two-story farm house, surrounded by freshly-tilled fields, well-pruned fruit trees, livestock, and real persons – each one bent to a chore of some kind. It presents what might be described as an 'idyllic' setting. Freeborn and his wife had lost three children of their own, but became foster parents to an equal number, including Carlotta Parthenia (Walkley, Bailey) 'Lotta' Ewing.

The Baileys

In addition to running a prosperous farm, Freeborn F. Bailey was a Justice of the Peace, Notary Public, and Postmaster at East Paris, Michigan, a few miles south of Grand Rapids. Freeborn was born in Somerset, Niagara County, New York, on February 15, 1823, the son of Joseph S. Bailey, who lived from May 25, 1797, to May 29, 1875. Joseph's wife was Sophia Denison, a Vermont native, and her husband was born in Massachusetts. The two older Baileys eventually joined their sons in Michigan, and in their later years lived with Freeborn and his wife Ellen. Ellen lived until July 16, 1903, and Freeborn survived well past his 94th birthday, dying on August 19, 1917. Freeborn and Ellen Nellist, born in England on January 24, 1831, were married near Buffalo, New York on September 18, 1849.

A whimsical poem has come down through the years and lets us know that Ellen and Freeborn were side-by-side as early as 1846:

Lines Composed by Phebe Starbuck on the shores of Lake Ontario on the 23 of May 1846:

*It was on the 23 of May
The afternoon of Saturday
The School of District number two
Thought of the lake to take a view
So Ellen Freeborn Rachel Ann
Pitt Mary Hill Guy Carlton and
His sisters cousins school marm all
With right good will obliged the call
The journey down I will not describe
But don't forget the wagon ride
No broken bones nor any wounds
When roll was called was to be found
Though rather boisterous is the tide*

¹¹ Ewing, Nancy Ann Hank (ed. Barbara (Ewing) Powell). *James Ewing – Pioneer*, Self Published, 1994. Available online at www.EwingFamilyAssociation.org/books/Document_JamesEwingOfPocahontas.html.

*We have had a glorious small boat ride
So home we'll go and ever say
We ask no better holyday.*

The town of Somerset is less than a mile from the Lake Ontario shore. Phebe was a sister of Delia Starbuck, who had married Freeborn's brother Sluman the year before the outing.

In 1845 Freeborn and Sluman, the first of Joseph and Sophia's nine children and two years older than Freeborn, had visited the wilds of western Michigan and found suitable farmland in Paris Township, south of Grand Rapids, where Freeborn bought ninety acres. Sluman and Delia left for Michigan in a covered wagon in the fall of 1846 and completed part of the arduous trip by boat from Buffalo to Detroit. Freeborn and Ellen joined the older Bailey immediately after their wedding, and soon three more brothers emigrated their direction. In Paris Township, Freeborn and Ellen built a house which Carlotta would call home from May 9, 1873, until 1887, when the Baileys moved to a residence at the corner of Charles and Wealthy Streets in Grand Rapids.

Childhood



Lotta, circa 1874

Carlotta's father, Wyllys Walkley, moved by oxcart from his family home in Hillsdale to the Village of Bailey in what is now Muskegon County, Michigan. He enlisted in Company C, Twenty-third Michigan Infantry in 1864 at age eighteen and served on the front lines as a medical assistant. Just two days before leaving Grand Rapids for the Union army, he married fourteen-year old Ida Skinner, whose father had a farm near Bailey. Immediately after the wedding, Ida returned to school and Wyllys went off to war. While in the military service, Wyllys acquired an interest in the medical field. Shortly after Ida's death in 1873, Wyllys and his new wife, Olive MacDonald, decided to give up their farm where Lotta had been born, so that he could continue his medical studies at the University of Michigan in Ann Arbor. His two older daughters, Adeline and Emile, stayed with their father, but Lotta was placed in the kind care of Mr. and Mrs. Bailey. Carlotta was given Wyllys Walkley's

mother's name, Parthenia, derived from the name of a Greek goddess, and she was called 'Carlotta' in recognition of Austrian-born Queen Carlota, wife of Maximilian and Empress of Mexico from 1864 to 1867.

Not long before Dr. Walkley left Lotta at the Bailey farm in the spring of 1873, Freeborn had seen her outside a local church, "chubby with red hair," and she won his heart. On May 7, 1873, Mr. Bailey wrote a short note to Lotta's father: "I received yours of the 19th of April in due time. We have decided to take your child provided it is satisfactory to



**Walkley Sisters
left to right: Lotta, Addie and Emile
circa 1950**

all. I do not ask any papers from you, neither do I give any. Would like to know soon if we have it. Would expect you to come with the child."

His affection for Lotta must have been returned in kind, for early in her life she unofficially adopted the name Bailey, becoming Carlotta Parthenia (Walkley) Bailey. Freeborn's compassionate nature and his wife's Quaker background had a life-long impact on Lotta.

A sense of Lotta's upbringing can be gleaned from an 1899 newspaper clipping, noting the Bailey's 50th wedding anniversary:

Mr and Mrs Bailey were a young bridal couple when they arrived in Paris Township in 1849. The place was then a wilderness, and was accessible only by a stage coach line which connected it with the primitive Michigan railroads. ... Soon after the marriage Mr Bailey and his bride ... started for the west and located in the Michigan woods at East Paris. With characteristic energy of the pioneer they went to work at once to build their Michigan home. A clearing was soon made in the forest. A log cabin was soon erected, and it was not long before a prosperous farm was in full operation. They lived in the little log house for nine years. As prosperity increased improvements were made and a modern house was erected in place of the primitive log structure.

It is the 'modern house' that is depicted in the drawing referred to earlier.

Fourteen years later, another newspaper article, in observance of Mr. Bailey's 90th birthday, included the following quotation from one of the Baileys' foster children, possibly Lotta:

For many years Father Bailey's home in Paris Township was open to all the sick and unfortunate and all children in need of a home within a radius of ten counties. The doors of his house were never locked day or night; every person in trouble knew where to find a helping hand. They came, stayed as long as they liked, from one week to a lifetime, and those who left were assured that the door was always open to them whenever they wished to return.

And it was not only in material aid that he gave, but he gave invaluable advice, wise counsel and he taught by precept and example.

One senses that Lotta benefited from a love-filled environment based on belief in hard work, independence, religious faith, and family. She remembered fondly life on the farm, and like AE, one of her vivid memories was about 'sugaring'. In her later years she recalled:

Father [Bailey] had a large 'bush' as it was called which, if the bark was cut it bled, as they called it. The sweet sap flowed and was caught in buckets or pails hung on the trees. Then it was collected in a barrel on a horse drawn 'sledge' [sleigh] and drawn by an old black horse called Major; I could use him if I wished, he was so gentle. A large brick or stone fireplace was built at the edge of the woods. It was big enough to take logs. On the open top was a large pan where the sap was boiled until it was syrup.

The syrup was taken into the house where it was boiled some more, then made into cakes in bread tins to be shaved off as needed and used in place of sugar.

Another time Lotta recalled riding to town on a load of hay and going to the mill with Mr. Bailey to have grain ground into flour. And she remembered making candles out of hot tallow poured into metal molds, into which a length of candle wicking was dropped. The wick was supported at the top by a small stick, laid across the top of the mold. When the wax had set, Lotta pulled the candle out of the mold, trimmed

the wick, and set the candle aside for future use. She also remembered the autumn wheat thrashing, and helping in the kitchen when it was time to feed the extra hands.

Butchering and soap-making also were a part of farm life. Lotta wrote in her memoirs:

I enjoyed the slaughter. I perched on the rafters of the barn over the victim when it was a steer, who was hauled into the barn from his stall, by a rope run around a beam, so that the man handling it was well out of danger, and so was I. I enjoyed most I think the day Mother [Mrs. Bailey] made soap in the spring [using] fat scraps boiled down in lye, in a big iron kettle outdoors; this made excellent soft soap.

Education

Lotta received most of her education at Hillsdale, first as a student in the high-school academy and later in the college, under one of two scholarships endowed by her foster father. Mr. Bailey's interest in the college stemmed from his dedication to the Freewill Baptist Church, the religious body which founded Hillsdale College, combined with his obvious desire to help young people who showed promise. Later in her academic career Lotta taught school in Hillsdale to help pay for her education.

Although there are few written records on hand to testify to Lotta's diligence in school work, she must have done reasonably well. A note from Miss C. A. Reamer, Principal of the Ladies Department at Hillsdale Academy, addressed to Mr. Bailey and dated November 7, 1885, reported that Carlotta was proficient in Latin and English grammar, but "does not do as well as she might in arithmetic," and was "somewhat irregular" in church attendance.

An August 1886 letter from Evelyn McDougal, a teacher of "elocution and gymnastics" who was summering in nearby Litchfield, Michigan, perhaps caught the essential personality of the fifteen-year-old: "You will never stand at that point called a 'happy medium.' You are too intense for that. The little girl in the Gymnasium Contest that wanted no second prize, but had rather be the worst in the class if she could not be the first – will be the same in the contest of life."

In June 1886 Lotta received the Dickerson Medal, one of the first women in the country to be recognized for achievements in gymnastics. The *First Hundred Years of Hillsdale College* [Vivian Lyon Moore, 1943] notes that "the ladies" of the college were able to use the third floor of the new Dickerson Gymnasium three days a week. At the gym "they practised their gentle, lady-like calisthenics to the rhythm, if not the music, of a superannuated piano which had been granted them for 'time exercises'." The writer continued, "Miss Evelyn McDougal, the instructor, employed the methods used in the Boston Gymnasium School for Ladies and put her class through a series of 'free gymnastics', followed by dumbbells, wands, Indian Clubs, and other apparatus." Ms. Moore then quotes the Hillsdale Advance:

The gymnastic and callisthenic contest of Commencement week was a novelty in Hillsdale College and a success. The ladies who participated in the exercises showed careful training and greatly honored themselves and their instructor. The prize gold medal was fairly won by Miss Lotta Bailey whose accurate time and girlish grace were worthy of commendation, to say nothing of her magnificent self-control and lady-like self-respect under particularly embarrassing circumstances.



**Lotta in Her Gymnastics
Mode, 1886**

It would be interesting to know what the embarrassing circumstances were, but no hint is given. Fifty years later, Lotta's daughter, Doris, was hired by Hillsdale College to head the Women's Physical Education Department.

Miss Reamer wrote again to Mr. Bailey in September 1886, calling Lotta "affectionate, impulsive, almost daring." Another letter from Miss McDougal to Mr. Bailey asked him for permission to take the young woman into her elocution class because "she has talent in that line." The cost would be \$5 for twenty lessons. Fortunate for Lotta's future endeavors, the Baileys agreed.

In a follow-up letter dated "Christ's Birthday 1886," Miss McDougal hoped her "admonitions and criticisms" would be taken in the right spirit. "You know," she wrote, "how intense is my longing to see you molded and chiseled into the noble piece of womanhood for which God designed you, and when I see little rough places in your character, which I know will mar the beauty and symmetry of the statue, it hurts me."

Two months later Miss Reamer lamented that Lotta "seemed to have lost her interest in church going and was not often seen in prayer meeting." Two years after that a Mr. E. G. Reynolds, writing from Hillsdale College, suggested to Mr. Bailey that his foster daughter and her roommate, Katie King from Cleveland, Ohio, spent too many hours in the company of gentlemen – possibly the nineteenth century equivalent of being 'boy crazy'.

One night during the winter of 1887-88, Lotta and a girl friend by the name of Bert Lapham, sneaked out of their dormitory to take an unapproved toboggan ride. As Lotta's future husband later recounted the story, "

Bert sat down in sliding position, lost her hand hold, and went spinning and screaming down the chute. Lotta followed, but kept hold of the side so she did not go spinning and head first as did Bert. They counted it an experience and sneaked home. Bert afterwards reduced the incident to verse which gained quite a circulation on college hill.

There is no record of whether or not Lotta and Bert were disciplined for their unapproved outing.

A letter dated February 11, 1889, from Evelyn McDougal implores Lotta to be practical, more subdued, and to "adapt herself to the environment of Society." Regarding a certain "Mr E. " she warned, "Be cautious!" and added, "From what I know of him his possibilities are good, but the probabilities do not seem quite so certain." Lotta ignored the admonitions, and shortly Mr E. would become Lotta's husband for nearly fifty-two years. She was willing to take a chance on the probabilities.

Lotta's academic achievements must have been reasonably respectable. At a program of the Germanae Sodales Society (German Fellowship Society) in 1887 Lotta was listed in the program as giving the *Invective: The Children's Crusades*. [The meaning of the word 'invective' in this context isn't clear; usually it refers to strong, abusive language.] A June 1890 certificate stated that "Miss Lotta Bailey has passed in Engl Lit. Standing 99." A year later Lotta's score in French Literature at year-end was 97 out of 100.

Whatever her academic and athletic achievements may have been, Lotta did well enough to graduate from Hillsdale College as valedictorian for her class of 1892. Her untitled valedictory address was a plea to the graduating class to relish the memories of college life, while preparing unafraid for the future:

The student of former days was a dreamer; the student of today is a worker. Our greatest advances in scientific lines have been made by common laborers. To-day the laborer is wise, and the wise man labors. The man of the workshop is profoundly scientific, and the man of the

laboratories is brilliantly practical. The chemist is no more a man of dark deeds and darker thoughts, imploring aid of Satan and guidance of base spirits, but a man filled with zeal to benefit mankind, who by intelligent experiment seeks to know nature's laws, and often touches the Creator's hand. So in our mechanical and biological studies, we have been taught to seek out the practical and inspired to make for ourselves a place among the inventors and discoverers of the future. Education of former times pointed its devotee to the achievements of the past; ours has pointed ever to the grandeur of the present and the possibilities of the future. As Americans we have no past to study. It is now and to-morrow.

She concluded with this:

Classmates, let us say our last good-by to the old home, to our teachers, and to each other, then casting off the sorrow caused by parting, let each go his way and mould his life in the image of his fairest hopes, with eyes firmly fixed on our infinitely perfect model, Christ, and then when we meet again, upon our class-roll opposite each name will be the star of honor, man's work of approval for an active, blameless life; and also will sound the 'Well done, good and faithful servant,' God's commendation for a pure heart.

Kate King sang a solo, *The Angel's Serenade*, and Will Carleton, from the class of 1869 and one of Hillsdale's more famous graduates, gave the Oration, titled *The World and the Student*.

Marriage to Alvin Enoch 'AE' Ewing

There was another teacher in the Hillsdale area, a former student at Hillsdale College, by the name of Alvin Enoch Ewing, and referred to by Lotta simply as 'AE' for most of her life. He and Lotta developed a friendship that culminated in their marriage on April 5, 1893, at the Bailey residence, 698 Wealthy Avenue in Grand Rapids.

AE was born in November 1864, while his father, Henry McKendree Ewing, served in the Union Army. A little more than a month later Henry lost his right eye at the Battle of Petersburg, Virginia. Henry was mustered out in June 1865, having spent six months in various hospitals in Washington, D. C., and Philadelphia. He claimed his wife, Nancy Hank, and his new son at the Hank's home in southern Ohio and returned to his farmstead near Hillsdale, where AE and his two younger brothers, Frank and John, were raised.

After leaving Hillsdale College in 1888, AE remained in the area to teach at Howald School in Camden. He received his law degree in 1892 from the University of Michigan, and immediately ran for the state legislature as a representative from Hillsdale County and won. Although AE ran for office several times after that in Kent County, he never again was elected to office. A few years later he was appointed Register of Probate for Kent County for nine years, and he practiced law in Grand Rapids until 1940.

On the eve of her wedding, Lotta looked back at her courtship with AE, writing in her journal:

Five years ago [1888] I was at Woodbridge [south of Hillsdale, and site of AE's father's farm] with Emma Ewing [wife of Andrew Adam 'Andy' Ewing] and she and I went to visit AE's school. We both staid all night at AE's house and the next day was Sun[day] and we were at Emma's home until evening when Bud Brown took Emma, AE, and I to Hills[dale]. I went to my room built the fire and AE called on me.

Mon. Dec.24 '88 was a rainy but warm day. I saw AE a few moments at noon and I went down to the 3 o'clock train on which Clyde came in from Benton Harbor.

From there I went on downtown with AE and he back on the hill to my room with me and there and then I promised to become his wife. That evening we went to A[pha] T[au] O[mega] hall to a party and next day AE left for Springfield O. to a convention.

Next day I came home and didn't see AE until Apr. 25 when he visited me here at the Rapids.

About the same time AE wrote to his fiancée:

I love [your] name ... and I am sure it will increase in sacredness as years roll on. You have been my idol for years. ... I feel that confidence in you that once I never dreamed could be placed in any person. From the first ... my confidence in you as a true-hearted, noble little girl has constantly grown. ... If I have any regrets ... they are that I am not more competent and better prepared to do more for you. ...

By 1879 Lotta's father, Wyllys Walkley, had opened an office in Spring Lake, Michigan, and soon after he moved across the Grand River to Grand Haven, where he was appointed Assistant Marine Surgeon for the area. He resided there until his death in 1917. He acknowledged with surprise and pleasure his daughter's engagement to AE and the impending ceremony the next month. His letter of congratulation admonished Lotta to "... not take a bath and then put on lighter clothes sooner than six hours after bath. And don't be foolishly thin clad any way. Health is more important than looks." Because another daughter might go into labor at any moment, Dr. Walkley thought he would be unable to attend the wedding ceremony, but newspaper reports indicate he was there.

The ceremony was held at Lotta's foster parents' house, located at the corner of Charles Street and Wealthy Avenue in Grand Rapids. One newspaper report said two-hundred people attended, and another thought it closer to a hundred. Whatever the number, it seemed to be a fine affair. Lotta's handwritten list of wedding gifts included such items as a clock, berry spoon, sugar spoon, cracker jar, pastel painting, chocolate set, and doilies. They received also from Julia and Mary Soule of Grand Haven a three-volume set of *Les Misérables*, a novel that would play a part in her life later on. In all, AE and Lotta received seventy-two solid silver tea spoons, leading one newspaper to refer to the ceremony as a "spoony wedding." The article began:

The marriage of the Hon. E. A. Ewing [sic] of the state legislature to Miss Carlotta Walkley Bailey of Wealthy avenue was celebrated in her father's home last Wednesday evening, the ceremony being performed by the Rev. J. H. Maynard, assisted by the Rev. Armitage. About 200 guests responded to invitations. The golden haired bride was clad all in creamy white crepe, satin and lace, bearing a lovely spray of fragrant Easter lilies. The bridesmaid, Miss Kate Isabel King of Cleveland, was for five years a college chum and roommate of the bride. Her dress was a peach pink china silk. She also carried Easter lilies. The groomsman was E.O. Galloway, son of Judge Galloway of Hillsdale. The young man will be graduated next June from the literary department of Ann Arbor. Among the other guests from out of town were Frank Ewing of Reading, Mich., brother of the groom, Dr. Walkley and daughter, Mrs [Sarah Adeline (Walkley)] Hatch of Grand Haven, Mr Sutton of Detroit, a young lawyer from the groom's university class, M. I. Nutten of Ann Arbor, and Miss Adah Brown of Hillsdale.

Lotta's college friend and roommate, Kate King, acted not only as bridesmaid but also soloist, and AE's roommate at the University of Michigan, Ed Galloway of Hillsdale, was best man.

A few weeks prior to the marriage, AE wrote from the state legislature in Lansing that he had kept secret from the other legislators his impending marriage because they had told him he could "never get a wife in Michigan as long as [he opposed] woman suffrage." Evidently Lotta was able to overlook that

flaw in her future husband. The next day AE wrote again to Lotta, letting her know that the secret was out. On March 20th a resolution was presented to the legislature and adopted unanimously, saying:

Whereas The Hon. A.E. Ewing is about to release himself from the misery of single cussedness by marrying a beautiful, talented, and accomplished lady residing in the City of Grand Rapids; therefore be it Resolved, That from this date and until April 10, the Hon. A.E. Ewing shall be and is hereby permitted to absent himself from the sessions of this House whenever it shall suit his pleasure.

On the Friday following the marriage, AE and Lotta, along with Kate King, returned to Lansing and visited the capital building with a party of friends. There the legislature applauded the newly-married couple and presented them, Lotta later recorded in her journal, with "a silver water service tea service coffee service & butter dish" as a wedding present. AE earlier had written to his parents that the silver pieces were "hardly in keeping with our circumstances and we hardly know how to use [them] or what to do with [them]." According to the *Detroit News*, AE commented on April 8th that "although he had several times in the past kicked over the party traces, he had learned in two days of married life that he couldn't have his own way all the time, and recommended his example to other recalcitrant gentlemen."

Early Life With AE

Lotta now found herself with three sets of parents. Two weeks after the wedding, Lotta wrote to her mother-in-law, trying to decide what to call Mack:

My Dear Mother:

AE is so busy he can't write and I think you deserve another letter.

I have hard times doing my duty by my three sets of parents now. But the three sets of duties brings three blessings.

I have heard from Papa Walkley and Father Bailey but nothing from Pa Ewing. It must be Pa or Dad ask Mr Ewing which he prefers. Tell him I have so many parents I have almost run out of names.

Lotta, along with other wives of legislators, attended every session of the House until adjournment in late May.

A few weeks after the marriage ceremony, AE and Lotta went on their honeymoon by attending the 1893 Columbian Exposition in Chicago, where he represented the Michigan Legislature.¹² Opening a year behind schedule, the World's Fair celebrated the 400th anniversary of Columbus's first journey to the Americas. Lotta recorded her impressions of the Fair in her personal journal:

April 28 Fri. Worked in the morning on doilies and after dinner got ready to go to Chicago. Rather warm but windy. After supper went to train. There were five special cars. Ours was the 'Glacier.' At Jackson we went up town then retired about 12. just as we left Jackson.

April 29 Sat. I awoke just as Lake Michigan came in view at Michigan City. After two hours of flats and water interspersed with suburbs we arrived at Chicago. Went to hotel Oakland and had breakfast then to fair grounds. We first attended dedication of Michigan building. Gov. Rich Ex Gov Alger Pres. Angel of Ann Arbor. Lieut. Gov. Giddings and others made addresses. The

¹² For further information, see: Ewing, Wallace K. Honeymooners at the 1893 Columbian Exposition, *Ewing Family J.*, Vol. 17, No. 4 (November 2011), pp. 18-20.

building was very beautiful inside finished in hardwood with nice fire places which we enjoyed as it was such a cold day.

After the exercises Mr McKinlay of Detroit Rep. Miss Heilig Mr E[wing] and I went out looking. Went first to Horticultural building and it was like Paradise. In the center was a huge mound of tropical plants and trees reaching almost to the top of the huge dome and surrounded by palms and beautiful tall trees. Birds were flying about and in both wings were flowers and fern trees with miniature landscapes of foreign countries. We then went through the mining building very hastily then to Manufacturing Hall the largest building on earth at date. 1700 feet long 280 high 380 wide with tremendous steel arches supporting [its] oval roof. Here after dinner we found the English arranging their exhibit and one of the men showed us a banqueting room in miniature – an exact copy of one used by Queen Elizabeth and I sat in a chair 400 years old of carved mahogany. The floor was of [undecipherable] tiling with a large rug in center.

The ceiling and sides were of carved woods also the large fireplace above which hung a large painting.

We next saw their china exhibit and it was beautiful beyond description. Also we saw the German ware. We saw the Dutch exhibit of fine tiling which was wonderful in conception and workmanship. Across the aisle was the Swiss exhibit with paintings of the Alps cold Jungfrau and magnificent Mt. Blanc with Swiss villages nestling at the foot.

I talked with one of the men as he arranged some large figures of hunters in danger and their prey carved from wood as only the Swiss can do.

We saw a Swiss cabinet carved from wood worth \$4,000. on it there was a basket full of fruit in which you could see even grapes on a cluster and the whole was not an inch high.

Pres. Cleveland drove by and I saw him very plainly the first Pres. of the United States I had ever seen. After returning to the Mich. building we saw the old Liberty Bell which first told the story of Freedom to citizens of this New World as it was brought on the grounds drawn by sixteen black horses with silver mounted harness and laying on a bed of flowers with arches of green. Riders on black horses preceded and followed.

We were standing in the window of the Michigan building and AE clapped his hands. We then went up to the hotel and prepared for the theater and waited for Mr. McKinlay but he didn't come as we started out to find Chicago. [AE and Lotta spent Sunday, April 30, visiting relatives in nearby Harvey, Illinois.]

May 1 1893 Mon. Very damp and cold. As soon as we arrived at grounds we went to Mich. bldg and left baggage then went to Administration Bldg before which the dedicatory services of the World's Columbian Exposition were to be held.

On the north side of the bldg a large grandstand had been erected and seats reserved for noted men the Gov's of states and for our legislature though no one knew it so those seats were unoccupied. In front of this was the speaker's stand on which sat Grover Cleveland the Duke of Veragua a descendant of Christopher Columbus and director general of the Fair Davis.

We were standing in mid [of] a crush of people before this stand.

The crush was so terrible the swaying seething mass of people so dangerous to be among we retreated as soon as possible so didn't hear the speeches but we saw Cleveland turn as he touched the electric button bell which set the machinery of the gigantic exposition in motion at which sign hundreds of flags of all colors and all nations were unfurled from many flagstuffs on

all the buildings the flags of Arragon and Castile were raised before the Administration Bld with the glorious Red white and Blue between. Whistles blew long and loudly, fountains threw themselves high in the air huge cannon boomed and loud cheers rose from the thousands of throats while soon above the din never sweeter or more grand rose the sound of the magnificent orchestra playing 'America.'

We then spent our time looking over the grounds and looking for dinner which we didn't find in any satisfactory form. We Saw the Liberty Bell again at nearer range.

We then went to the Auditorium Hotel and as we were going up in the elevator the Duke of Veragua descendant of Christopher Columbus went up with us which afforded me my first glimpse of royalty.

The hotel is grand, the grandest in America at present as is also the theater which we attended after supper and saw the magnificent spectacular drama 'America.'

After the theater we went to the train and went to bed awaking as we passed through Battle Creek [and returned to Jackson, Michigan and eventually to Grand Rapids].

AE and Carlotta had a long and strong marriage, though not without its moments of tension, especially in regards to AE's inability, or unwillingness, to provide a standard of living commensurate with his wife's ambitions.

Clearly, AE recognized and appreciated Lotta's strength of character, her flair, and her love of family. On her 51st birthday in 1921, AE wrote to his children:

Tomorrow is Carlotta's B[irthday]. Her baby life was if anything more tragic than mine – but in a far different way.

She can't even remember her young mother. Mother nature gave her a wonderful character and a kind fate handed her over to the keeping of one of God's princes, Father Bailey. We all owe him all a grateful memory can bestow for preserving that mother-less waif for a wife and mother the like of which has never been excelled. She faces every thing with courage undaunted and she has had many discouragements to face – your daddy being not the least of them. She was made of steel where my frame was of wood. I am gratified to see that my children have inherited a great deal of their mother's steel.

In other words fortitude, meaning the ability to face and meet adversity as well as prosperity. I might go on indefinitely but I stop here with assurances of the love and pride of a father whose chief regret in life is – that he has not been able to do more for his most excellent lovable and appreciative children and wife.

Dr. Walkley's residency in Grand Haven brought Lotta to that area. After briefly practicing medicine in nearby Hudsonville and Lamont, Dr. Walkley moved to Spring Lake in 1879, and in 1885 he bought a house at 114 Fourth Street in Grand Haven. Undoubtedly Lotta visited him occasionally during her years at Hillsdale College. However, her first reference to Grand Haven appears in a journal entry dated September 7, 1893, just months after their wedding:

I am all alone here waiting for AE. He went Mon. night Sept. 4 to Harbor Springs to get some testimony and I went to G.H.

I went straight to Papa's and then to Peter's [Peter Danhof]. Peter went down town with me and got my valise and I spent the night [with] Emile [Lotta's sister and Peter's wife]. Tues. morning was with Papa riding and took dinner with him and Emile and I went down to the lake shore in the afternoon.

The next spring she added, "Sat. Apr. 7 we went to Grand Haven to visit Papa. Spent Sat. and Sun. nights there and most of Sun. though in the afternoon we went on a long walk over the hills down to the lake shore and [then to Dr. Walkley's home on Fourth Street] by way of pier and such." Dr. Walkley was one of the original incorporators of the Highland Park Association in Grand Haven in 1886, and he had firm opinions concerning the healthfulness of the lake shore and the outdoors in general. Undoubtedly his convictions, along with the suggestion of another physician and the enthusiasm of her husband for such an adventure, played a part in Lotta's eventual purchase of lake shore property in 1910. A brief article in the Grand Rapids Press of February 16, 1912, called attention to the Ewing children sleeping on an open porch even in the wintertime. Seen as a way of reducing the chance of contracting tuberculosis, AE was quoted as saying "Many a time I've pulled these ... children out of bed in the morning when the snow would be several inches deep on their blankets."



**Lotta and AE With
Their First-born Child, Burke**

Lotta and AE's Family

The early years of marriage, however, were times of financial struggle. Their first son, Burke, was born in July 1894, and their one daughter, Doris, in April 1898. AE's law practice focused primarily on matters of probate, but his fees often were paid 'in kind' with such articles as foodstuffs, clothing items, and even a piano. When appointed Register of Probate for Kent County beginning in 1897, he was paid \$19 a week. To supplement that income he worked as a pharmacist, adding a few dollars to his income each week, and he gave speeches that paid \$10 to \$15 each time.

Over the next few years a series of illnesses would add to their difficulties. In 1896-97 Lotta was ill often and on with tonsillitis, 'the grippe' [flu], and quinsy [severe tonsillitis]. Perhaps the bicycle she bought in the summer of 1897 was to help her regain her health. In January 1898 AE came down with malaria fever; since the malady did not recur, it probably was not true malaria.

In the fall of 1900, Lotta and her two older children, Burke and Doris, came down with scarlet fever and were quarantined. "They were shut in and I was shut out," AE wrote in his journal. AE climbed a tree by the bedroom window in order to see and talk to his wife and children without violating the quarantine.

Early Career

In May 1896 Lotta joined the Grand Rapids Society of Elocution, taking advantage of her natural talent for public speaking noted during her college days. That fall she made her first "extemporaneous speech" at the Ladies Literary Guild in Grand Rapids and in the same month presented her first "elocution program" on Thanksgiving Eve in the village of Sparta, north of Grand Rapids. Although Lotta gave some readings free of charge, her fee generally ranged between \$5 and \$15 per session. Eventually she became President of the Elocution Society. A 1915 letter of recommendation, written when Lotta was applying for admission to the University of Michigan Master Degree program, noted that she also gave reviews of novels and plays, which were "especially in demand, because of her keen discriminating analysis."

Despite illnesses and the cares of raising children, by the early 1900s Lotta had established a name for herself for her spirited readings from literature. The *Grand Rapids Herald* in 1904 reported,

Most of Grand Rapids is familiar with Mrs. Ewing through various readings she has given of Hugo's masterpiece, and are enthusiastic in their praise of her, particularly her handling of the story of the regeneration of the galley slave, Jean Valjean, as taken from Les Miserables.

Because her three-volume set of this long French novel is well marked, we know that at least one wedding present was turned to practical use. For her reading from *Les Miserables* at the Congregational Church in Lamont in September 9, 1904, reserve seats cost fifteen cents and general admission was ten cents. A reading in Hesperia attracted 500 listeners, and she was still performing as late as 1925 with a reading at the Women's Club in Saranac, Michigan, with occasional readings well into the 'thirties.

Lotta read from *Les Miserables* and other works in Grand Haven, Holland, Hillsdale, and other Michigan towns, as well as in adjacent states. One newspaper praised her after a presentation in Benton Harbor in April 1908: "The audience felt it was no idle entertainment, but a spiritual and mental process that was being unfolded with matchless skill." A copper plate of Lotta made at about this time shows her standing at a lectern with eyes focused on a copy *Les Miserables* or one of her other readings. She is young, in a long, full dress, with her hair swept up in the late-Victorian fashion. She does indeed appear to be sure of herself, but not haughty; petite, but not fragile; poised, but not cold.

The November 20, 1908, issue of the *Hillsdale Leader* praised Lotta this way:

Standing amid white lilacs, gowned in a chic white frock, her exquisite renderings of scenes from 'Tillie the Mennonite Maid,' a Book Agent skit, and sketch of Gavroche, the gamin from 'Les Miserables,' were exactly to the likings of a critical audience. ... [T]he ladies ... were charmed for an hour and a half by the naturalistic readings of Lotta Bailey Ewing of Grand Rapids.



**Lotta Dressed
to Give a Reading**

Lotta adapted the dialog of Jean Valjean and Cosette, in addition to Gavroche, for her listening audience. She did scenes in the Pennsylvania Dutch dialect of another book's characters, and most of her readings were from memory. Other selections came from John Galsworthy's *The Silver Box* and *The Eldest Son*, Israel Zangwill's *The Melting Pot*, Henry Van Dyke's *Religious Poems* and *Lover of Music*, Mary Stewart Cutting's *Little Stories of Married Life*, Percy McKaye's *Tomorrow*, and Charles Rann Kennedy's *Servant in the House* and *The Necessary Evil*.

Praise for Lotta's performance was unbounded. C. S. Burnham wrote:

Of all persons who possess the art of expression, Mrs. Ewing is the most gifted of anyone I have heard for years. Her work was revelation to me, not only in the use of the voice and the delineation of character, but in her unique and almost inimitable use of the face, and the entire absence of elocutionary effects . . .

Myrtle Koon Cherryman, Drama Critic for the *Grand Rapids Evening Press*, shared this perspective:

Mrs Ewing has a natural style of delivery which very few readers achieve, and her dialect in the tales of Helen Martin [author of Tillie] depicting the quaint folk of the so-called 'Pennsylvania Dutch' is absolutely flawless in its realism.

The *Grand Rapids Herald* reported:

The audience Tuesday evening was in a continual gale of laughter, which was inspired by the quaint characters, the genuine human interest, and Mrs. Ewing's excellent and vivacious recital of the story [of Tillie].

Similar comments appeared in newspapers from Grand Haven, Holland, and St. Joseph.

At the age of eighty-seven, while living with her daughter in El Paso, Texas, Lotta gave a reportedly flawless rendition, by memory and in the Pennsylvania Dutch dialect, of *The Narrow Escape of Permillia* to the local chapter of the American Association of University Women. Early in her career, Lotta was president of the Society of Elocution for several years; she retained that membership for most of her life, and also continued as an active member of her college sorority Pi Beta Phi and the Grand Rapids Chapter of the American Association of University Women.

Later Career – Coping with the Family's Financial Problems

Carlotta had a deep interest in homeless children, and in 1915 she moved with Doris and her son Walkley to Ann Arbor in order to complete a one-year program of studies. In June 1916 she graduated from the University of Michigan with a Master of Arts degree in English and Sociology, with special emphasis on dramatic literature. However, she was unable to get a teaching position, so in 1917 she hired on as 'Matron and Manager' of the clubhouse at a lumbering camp near Sturgeon Falls, Ontario. Leaving AE and Doris in Grand Rapids, in early fall she and Walkley, along with AE's cousin and life-long family friend Chester 'Chet' Rice MacDonald, headed to the northland. Burke had enlisted in the Navy and was stationed at the Great Lakes Naval Station near Chicago, preparing to become a radioman.

But Lotta's financial concerns didn't ease up then and – in her view – never did. In a letter dated October 7, 1917, she lamented, "... It's the money W[alkley] and I are suffering for. Nothing else holds me here away from Doris Daddy & Burke." Now sixteen years old, Walkley also had a job to help augment the family income. In August, Father Bailey and Dr. Walkley died ten days apart during her first month at the lumbering camp, and AE's parents died that October only eight days apart. In a letter written two weeks later she strongly regretted not being able to attend her in-law's funerals in Pioneer, Ohio, with other family members, especially Doris and Burke, "all on account of money" she once again stressed.

In January 1918, as Burke was preparing to go to radio school at the Massachusetts Institute of Technology, Doris found herself with Lotta and Walkley at Sturgeon Falls, Ontario. Doris wondered how her mother ever carried out the responsibilities of the lumbering camp job without her help. Everyone except Burke was back in Grand Rapids by mid-fall 1918.

In 1920 Lotta took a job selling *The Volume Library*, a one-volume encyclopedia, at prices ranging from \$7.90 to \$14.90. Her calls were mostly in the southeast United States, and one trip must have taken her to New York City where on April 7th she saw Babe Ruth "play in Big League game." She and AE also made frequent trips to Ann Arbor for University of Michigan football games, particularly in the 'twenties.

Lotta's interest in children introduced her to Beatrice Bowman, who in 1964 would become the second wife of Lotta's eldest son, Burke. Bea, who was born on Christmas Day 1901 in Rogers City, Michigan, was employed by the Michigan Children's Agency, the forerunner of Michigan's Child and Family Services, from the early 'twenties to 1964. Lotta worked for the same agency from 1921 until 1928, and traveled throughout the state visiting homes and placing adopted children, although she maintained an office in Lansing. Bea and Lotta started their friendship about that time, and it never ceased.

As late as 1921, Lotta wrote, "I certainly want to go back next fall [to the University of Michigan in Ann Arbor] but unless Father [AE] gets something better or stops taking furniture and jewelry and victrolas!! ... in place of money I don't know how I can." To add to their income, at about this same time they decided to rent the upstairs of their large house at 347 Charles near Wealthy Avenue in Grand Rapids, and they grew their own vegetables in a backyard garden plot. Over the years Lotta applied her initiative and talents to garnering additional dollars for the family budget.

The Wilderness – Phase One

In 1910 Lotta's physician had recommended a change in climate in order for her to regain her health which was failing, and he suggested she move to Arizona. With children aged sixteen, twelve, and ten, AE and Lotta decided instead to remain in Michigan and they bought thirty acres of wooded duneland along Lake Michigan, two miles south of Grand Haven and very close to today's Rosy Mound County Park. Since Lotta lived beyond her 100th birthday, her more vigorous life along the lakeshore must have been the correct medicine.

While reminiscing in later years, Lotta recalled the events leading to the purchase this way:

[AE] always complained that we, you three children and I, never let him finish a story or even a sentence without interrupting; so this night when we begged for the news, he first put us under oath not to interrupt if he were to tell us. So you three, Burke, Doris, and Walkley solemnly agreed and waited eagerly for father to begin while I tried to get you interested in eating your dinner and give father the time I knew he always wanted to collect his thoughts before he began to talk. After a pause father began, 'Well – this afternoon Uncle Peter [Danhof] came in my office and said he had heard of a farm on the lake shore – 'Oh! Buy it papa, buy it!' you broke in, forgetting, as people do, your promise to let him finish before giving your opinion, which anyway he might not want.

Father threw up both hands in a gesture of despair and unconditional surrender but re-loading your plates I asked for more of the story.

... So it was just more than you could manage to wait for father to finish when he had said the words 'Uncle Peter' and 'lake shore.'

When I had you quieted I persuaded father to try it again and he explained that Uncle Peter had said he knew of a farm which, being involved in litigation concerning an estate, was going for a very low price. He said it consisted of thirty acres of big hills and 1,200 feet of lakeshore frontage.

Peter Danhof, an attorney in Grand Haven, was married to Lotta's sister Emile. By midnight that same day, Lotta was in Grand Haven with her sister, and the next morning she walked the property to see for herself, although it was in February and ice was on the lake. She was pleased with the setting if AE was content with the price. AE said he was, as long as he would never be asked to go near the property.

Atop a sandbank overlooking the "big lake" AE and Lotta built a cabin, and later connected it by means of a 28' x 15' screened porch to another cabin of equal size, owned by her friend Sara Worth. Two years older than Lotta and called Aunty Bird by the family, Sara also worked for the Michigan Children's Agency. Lotta's cabin became the kitchen, while Aunty Bird's quarters acted as an "indoor living room" when the open porch was unsuitable for lounging, eating, or doing the wash. Family and visitors slept anywhere they could find space.

After taking the Interurban¹³ from Grand Rapids along the north side of the Grand River to Spring Lake and Grand Haven, travel to the site required hiring a horse and carriage from Riley's Livery and following the path out of town and over logging trails to the cottage, or walking or boating along the beach from the end of the Interurban line at Highland Park, a resort area within the City of Grand Haven.

Lotta reported that their first family camping trip to the new property, lacking only AE, was a true adventure. At that time the road from Grand Haven along the lakeshore was little more than a two track, and it was even less of a road through the woods, over the dunes, and to the beach. But they were able to find a driver willing to take them, their groceries, suitcases and their bedding to the site of their new cottage, which at this time had only the flooring laid:

The grey horse stopped now and then and looked around with a patiently critical air. The driver's enthusiasm became more and more minus as we went on. Just before the last small hill loomed between us and the newly laid floor the harness gave way in a quite successful imitation of the Deacon's One Hoss Shay and there we were about 300 feet from our destination. No one was pleased except the horse.

The driver was hesitant to lead the horse on his return to town by himself, going through the woods in the darkening hours, so Burke went with him, leaving his mother, brother, and sister to set up camp. When Burke returned, the three went to bed on a single cot. Although they loved sleeping under the stars and did it many times, they "never tried it again with three on a single cot."

Willard Stickney was the builder who constructed the cottage very soon after the purchase. Many years later the remains of the cottage went into Lake Michigan when the fore-dunes were undermined. When the family visited the site to view the wreckage, Stickney was there, and he told them, "I'd a liked to seen her went." His phrasing became part of the family's folklore.

In 1914 the family bought a Ford Model-T for the long drive between 347 Charles Street and the cottage, even though it would have to climb the steep dunes in reverse in order to keep the gravity-fed fuel line flowing. Lotta finally learned to drive in 1926, but after one venture piloting the "infernal machine," AE gave it up forever and relied on Lotta to act as chauffeur. Lotta wrote that, shortly after acquiring the Ford, there was a ten-hour trip from Grand Rapids to Pioneer in northwest Ohio, where Mack and his wife Nan had re-located, and an eight-hour ride to Lansing. The trip between Grand Rapids and the Wilderness took about two hours, but in October 1928 Lotta wrote that she "drove thru on Bridge St on cement from city [Grand Rapids] to U.S. 31" in fifty minutes. [Today the trip by auto typically takes a half-hour.]

¹³ Wikipedia: The Interurban was a type of electric railway, particularly prevalent in the United States and Canada, in the period 1900 to 1925, specializing primarily in the conveyance of passengers between cities. They also allowed fast and easy access to those cities to people who lived in the suburban or rural areas beyond.

Walkabouts

Walking and outdoor activity in general became the family obsession, led by the energetic Lotta and AE. She was more likely to put on her hightops [hiking boots] and trek over the dunes and along the beach to reach her destination than to use some other means of transportation. Family members never walked, they "hiked," and given the usual distances involved, that was probably the appropriate word. A 1913 article in the *Grand Rapids Press*, with a Benton Harbor dateline, reads:

EWINGS AND WORTHS GO ON LONG WALKING TOUR Five well known Grand Rapids persons arrived here, dust-covered and tired, after a walk from Grand Haven, where they have a summer cottage. They had been on the road since last Saturday. The party consisted of Mrs A. E. Ewing, daughter Doris, and son, Walkley, and Mrs Sarah Worth [Aunty Bird] and son, Riford.

Doris remembered they subsisted on oranges and sandwiches made of salt rising bread and peanut butter. That was a hike, indeed, covering about seventy miles each way.

In the summer of 1914, Walkley and Burke spent two months hiking along the Lake Michigan shoreline from Grand Haven to Mackinaw City.¹⁴ Canoeing was an alternate form of transportation, and it was not unusual for Lotta and AE to row from their cottage several miles south of Grand Haven to the city, especially when they needed to pick up supplies. They also made sleds out of flat metal pieces and towed food and other items behind them as they walked along the sandy beach from town to cottage.

The Wilderness – Phase Two

In 1921 Lotta sold half of her Rosy-Mound property to purchase a hundred acres of dunes, woods, and shoreline further south. In 1925 she added ninety-nine acres to the east and the family decided to name their new real estate "The Wilderness," adopted from Fitzgerald's popular translation of *The Rubáiyát of Omar Khayam*: "A Book of Verses underneath the bough / A Loaf of Bread, a Jug of Wine / – and Thou Beside me sitting in the Wilderness / Oh, Wilderness were Paradise enow!"

On the new site, Lotta had a second cottage built in 1922. The original shell was 756 square feet, and included an outdoor well and pump, indoor plumbing, septic system, and a walkout basement. Although wired for electricity, power did not become a reality until July 1929, when lights were turned on for the first time. Constructed in sections by John Heinz, a noted carpenter in Grand Haven, the pieces were brought by sleigh over the snow in late winter and put together on site. The cottage boasted one of the first 'picture windows' in the area, and had a ship's bell installed in the roof peak for summoning stray children, grandchildren, and visitors. In 1926, Mr. Holcomb, also of Grand Haven, began construction of a second cottage, smaller and closer to the beach.

In late February 1922, before construction of the first cottage began, Lotta and Louis Crozier walked along the beach to view the building site. After praising the size, color, extent, and shape of the icebergs, which she likened to the Rocky Mountains or the Alps "in miniature," she wrote, "We went directly to new site at N.W. corner of sand gorge. Gave it a thoro inspection. It was a good test. For on this rather cold winter's day with N.W. wind, it was very lovely here." She and Crozier viewed other possible settings, and the next day returned to the Wilderness:

¹⁴ For additional information, see: Ewing, Wallace K. The Long Walk of 1914: Grand Haven to Mackinaw City, *Ewing Family J.*, Vol. 17, No. 4 (August 2011), pp. 8-16.

So at 2 p.m., after one of the most beautiful walks we ever took on one of the grandest winter days with sun shining warm on hills, we found ourselves at lake shore at our south line. We crossed four or five fine sites ... [then] we crossed gorge [an area of open sand dunes] in snow storm hailing from northwest. Pretty cold, but snug, comfy and beautiful in our N.W. corner. We spent more time looking over site. Moved cottage a bit east and north to permit view of N.W. to lake, also to allow road to wind up to cottage.

The Wilderness became Lotta's and AE's retirement fund. The land had been well lumbered by the end of the previous century, and by 1922 the second growth of beech, oak, and pine trees had reached a respectable size. Indeed, not long after purchasing the property, Lotta sold the timber rights to the Higman Package Company of Grand Haven, a firm that manufactured crates for the shipping of locally-grown fruit.

Family Expansion – Marriages and Relocations

Burke was the first of their children to marry. Two weeks before the wedding ceremony in Windham, Connecticut, in June 1919, Lotta wrote to the bride, Marjorie Kelley, lamenting that she would not be able to attend. She counseled her future daughter-in-law:

Be patient with the many adjustments before you and remember marriage is a matter of years a matter of soul and spirit as well as body – far more than body: that there is no ultimate condition to soul, all is growth and change, so never is there any thing hopeless about it.

However, Lotta's plans changed and a few days later she in fact did go east and join the wedding party.

As much as AE and Lotta wanted their family around them, circumstances took the children in a variety of directions. Burke and Marjorie spent the first few weeks of their married lives at the Wilderness before moving into Dr. Walkley's home on Fourth Street in Grand Haven, vacant since his death in 1917. In 1921 they moved to Oklahoma City and subsequently to other far-flung places around the country, but invariably ended up back in Grand Haven and the Wilderness. Walkley and his wife, Harriet Edwards, lived in Milwaukee directly after their marriage, and then they too headed elsewhere, settling first in Connecticut and later Puerto Rico. Doris moved to South Dakota for her first year of teaching. Her brief marriage to Vel Chamberlain ended in 1928, about the same time that she started off on her first of many trips to Europe.

In 1925 the Pantlind Company of Grand Rapids was purchasing Lake Michigan property for development purposes, and Lotta negotiated the sale of twenty acres at the south end of the Wilderness, including 1,500 feet of lake shore frontage. Although the development would fail because of the depression, the roads that were put in could be seen and walked decades later, and the original name, Sunset Hills, still identifies the area.

In addition, Lotta sold four building sites in the Wilderness for \$1,200 to \$1,500 each – \$12 to \$15 per front foot. With this income, she offered to buy from her sister-in-law, Clarissa Olive 'Clara' (Bartoe) Ewing, the house at 347 Charles Street in Grand Rapids, where the family had resided for nearly thirty years. Evidently Clara agreed to the sale, although it would be ten years before the house was paid in full, as Lotta sold more property to pay off the loan on the house along with other debts. Lake shore prices were up to \$30 a front-foot. [In 2013 the prices now run about \$10,000 per foot.]

Lotta's children remained as scattered as ever, with Burke and his family in Chicago; Doris, immersed in the early days of her brief marriage and taking classes at Columbia University in New York City; and Walkley and his family moving to northern Michigan. Lotta clearly wanted her family home, if not every

day, at least for the holidays, and was unhappy if she had to accept less. In a letter from her to Burke, dated December 19, 1928, she alternated between accepting his plans and being angry at him for suggesting them. She concluded the letter with a postscript:

Later: longer I think of it the queerer it seems – you refuse our invitation for Xmas – it seems – and are making just a weekend visit & back home for Xmas. It will be a disappointment to Doris & all of us. We thought we were having a tree for all the children. You seemed to think it was all right when I was there. You gave up coming for Thanksgiving so you could come Xmas. Now why in tunket¹⁵ have you got to be home Christmas eve when you have talked all along being with us for Christmas? I think you're crazy.



Carlotta and Doris, on the Left, and Bea Bowman, on the Right, Prepare to Fly Out of Le Bourget Airport near Paris in 1928

Crazy or not, Burke was as independent as his mother and stuck to his original intent. At the same family gathering, Lotta and Doris rehearsed their plans for a trip to Europe the following summer. In a later letter, recapping a New Year's visit to the Wilderness with Doris, Walkley and his children, and some guests, Lotta wrote of watching them ski and sled down one of the long, open sand dunes, followed by a roaring pine log fire in the big stone fireplace and hot refreshments.

In 1928, subsequent to the formal dissolution of her marriage to Vel, Doris, her mother, and Bea planned their trip to Europe. They first visited England and Scotland, then flew on an early commercial airliner from London to Paris, then on to Italy. Doris visited Europe again on her

way to assuming a teaching position at the American College for Women in Istanbul, where she stayed for four years, beginning in 1931. In 1936 Doris was appointed to the faculty at Hillsdale College, where her mother and father had attended school fifty years earlier. Lotta visited Doris in Istanbul in 1934.

Retirement

The decade from 1935 to 1945 was a period of adapting to retirement and 'the golden years' for Lotta and AE. In 1940 AE retired completely from his law practice. That same year they sold their home of more than forty years at 347 Charles Street in Grand Rapids, sold most of their furniture, and moved to their cottage in the Wilderness for the summers, while spending the winters in Hillsdale with Doris. Three years later Lotta and AE celebrated their 50th wedding anniversary at Hillsdale College, sharing the golden event with long-time friends and housemates Mr. and Mrs. Jason Hammond, who had been married in Jonesville, near Hillsdale, the same day as Lotta and AE.

In 1944, while Doris was serving in India with the American Red Cross, AE and Lotta rented a home on Lakeshore Drive in Grand Haven, only a few miles from the entrance to the Wilderness. Problems with angina



Carlotta and AE at the Wilderness Cottage in 1935

¹⁵ tunket: hell (used interjectionally to express curiosity, puzzlement, or exasperation)

and arteriosclerosis, complicated by a series of heart attacks, led to AE's death in January 1945, just after his 80th birthday and almost two years after their 50th wedding anniversary. As a 32nd-degree Mason, AE was given a Masonic funeral and was buried in the family plot at Lake Forest Cemetery, near his father-in-law, Dr. Wyllys Walkley.

Not long after his death, Doris set up the *Alvin E. Ewing Scholarship Award* at Hillsdale College for the student presenting the most outstanding piece of creative writing. Ten years earlier, Doris had established the *Carlotta Bailey Ewing Award* for the best overall woman athlete at the college. The awards are still given today.

Having left the Red Cross in late 1944 to tend to her father until his death in January 1945, Doris in 1946 rejoined the organization, serving as Recreation Director first in San Antonio for a brief period, and then at Scott Air Force Base near St. Louis. After a short visit in San Antonio, Lotta joined Doris permanently in St. Louis late in the year.

That same year, 1946, Burke and Marjorie bought sixty-one acres of idle farm land along the east line of the Wilderness, and moved their family there. Except for the few building sites sold along the lake front, the family had a combined holding of 260 acres of lake frontage, wooded dunes, and flat farmland. About twenty years later, Lotta, Burke, Doris, and Walkley would develop a residential subdivision called Ewingwood along the east side of Lake Shore Drive, taking some land from both the Wilderness and Burke's property.

In 1950 Doris was transferred again, this time to Biggs Air Force Base in El Paso, Texas, where she would finish her career with the Red Cross in 1963, throughout the years sharing her quarters with Lotta and tending to her needs. At about age fifty, Lotta had lost her hearing and relied on hearing aids the rest of her life. In 1960, just short of her 90th birthday, her sight began to deteriorate, and by 1964 she was legally blind, distinguishing only light and shadows. In 1955 she had been diagnosed with hepatitis, which caused her considerable discomfort and periodic illness for the rest of her life.

Shortly after retirement, Doris and her mother returned to Grand Haven. Because the cottage in the Wilderness had been sold in 1955, they found it necessary to rent for awhile. In 1967 they decided to buy a house in Grand Haven rather than build again in the Wilderness and risk the hazards of winter driving along the two track road through the woods.

The Winter of Lotta's Life

Lotta cast her last ballot in 1968, the nineteenth time she had voted in a presidential election. Except for a brief fling with the Theodore Roosevelt Bull Moose party in 1914, AE and Lotta were staunch Republicans throughout their voting careers, traits inherited – or absorbed – from both sides of the family. An 1888 biography of Mack, AE's father, refers to him as a "dyed in the wool Republican," and Freeborn F. Bailey had a similar reputation. AE and Lotta appeared on the programs of several political conventions and meetings, he as a featured speaker and she as reader and performer. On at least one occasion, Aunt Bird appeared on stage with her at a Bull Moose banquet in Grand Rapids. In 1950, Lotta noted in her dairy, "God's in his heaven on such a beautiful day, I guess, but Truman is still in Washington so heaven doesn't count." Lotta did admit to voting for Adlai E. Stevenson in 1952, on the solid grounds that his middle name was Ewing and he was a 'way back' relative of AE. In later years she couldn't discern the images on the television screen, but she listened intently to the radio news in order to keep up with political events and the exploration of space, including the walk on the moon in 1969.

In celebration of Lotta's 100th birthday on November 11, 1970, the Michigan House of Representatives passed House Resolution No. 604, recognizing her achievements over the century and honoring her. As the oldest living graduate of Hillsdale College and an outstanding alumna, she earlier had been given the *Alumni Quasquicentennial Award* in celebration of the college's 125th anniversary.

A little over four months after her 100th birthday Carlotta died at home, leaving a legacy not only of children, grandchildren, great-grandchildren, and great-great-grandchildren, but also a family awareness that there never was such a thing as the 'weaker sex'. Her intelligence, her drive, her determination, her imagination, her success at becoming a twentieth century liberated woman even before the nineteenth century had ended were an inspiration to everyone who knew her and set the pattern for the women and men who followed her.

Additional Information

Several genealogies have been prepared about Pocahontas James Ewing's family and his father, John Ewing of Carnashannagh:

- *Ewing in Early America*, by Margaret (Ewing) Fife, is a basic source of information about many immigrant Ewings.¹⁶
- My sister's book, *James Ewing – Pioneer*,¹⁷ reports on the life, times and descendants of Pocahontas James Ewing.
- William W. Sproul III's articles^{18,19} concern three early James/Joshua Ewing settlers of Augusta County, Virginia, including Pocahontas James Ewing.
- A genealogy of John Ewing of Carnashannagh, prepared by James R. McMichael, is available in the Ewing Genealogy Documentation material provided on the Ewing Family Association's Web Site.²⁰



Wallace K. Ewing's grandfather, A.E. Ewing, bequeathed him the family genealogy gene. Some of Wally's earliest memories are of sitting on AEs lap listening to stories of their early Ewing ancestors: Pocahontas James, Swago Bill, and Indian John, among a host of others. AE knew how to tell a story and how to make history personal and exciting for even a five-year old. 'More than seventy years later,' Wally says, 'my pulse still quickens when I read or hear about another Ewing, and if that Ewing is remotely related to me, my heart beats even faster.' A retired teacher, Wally has delved deeply into the history of his hometown as well as his family genealogy. He can be reached by EMail at WKEwing@charter.net.

¹⁶ Fife, Margaret (Ewing) (ed. James R. McMichael). *Ewing in Early America*, Family History Publishers (Bountiful, Utah), 2003. Available from www.HigginsonBooks.com and online at www.EwingFamilyAssociation.org.

¹⁷ Ewing, Nancy Ann Hank (ed. Barbara (Ewing) Powell). *James Ewing – Pioneer*, Self Published, 1994. Available online at www.EwingFamilyAssociation.org/books/Document_JamesEwingOfPocahontas.html.

¹⁸ Sproul, William W., III. The Early Ewing Families of Augusta County, Virginia: Part I, *Ewing Family J.*, Vol. 15, No. 2 (May 2009), pp 27-29. Available online at www.EwingFamilyAssociation.org/documents/Sproul/Sproul_Part_1.html.

¹⁹ Sproul, William W., III. The Early Ewing Families of Augusta County, Virginia: Parts II to IV, *Ewing Family J.*, Vol. 16, No. 2 (May 2010), pp. 16-37. Available online at www.EwingFamilyAssociation.org/documents/Sproul/Sproul_Part_2.html.

²⁰ www.EwingFamilyAssociation.org/EGD_Project/Document_JohnOfCarnashannagh.html

Theories of Ewing Origins

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Regular *Ewing Family Journal* (EFJ) readers will remember a piece I wrote back in 2010¹ which addressed the question "Who were the Ewings?" My ideas have certainly developed over the last few years, and there are some modifications I might make if I were rewriting that article now, but, overall my research since has served to confirm the conclusions that I drew then. Because of this, what I'd like to do in this article is not so much to revisit the question of who the Ewings were in the fifteenth and sixteenth centuries, but to look briefly at the major alternative theories that exist, and at the fundamental problems I see in these theories.

Inevitably, this means that this article will have a certain negative quality to it, for which I make no apology. Recognising the errors of earlier writers is not a matter of unkindness or hostility towards them personally. It is simply a necessary step towards a clearer understanding of our history.

I'll admit to a pang of remorse here. To some extent, I think our history is enriched by all the earlier attempts to explain it, and by all the accretions which time has brought to our story. But I also think it is important to get to the truth of the matter.

Cymric Ewings?

One well-known theory was devised by E. W. R. Ewing and popularised in his book *Clan Ewing of Scotland*, published in 1922.² He held that the Ewings represent a family of Lowland Scottish origin, descended ultimately from the princes of Strathclyde. To clarify what he meant by this, we need to look briefly at the history of the nations who shaped early Scotland.

Ancient Scotland was ruled by three distinct Celtic peoples. The Picts were an indigenous group known from Roman times, whose stronghold was in northern and eastern Caledonia. At some time during the Roman period, parts of southwestern Scotland came under the influence of the Gaelic (or Goidelic) Scotti who originated in Ulster in the north of Ireland. (In older histories, they are sometimes called 'Scots' while modern history books often call them 'Gael'.) The Gaelic kingdom of Dalriada (which was in the area of modern Argyll) was set up by the Scotti in a Caledonia which was dominated by Pictish kingdoms in the north and east.

To the southeast lay Lothian which was conquered and settled by Anglo-Saxons. But due south of Dalriada lay a relic of pre-Roman Britain, the independent Cymric kingdom of Strathclyde. The Brythonic or Cymric Britons (often just called 'Britons' or sometimes 'Welsh') were the people who had occupied most of the island of Britain before the Roman Conquest. The kingdom of Strathclyde was the last northern outpost of the ancient Welsh-speaking Britons. Quite where the difference lay between these people and the more northerly Picts is a matter for conjecture. Both are considered Celtic

¹ Ewing, Thor. Who Were the Ewings? *Ewing Family J.*, Vol. 16, No. 2 (February 2010), pp. 1-9. Posted online at www.EwingFamilyAssociation.org/documents/Ewing_Thor/Ewing_Thor_WhoWere.html. A more detailed resource is my book, *New Notes on Clan Ewing* – Hereafter referred to as *Who Were the Ewings?* – which is not available online, but can be ordered from me at www.ClanEwen.org/shop/newnotes.

² Ewing, Elbert William R. *Clan Ewing of Scotland*, Corben Publishing Co. (Ballston, Virginia), 1922. Available for purchase from www.HigginsonBooks.co and online at www.EwingFamilyAssociation.org/books/EwingEWR/index_ewr.htm.

peoples, and both seem to have spoken languages related to modern Welsh. We know too little about Pictish culture in particular to draw hard-and-fast distinctions, but there does seem to have been a distinction between the southward-looking Britons of Strathclyde and their northern Pictish neighbours.

Nearly a hundred years ago, E. W. R. Ewing proposed that the Ewings, many of whom lived in areas which had once been part of ancient Strathclyde, were descended from the princely line of this kingdom. This theory forms the basis of the most widely-read book on Ewing genealogy. For many of us, *Clan Ewing of Scotland* is the first book we read when we become interested in discovering the truth about our origins. Thus, whilst many Ewings might grow up with a family tradition of descent from Highlanders (as I did myself), our inherited traditions come under attack as soon as we begin to read seriously about our family history. Understandably, many of us have not wanted to prefer our own preconceived ideas to what appears to be a well-developed historical argument, supported by reams of evidence.

The central point of E. W. R. Ewing's argument is that the Ewing name existed in the Lowlands before Clan Ewen of Otter was dispossessed in the fifteenth century. Accordingly, his evidence is intended to demonstrate the long history of the Ewing name in the areas of Dumbartonshire, Stirlingshire, and Loch Lomond which were particularly associated with the name in more recent times. However, it seems to me that E. W. R. Ewing's case is utterly undermined by his failure to differentiate between 'Ewing' as a surname on the one hand, and 'Ewen' or 'Owen' as a forename on the other hand. Whereas 'Ewing' may be a relatively uncommon surname, the forenames 'Ewen' and 'Owen' have long been popular across wide areas of Britain and not only in the limited area which E. W. R. Ewing chose to focus on.

Although E. W. R. Ewing presents a slew of evidence for the early use of the forenames 'Ewen' and 'Owen', I have yet to find a single instance where the name is used as a surname in the Loch Lomond region before the fifteenth century. This is not a trivial distinction. It means that whilst there might have been Lowland individuals who went by this name, they were probably not related to one another. Indeed, the use of surnames (or inherited family names of any sort) was uncommon in earlier times, and probably first reached Scotland with the Normans during the reign of King David I (1124-53). Thus, there is no evidence for a Ewing family in the region of Loch Lomond before the fifteenth century; this happens to be the same time that Clan Ewen of Otter lost its traditional homeland in Argyll.

A further strand of evidence, which E. W. R. Ewing introduces as corroboration, is that the eleventh-century Strathclyde king Owen the Bald (Latin: *Eugenius Calvus*) used the motto *Audaciter*, which is also known from later Ewing heraldic tradition. I think it's possible to make too light of heraldic evidence. Medieval heraldry was deliberately used as a way to denote family connections and although mottoes might have been less fixed than shields and crests, they were regularly passed down within families from one generation to the next.

However, this notion of heraldic tradition simply did not exist in the days of Owen the Bald. The first stirrings of heraldry begin more than a hundred years after Owen's death, and probably did not reach Scotland until significantly later. Thus, Owen's motto would undoubtedly have been a personal one rather than a family one. As such, it would not have been used by Owen's descendants. What is more, although today we know his motto in Latin as *Audaciter* (as it was recorded by Latin historians), it is more likely that Owen would have known his motto in his native Welsh language.

Again, it is worth reiterating that 'Owen' or 'Eugenius' was a personal name, and was not inherited by his sons, who appear to have been called Suthen and Malcolm. So, Owen was not a Ewing, and

Audaciter was not the motto of his family. Nonetheless, it is a remarkable coincidence that the Ewing family should share a motto with this similarly-named king. How did this come about?

The answer is prosaically simple. When the Ewing family was awarded a Grant of Arms by Mary Queen of Scots in 1566, they presumably felt the need for a family motto. By this date, mottoes were part-and-parcel of the whole heraldic package. At this date, one of the most authoritative histories of Scotland was the *Historia Gentis Scotorum* by Hector Boece,³ where the *Audaciter* motto of 'Eugenius Calvus' is recorded. Anyone with an interest in Scottish history would have been able to read this for themselves, especially after 1536 when a Scots translation was published. If the Ewings did not previously have a motto (and many prominent Highland families did not), they might well have cast about for a historical precedent, and it is easy to imagine their delight in finding such an apt one. In co-opting this ancient local king as a heraldic predecessor, I don't think the Ewings were making any bold claims to descent from the kings of Strathclyde, or rejecting their own Highland identity. They were simply making a slightly bookish link with the ancient past, which seemed appropriate to their position of rank in the former territory of the kings of Strathclyde.

This removes the two main planks on which E. W. R. Ewing built his argument. Without these two key strands of evidence, it seems to me that E. W. R. Ewing's case for a Lowland Ewing origin simply collapses. I'd be very interested to hear from anyone with another perspective but without any credible evidence to support it, I cannot see any reason still to offer this as even a possible origin.

E. W. R. Ewing's theory is further undermined by modern Y-DNA analysis, as an overwhelming number of Ewings belong to a group which is generally acknowledged to be of Gaelic stock and which is thought to have originated in Ireland. As far as I can see, the Y-DNA of modern Ewings is incompatible with the theory of descent from Cymric princes. Again, I'd be very happy to see an explanation of how I might be wrong on this.

In the last edition of the *EFJ*,⁴ I showed how John Ewing (d.1609) proclaimed his Highland identity through his costly tartan cloth, which must indicate that he believed he was descended from Highlanders. Indeed before E. W. R. Ewing wrote in 1922, it would seem that no one had ever suggested the possibility of Lowland descent. Instead, earlier Ewing tradition seems to have unanimously claimed a Highland origin. The reliability of such traditions is not always beyond doubt but, where they are consistent with other evidence, it would be foolhardy to contradict them in favour of an alternative explanation which is itself at odds with the known evidence.

E. W. R. Ewing appears to have been peculiarly concerned to assert a Lowland origin. It seems to me that he argues with vehemence and refuses to countenance traditions of Highland origin. I wonder whether he might have encountered prejudice against Highlanders and wished to avoid the stigma he associated with Highland ancestry. Nowadays such stigma has all but vanished, and although the old Highlanders might still be portrayed as noble savages, it is their romance and nobility which dominate our imagination rather than their savagery. But the term 'redshank' (referring to the Highlander's bare

³ Boece/Boyce/Boise/Boethius, Hector. *Historia Gentis Scotorum* (History of the Scottish People). This is Boece's most famous publication. It was only the second scholarly history of the Scots to be written. By modern standards it is overly patriotic and has many inaccuracies. However, it was very well received at the time, both in Europe and in Scotland after its translation from Latin into French and then, in 1536, from Latin into Scots by John Bellenden, and into English for Raphael Holinshed's *Chronicles of England, Scotland, and Ireland*.

⁴ Ewing, Thor. Will of John Ewing, Died 1609, *Ewing Family J.*, Vol. 19, No. 3 (August 2013). pp. 1-9

legs) probably once held similar connotations to 'redneck', and might have been felt as shameful by some.

I should add here that the very similar surnames Ewen, Ewan and Ewans do indeed appear to have a Lowland origin, and from the evidence of heraldry, these families might indeed be related to Welsh and English families with similar names (cf. *Early Scottish Heraldry in the Names Ewen and MacEwen*⁵). Although these names are certainly distinguishable within Scotland, it is possible that confusion might occasionally have arisen among later generations of Scottish emigrants. Personally though, I'm impressed by how well many families in America and the wider Scottish diaspora have maintained family traditions, and how little confusion there seems to be in practice.

A Common Origin for All Ewings and MacEwens

Less than twenty years before E. W. R. Ewing published his *Clan Ewing of Scotland*, another book was published which he read and which undoubtedly influenced his work both positively and negatively. This was R. S. T. MacEwen's *Clan Ewen: Some Records of its History*.⁶ In this book, R. S. T. MacEwen claims that all McEwans, Ewings and people of other related names belong to families which are descended alike from a single ancestral clan. R. S. T. MacEwen believed that all variants of the name were descended from the medieval Clan Ewen of Otter, which had occupied a small territory in Argyll in the fourteenth and earlier fifteenth centuries. This is simply not true.

A large number of modern McEwans still acknowledge their descent from Clan MacDougall, whether through Ewan Mor MacDougall, King of the Isles, or through the less well-known Ewan Mor MacDougall of Ballinreoch. These McEwans formed a well-known sept of Clan MacDougall, and several fought at Culloden, where their chieftain John McEwan was slain. John's father was the first recorded McEwan armiger,⁷ and his coat of arms makes direct reference to his MacDougall ancestry. I have written about this sept elsewhere⁸ and have since made contact with a direct descendant of John McEwan. It is generally agreed that the McEwan sennachies⁹ were also descended from Clan MacDougall.¹⁰

Another group of modern McEwans is descended from Clan Cameron. These are the descendants of Ewan Cameron of Erracht, whose eldest son Donald made an ill-starred attempt to claim the Cameron chiefship in 1567. Their sept is known in Gaelic as *Sliochd Eoghain 'ic Eoghain*, and is named in sixteenth-century documents as "Clan Ewen." The second McEwan armiger, William MacEwan of Glenboig, was a descendant of this line, and his coat of arms is replete with Cameron symbolism. In both Clan MacDougall and Clan Cameron, the McEwan lineage stems directly from the chiefs of their clans, and there can be no question of an origin in any other clan in either case.

⁵ Ewing, Thor. *Early Scottish Heraldry in the Names Ewen and MacEwen*, *Ewing Family J.*, Vol. 18, No. 3 (August 2012), pp. 39-41

⁶ MacEwen, Robert Sutherland Taylor. *Clan Ewen: Some Records of its History*, Office of the Celtic Monthly (Glasgow), 1904. Reprinted by Nabu Press in August 2011. [Hereafter referred to as *R.S.T. MacEwen*.]

⁷ Wikipedia: In heraldry, an armiger is a person entitled to use a coat of arms (an armour bearer) either by hereditary right, grant, matriculation, or assumption of arms.

⁸ *Somerled*, Issue 3, 2011. Available online at ThorEwing.net/articles/somerled.

⁹ sennachie: a professional storyteller of family genealogy, history or legend

¹⁰ Black, George Fraser. *The Surnames of Scotland: Their Origin, Meaning, and History*, Birlinn Ltd. (Edinburgh, Scotland), 1998, p. 491

The third major group of McEwans is in Galloway, and has been there since the fourteenth century. The earliest record is of Patrick McEwyn who was Provost of Wigtown in 1331. The traditions of Clan Agnew claim that "a stalwart band of McEwans" fought alongside them in their struggle against Black Archibald, 3rd Earl of Douglas, who died in 1400.¹¹ These references to fourteenth-century Galloway McEwans show that this family was already in Galloway at a time when Clan Ewen of Otter was still firmly established in Argyll. Indeed, when Patrick McEwyn was Provost of Wigtown in 1331, the original Ewan of Otter was probably still living. On these grounds alone one might dismiss the suggestion of a connection between the two clans as highly improbable. The final nail-in-the-coffin comes once more from heraldic evidence, for it is among the Galloway McEwans that the McEwan *Reviresco* crest and motto have their origin. Both indicate an origin in Clan Bisset which shares the same crest and counts *Reviresco* among its variant mottoes.

All the historical records cited by R. S. T. MacEwen refer to McEwans who are demonstrably members of other clans. R. S. T. MacEwen must have known this, but he seems to have sidestepped the issue by suggesting that these families had only been co-opted into these clans, while their remote ancestors would have shared a common history. In this, MacEwen was demonstrably wrong. Each of the various McEwan families has its own separate origin in its own specific clan. Thus, the McEwans of Clan MacDougall take their name from an ancestor named Ewan MacDougall. Likewise, the McEwans of Clan Cameron take their name from an ancestor named Ewen Cameron. The only exception would appear to be the McEwens of Galloway, who seem to be named after an ancestor named Eoin Bisset.

However in R. S. T. MacEwen's account, these separate strands are woven together to present the illusion of a single clan scattered across the whole of Scotland. What R. S. T. MacEwen presents is not so much a tissue of lies as a web of minor half-truths that are drawn together to support a single major error – the mistaken idea that all MacEwens and Ewings are part of one and the same clan.

Oddly enough, as a medievalist I am quite familiar with this sort of thing. A mixture of legendary materials from various sources are drawn together and given the appearance of history. Sometimes it is innocent enough, and at other times one can detect a deliberate agenda. Perhaps the most famous example is Geoffrey of Monmouth's *Historia Regum Britannie*,¹² in which the ancestry of the British people is traced back to the ancient Trojans and King Arthur conquerors of the realms of Norway and France. Medievalists call this sort of composition a 'pseudo-history'. It has the appearance of history, but its appearance is deceptive. No one today would seriously contend that King Arthur's continental conquests are a historical fact, and we should apply the same healthy skepticism to MacEwen's pseudo-history. It is not just that there is no evidence whatsoever in favour of the single-clan idea; rather there is a wealth of evidence against it.

I still find it hard to understand how R. S. T. MacEwen himself could have believed an idea which is so clearly at odds with the evidence. I can only assume that his faith in his overarching theory was so great that it blinded him to its many failings. It is deeply regrettable that most people's understanding of the history of Clan Ewen of Otter and of the McEwan name is founded on this book alone, so that they simply accept this version of events as if it were true history.

¹¹ Agnew, Sir Andrew. *The Hereditary Sheriffs of Galloway, 1864, 1893*, pp. 234-35

¹² Geoffrey of Monmouth. *Historia Regnum Britanniae* (History of the Kings of Britain), c1136. Geoffrey claims to have translated "a very ancient book in the British tongue" into Latin.

When I wrote *Who Were the Ewings?* in 2010,¹³ I thought it very likely that at least some of the modern McEwans would be found to share our origin in Clan Ewen of Otter. Since then, I have found a good deal of new evidence which points to the significance of McEwan origins in Clans MacDougall and Cameron. As the evidence for these known origins has accumulated, the probability that any might have another origin has diminished. Indeed, the McEwans of Skye who I once considered to be the best hope for a McEwan clan descended from Clan Ewen of Otter¹⁴ turned out to be entirely imaginary – their whole existence is due to a typographical error!

In my search for evidence for McEwan descent from the medieval Clan Ewen which gave rise to the Ewings, I have only discovered more evidence for alternative origins. I now believe that the chance of finding a significant McEwan group which shares an origin with our clan is vanishingly small. There is however one peculiar exception to this rule as we will see below.

Dumbartonshire Ewings and McEwans

By far the most interesting aspect of R. S. T. MacEwen's book is the information he relays from his correspondence with a descendant of a McEwan family from Luss, Dumbartonshire. Interestingly, R. S. T. MacEwen himself claimed descent¹⁵ from a "Walter MacEwen of Luss." But although R. S. T. MacEwen makes much of the McEwan' connection with Luss in his book and even refers to the churchyard of Luss as "the MacEwen burying-ground,"¹⁶ the McEwan name does not feature strongly in local records. I have listed below all the entries for the name which occur in Luss before 1800.¹⁷

- Duncan son of Duncan Mcyowen, christened 20 July 1716
- Ann daughter of John Mckewne, christened 12 May 1717
- John son of John Mceuline, christened 26 February 1727
- Christian son of Patrick Mcewing, christened 30 April 1730
- John son of James Mcewan, christened 29 December 1731
- Christian son of Archibald Mcewen, christened 20 September 1732
- Jannet daughter of Archibald Mceoin, christened 17 June 1735
- Elizabeth Mcewen George Mcfarlane, married 11 December 1790
- Parlan Mcewen or McFarlane, married 19 October 1793
- Parlan son of Parlan Mcewen or Mcfarlane, christened 21 October 1793
- Duncan son of Parlan Mcewen or Mcfarlane, christened 10 April 1795
- Elizabeth daughter of Parlan Mcewen, christened 19 September 1797

It is immediately obvious that out of these twelve entries, the last four concern a McFarlane who has apparently adopted the McEwen name, which leaves a total of just eight entries. This compares with

¹³ *Who Were the Ewings?*

¹⁴ *R.S.T. MacEwen*

¹⁵ From the obituary *Robert S. T. MacEwen* which appeared in *The Celtic Monthly*, Vol. IX, No. 7 (April 1901).

¹⁶ *R.S.T. MacEwen*, pp 12-13

¹⁷ I have accessed these records via the database at www.familysearch.org. The same records may also be accessed via www.scotsorigins.com and www.scotlandspople.gov.uk.

eighty-seven entries for Ewing over the same period (including twenty-four spelled Euing), and twelve for Ewen (including two spelled Ewan). This suggests that Ewings out-numbered McEwans in Luss by about eleven to one, and similar proportions are found throughout the county.

Across the whole of Dumbartonshire in the period before 1800, there are eighty-eight McEwan records compared with ninety-one Ewens (which is usually spelled 'Ewine') and as many as 665 Ewings.¹⁸ The difference is even more striking if we restrict ourselves to results from Dumbartonshire before 1700, when there are just four records for the McEwan name compared with sixteen Ewens and eighty-three Ewings.¹⁹

From these figures, it is easily seen not only that the McEwan name was uncommon in Dumbartonshire before 1800, but also that it was relatively very much more uncommon before 1700. This is in marked contrast to the evidence for the Ewing name which before 1700 out-numbers McEwan in this area by a ratio of more than twenty-to-one. The few McEwans we do find can readily be explained as blow-ins as early scribes clearly struggled to spell the unfamiliar name.

In the area of Luss, Loch Lomond and the Lennox, the Ewing form is ubiquitous in all early records. This means that the traditions which were passed down through the McEwans of Luss concerning the early history of the clan in the Lennox district and which were recorded on "a paper in the family" are indubitably Ewing traditions.²⁰ This supposition is confirmed by the fact that the Luss tradition quoted by R. S. T. MacEwen appears to record the grant of arms in the Ewing name of 1566.²¹

R. S. T. MacEwen writes that his correspondent died in 1898 at the age of seventy-eight and was descended from McEwans from Luss. It is very likely that the correspondent in question was one Archibald McEwen, who appears in the 1891 census for Luss aged seventy-one and gives his birthplace as Dumbartonshire. He wrote in 1885 that "These MacEwens certainly belonged to Dumbartonshire, on Loch Lomond, and had been there for many generations."²² The traditions this correspondent recorded reflect early Ewing history, and earlier generations of his family must appear in local records under the Ewing name. However, if the unnamed correspondent was indeed Archibald McEwen it would appear likely that there may be some descendants of the Ewing clan who today go by the McEwan name.

Names and Families

Let's not get confused about the possibility that some McEwans might belong to the wider Ewing family. It emphatically does not mean that R. S. T. MacEwen was right after all!

Names are something quite distinct from family origins. The McEwans of Clan MacDougall are a part of the same family as the MacDougalls because their ancestors were MacDougalls. The McEwans of Clan

¹⁸ MCEWAN: 39 McEwan; 27 McEwen; 4 Mcewing; 1 Mcewin; 1 Mckuwin; 1 Makkewen; 1 Mckuun; 1 Mackeuen; 5 Mceoun; 1 Mceoin; 2 Mackeoun; 1 Mceuine; 1 Mcyowen; 1 Mcuinn; 1 Mcewne; 1 Mckewon, TOTAL = 88; EWEN: 5 Ewan; 19 Ewen; 1 Ewin; 64 Ewine; 2 Ewins. TOTAL = 91; EWING: 473 Ewing; 189 Euing; 3 Eweing, TOTAL = 665

¹⁹ MCEWAN: 1 Makkewen; 1 Mckuun; 1 Mackeuen; 1 Mackeoun, TOTAL = 4; EWEN: 7 Ewen; 1 Ewin; 6 Ewine; 2 Ewins, TOTAL = 16; EWING: 58 Ewing; 23 Euing; 2 Eweing, TOTAL = 83

²⁰ *R.S.T. MacEwen*, p. 13

²¹ *Who Were the Ewings?*

²² *R.S.T. MacEwen*, p. 13

Cameron are part of the Cameron family because their ancestors were Camerons. Likewise, any McEwans whose ancestors were Ewings are a part of our family, just as we ourselves were once known by the Gaelic name of *Mac Eoghain*. Sometimes similar names can point to shared family origins but not always, and in the case of the families named Ewing and McEwan we know we have very different origins.

Today, we know that most McEwans are likely to be descended from Clans Cameron, MacDougall and Bisset, whereas most Ewings are descended from an independent Highland clan found throughout Dumbartonshire and western Stirlingshire which was almost certainly descended from the medieval Clan Ewen of Otter.

Thor Ewing is a writer, historian and historical performer in the U.K. He has published studies of Viking and Anglo-Saxon culture and translations of medieval Scandinavian and Celtic poetry. He joined the Ewing Surname Y-DNA Project in 2007 (he is JT in Group 2), and his own line comes through Lurgan, County Armagh, in Northern Ireland. He is webmaster for the Clan Ewen Society, and his recent New Notes on Clan Ewen²³ looks at how modern Ewings and MacEwens originate in the clans of medieval Scotland. His personal web site is at ThorEwing.net.*



The Sleeping Dictionary



Exhaustipated

Too tired to really care.

²³ Ewing, Thor. *New Notes on Clan Ewen*. Private Printing, 2009. See thorewing.net/books/clanewen.

Ramblings About Inishowen

Steven Craig Ewing (aquamv@gmail.com)

Editor's Note: This article includes a selection of pictures from a portfolio which may found at dl.dropboxusercontent.com/u/447781/EwingSteve_Portfolio.docx.



**Claudia (Lubell) and
Steve Ewing**

My wife, Claudia, and I had a wonderful trip to Ireland on the 10th through the 26th of last August. David Neal Ewing suggested that Ewing Family Association (EFA) members might enjoy reading about our exploits, especially around Inishowen. Be that as it may, here goes ...

Claudia and I have been able to travel to Europe quite a bit during the last fifteen years. My business as a dock builder and her job as assistant principal of the local public charter school on Martha's Vineyard, where we live, have dictated our travel window: we travel for a couple of weeks in early to mid-August.

For years the trips involved camping all over Europe with our two sons, Niko now twenty-six and Arno now twenty-three. Besides saving money, it was fun to be outside, meeting the locals around campfires. The boys are mostly on their own now, so for the last three years Claudia and I have traveled alone and reverted back to staying in hotels with showers and beds.

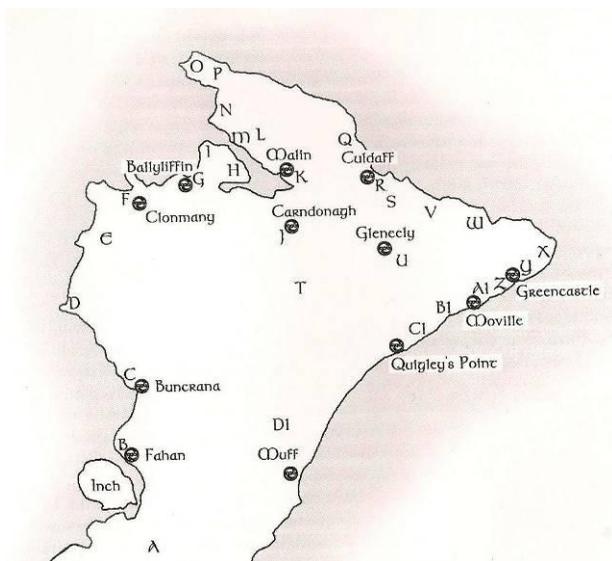
We went to Scotland in August of 2011 and 2012. During our first trip to Scotland, we looped around the magnificent country staying in four different areas and taking day trips in our rental car. In 2012, we focused on the mid-central belt and the west, visiting Otter Ferry, Loch Lomond and lots of Ewing country. My family tradition (like many of the members of the EFA) takes me back to a William who lived around Sterling.

Thoroughly enjoying Scotland but not having much luck with specific genealogy, we decided to go to Ireland in 2013 because my ancestors supposedly went to Inishowen, County Donegal, Ireland, in 1649 before they left for America at the peak of the 1848 famine. We flew into Dublin and drove straight to Newgrange, the Neolithic passage tomb,¹ meandered around the Boyne Valley and drove to Sligo, where we spent our first night in a little hotel near the beach. As we were leaving the next morning, the chatty desk clerk mentioned that there were Ewings living around Ross's Point, a few miles away. Off we went to William Butler Yeats country.

As a boy, with his brother Jack, Yeats played around, and was inspired by, this beautiful wild area. We followed our noses to a small harbor and sure enough found a truck and a sign advertising Darryl Ewing whose family, it said, had been fishing these waters since 1856. I started up a dialog with a Timmy McCallion, Ewing's fishing competitor, who was very forthcoming about all the Ewings in the area. Darryl, it turned out, was out fishing all day, so we pushed on.

We drove to Bunrana, at the base of the Inishowen Peninsula. Thank God for the SatNav, as they call GPS in the U.K. It saved my marriage on the unmarked back roads! We arrived at the Inishowen Peninsula, overlooking Lough Swilly to the west, and settled into sunset, good food and sleep.

¹ Wikipedia: A passage grave or passage tomb consists of a narrow passage made of large stones and one or multiple burial chambers covered in earth or stone. The building of passage tombs was normally carried out with megaliths and smaller stones; they usually date from the Neolithic Age.



- A Grianán of Aileach
- B Fahan Mura
- C Castle Bridge, Buncrana
- D Dunree Fort
- E Mamore Gap
- F Binnin Bay
- G Ballyliffin Golf Course
- H The Five Fingers, from Doagh
- I Carrickabraghy Castle, Isle of Doagh
- J Sacred Heart Church & Colgan Hall, Carndonagh
- K Malin Town
- L Lagg Church
- M The Back Strand, Lagg
- N Fort Caman
- O Malin Head
- P View towards Inishtrahull
- Q Portaleen Harbour, Glengad
- R Culdaff Beach
- S Temple of Deen, Bocan
- T Glentogher
- U Moneydarragh Bog, Gleneely
- V The River, Tremone Bay
- W Kinnagoe Bay
- X Shroove Lighthouse
- Y Northburg Castle, Greencastle
- Z Maritime Museum, Greencastle
- A1 The Old Pier, Moville
- B1 The Skull House, Cooley
- C1 Whitecastle Gates
- D1 The Ardmore Stone, Muff

Map of Inishowen

[From: *Inishowen, Paintings and Stories From the Land of Eoghan*. Paintings by Ros Harvey, Text by Sean Beattie and Martin Lynch. Cottage Pub., Donaghadee, N. Ireland, 2000]

A short note on Inishowen, or Isle of Owen: Owen was a son of Niall of the Nine Hostages, a High King of Ireland. Many of us Ewings trace our Y-DNA to him. He lived in the fifth century and was baptized by Saint Patrick. Owen was buried on the east side of the peninsula overlooking Lough Foyle. His fort, Grianan Aileach (Sun Palace), sits on an 800-foot-high hill at the base of the peninsula, overlooking Inch Island at the convergence of the two loughs – Swilly and Foyle. Thousands of years ago, as the ice from the last great ice age receded, water ran across the Barr of Inch, effectively turning the peninsula into an island. When the weight of the ice lifted the land slowly rose, passing the height of the rising water and it became a peninsula again, as it is now. It is a stunningly beautiful part of the world.



Claudia Ewing, Dessie McCallion and Steve Ewing

I am Scots-Irish. I've had my Y-DNA tested and am participant SC2 in the Ewing Surname Y-DNA Project's Group 2*.² Like many EFA members, I'm obsessed with my family history, in all its parts. Claudia's ancestors are Eastern European. Her knowledge goes back to her great-grandparents, and she has very little interest in her family history.

² dl.dropboxusercontent.com/u/431003/Lineages/SC2_Steven%20Craig%20Ewing.pdf

To say Claudia humors me is putting it mildly. Having four days out of a sixteen-day trip spent in the locale of my ancestors, was nothing short of a gift from heaven. I joke, but my wife was a really good sport. I actually think, in the midst of hiking around with Dessie McCallion, a local hill-walker and historian, who happened to know, by coincidence, Timmy the fisherman from Ross's Point and Jennifer Doherty from Clonmany Genealogy³ who I had hired to help me with my genealogy work, I saw real interest in Claudia's eyes though she would be quick to deny that!

Ever since I figured out where my ancestors lived in Ireland, I have been buying books about the area from a very nice fellow who runs a used bookstore in Carn(donagh). His name is Peter 'Saddler' Doherty. When we were in his store, and I heard him using his 'Saddler' handle on the phone, I asked him about it. He replied:

There are so many Dohertys on the peninsula, which is only about twenty-five miles in any direction, just using your first name is not enough. Everyone has a nickname. It happens my grandfather made saddles, so that's how I got that name.

I cannot overly express how open and friendly everyone was. Strangers waved when passing, said "Hi" on the street, took us in for tea or supper and were as warm as if we were family (which I suppose we actually could be.)

When we asked people if they were from around wherever it is was we were at the moment, they invariably said "No" and then, after a pause, would add "a couple of miles down the road, for maybe 400 years, no less, but not exactly where we are standing."

I am getting ahead of myself.

At this point, let me say that a lot of what I'm relating is very much work-in-progress. The woman who is helping me with my research, Jennifer Doherty of Clonmany Genealogy – whom I highly recommend – is busy right now with a deadline for the late Thomas Phillip 'Tip' O'Neill, Jr.'s family (yes, the Tip O'Neill) who were from Inishowen. Jennifer has to give a few presentations in the States soon so she is taking a bit of a break from working on my ancestry. That being said, I have gained a lot of knowledge from her research to this point.

I should also say, at this juncture, that I traveled to Inishowen armed with a lot of information gathered by myself. Since joining the Ewing Family Association and Clan Ewen, a Scottish organization, I have been doing a lot of research on *Ancestry.com*. During that process I have been fortunate enough to connect with several Ewing cousins. One of them, Dorothy Stewart, has a collection of photos amongst other information. These included beautiful family reunion shots, taken a hundred years ago, of the family I never knew.

My grandfather Ewing disappeared when my father was just one-year old, and was never mentioned until recently. I didn't know anything about my Ewing relatives. Dorothy's photos included pictures of her great-grandmother – and my great²-grandaunt – Esther Ann (Moville) McCandless's trip to Inishowen in 1912. Like all photographs from the day, they all had descriptive notes on the back. [See pictures and notes on the next page.]

³ www.ClonmanyGenealogy.com



Note on Obverse: Her highness [Esther Ann (Moville) McCandless] in wishing chair. Notice formation of rock six & eight sides to every section. Saw wishing well, organ & all. They say [the well] runs under the sea over to Scotch coast.



Note on Obverse: This is dear old Cardona & Slieve Snaght [Snowy Mountain] in distance where Gramp lived. Carn is about three miles from [Glentogher], is Market town for all around. That mt. is lovely, higher than mt. Tom. we came through in Bus to Carn. Was there 3 days or more. took bus to Culdaff-Mullenhead & back at night. Very quiet now under free state rule.



Note on Obverse: Rock in Mothers old home pasture on Mess Hill. This is at very top & the horn on the rock (top right) is where she used to sit straddle & guard cows. That is Whin Bush behind me & I'm holding heather picked around rock.



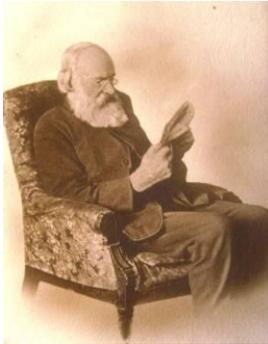
Note on Obverse: Thatched Cottage of Cos' Bella Faulkner over looking Culdaff shore. We spent two lovely days here at the shore, goes right down hill at back. Bella is sitting down, her daughter standing. John & I at gate. House is lower than road. notice huge gate posts. That is all over Ireland & all painted white.

You can imagine how much fun it was to track down the locations in the pictures. Claudia and I would pose in the same way my great²-grandaunt – 'Her Highness' – did a hundred-plus years ago.

The notes on the photograph gave local historians we spoke with useful information when we asked them to pin down leads and locations. One picture showed a street scene in Carn with the mountain Slieve Snaght (Snowy Mountain) in the distance. The note on the back indicates that is where "Gramp lived," about three miles down the road at the base of the mountain.



Note on Obverse: Dunmore Head, Culdaff shore. wonderful view off [sic] this rock of sea & coastline. This is to the right of shore. [This headland is just to the side of the Faulkner house.]



Alexander John Ewing

valley, near the base of Slieve Snaght where three generations of my family lived and worked.

Of course, along the way all sorts of bits and pieces of history were shared, and as was so typical of our new-found Irish friends, the banter and good-natured ribbing and joking was in full swing. We pulled off along the side of the road that I had seen so many times from home on Google Earth, next to what the old map showed as the National School. [Might that be where my great³-grandfather, Alexander John Ewing, was educated as a civil engineer and, as an professional civil engineer, have his passage to America paid for by the prominent Massachusetts businessman/philanthropist, Samuel Williston?] Dessie pointed to an old path leading into the woods and up a hill towards the mountain. He said: "Up there, but you best wait until the rain is over as the little river that you there need to cross is a stream that is a bit swollen, and the going might be tough." As anxious as I was to proceed, I agreed to wait.

We pulled into an adjacent drive abutting this woodland and stopped at a relatively large house. This was White House, where the land owner might have lived when my Ewings were tenant farmers. The woman who owns the house nowadays lives out of town and visits on occasion. Her son has planted a small forest of conifers adjacent to the old Ewing lands up on the hill that rises up steeply behind the house.



John Cunningham Pointing Out Unmarked Graves at the Carn Presbyterian Church

Now back to our trip: Our first day on the Isle of Owen started with Dessie and Jennifer at Peter's bookshop. Dessie navigated the 1830 Ordinance Survey Maps, made calls to locals and pinned down my Ewing family's land in Glentogher. While Dessie was looking at the maps, Jennifer pulled out a marriage record that she had found earlier. It indicated the address of Alexander John Ewing, my great³-grandfather and an immigrant to Massachusetts. The address said "White Park." There is no such place near Carn, but three miles out of town is a 'White House' next to a 'Whinn Park'. A call to a local – whose family has lived in Cashel, the hamlet next to Whinn Park, for centuries – confirmed that "the Ewings lived up over there." The local turned out to be John Cunningham. More about him later.

We piled into Jennifer's car and drove the three miles out of town through the ancient



Jennifer (left) and Claudia (right) at White House

Then we drove back to the bookshop where we had started, said goodbye to Dessie, and made a date to see Jennifer that afternoon. She wanted to visit the old Presbyterian Church in Carn where my ancestors worshipped.

We rendezvoused with Jennifer a few hours later at the church. We looked around a bit until John Cunningham arrived. He lives near where the Ewings had lived in Whinn Park. It turned out he is the Sexton of the church. I believe his family has held this position for a while; I wasn't quite sure as his accent was a bit thick. John pulled out an old map of the burial ground alongside the church and

showed us that a woman named Jane Ewing had two unmarked grave plots. He had heard of the name, not only because of his role in the church, but also because his parents were buried right next to the Ewings.

The Carn Presbyterian Church is an old church going back hundreds of years. The two Ewing plots there were in the front to the right. I don't think I would have ever found these graves without John Cunningham's help.

I don't know of a Jane Ewing in my immediate family in Inishowen, but there were lots of uncles who lived near Whinn Park, and I haven't tracked down all the women and children by any means. These Ewings were in this area from at least 1744 to 1848/50. Jennifer is trying to find out more about Jane and also about who is buried in those graves. I would love to mark them properly.

John Cunningham was great to talk with. He showed us around his church of which he is justly proud. We reviewed old records that showed Ewings and also Butlers, who are among the families my family married into. My ancestors also married McCorkles and McCandless's, and an uncle William Ewing, who emigrated in 1850 on the *Adam Carr*, married a Mary Ewing, daughter of Samuel from Inch. (I wonder how many Ewings married other Ewings? There is an interesting article on this William and his large family in the historical records of the town of Northampton, Massachusetts.⁴)

As we were leaving, I offered to make a contribution to the church, which John appreciated. I found out later that there were a lot of Americans who visit these places and ask for help with their genealogic research without thinking to offer some money to the institution they have just visited. Ireland is not doing too well economically these days, and it is not only a common courtesy but economically beneficial to thank people who go out of their way to help. Most people, I would hope, know this; however, I was surprised to find it is not uncommon for visitors to just walk away as if the locals had nothing better to do than show them around.

The next day we woke to a bit of the sun, albeit fleeting. It rained at least for part of every day we were in Ireland, but, like the term 'dry heat', it was a 'soft rain', making it a 'wee bit dampish'. I hoped to cross the little river, Glentogher, and explore Whinn Park. Claudia and I started the day with a walk along Buncrana's shoreline, and then we drove to the most northerly tip of Ireland, Malin Head. This is a rugged headland where people watched the boats disappear over the horizon, taking their families to America during the nineteenth century. During the worst of the famine in the mid-1800s, one million people died and one million emigrated.

We highly recommend a visit to a small, restored clachan⁵ of houses called the Doagh Famine Village⁶ in the village of Doaghmore. It provides a thought-provoking journey through much of the history of Ireland with a refreshingly honest look at its trials and tribulations, its place in the world socially and politically, and its strength and beauty. The village was restored and is run by a member of the family who lives there.

⁴ A copy of this article is available at dl.dropboxusercontent.com/u/447781/EwingSteve_Portfolio.docx.

⁵ Wikipedia: A clachan is a type of small traditional settlement common in Ireland and Scotland until the middle of the 20th century. Originally kirktowns, today they are usually defined as small villages lacking a church, post office, or other formal building.

⁶ www.doaghfaminevillage.com

We continued down the road to a couple of lovely (other local expressions are 'brilliant' and 'grand') strands (beaches). Coming from an Island in Massachusetts, I know beaches, and I must tell you that the beaches of Martha's Vineyard have stiff competition from their Irish counterparts. The Irish ones are incredibly beautiful as well as numerous. However, the water temperature is less than inviting. People do swim in Ireland, and there is a lot of surfing too. It's just that everyone wears a wetsuit, even in the summer!

We had a great lunch and then drove to the town of Culdaff to meet Jennifer the Genealogist. She had two people in tow this day: Agnes O'Donnell, her associate, and Agnes' husband, Seamus O'Donnell, with his camera. A lovely couple, they were extremely friendly and extremely helpful with our research.

We started off by meeting another Presbyterian Church Sexton, George Mills. The focus of this meeting was centered on the Butler family that my Ewings had married into. The church we visited had numerous Butlers buried in the graveyard as well as plaques in the building recognizing the monetary contributions Butlers had made funding things like linens and windows etc. We scanned the old records and found all sorts of Ewing/Butler information that needs to be researched.



**Steve and Claudia at Cos'
Bella Faulkner House**



**Culdaff Bay
View From the Faulkner house**

George was incredibly generous with his time, and when I produced one of the photos from my ancestors' visit in 1912 he said: "I know where that house is." The writing on the back of the photo indicated that the house belonged to my great²-grandaunt's cousin Bella Faulkner, whoever that was.

So off we drove to a wonderful old place with land running right down to the beach at Culdaff Bay. Claudia and I posed in the fashion of the old photographs. We knocked on the door and found a kindly, elderly woman who knew nothing of my ancestors. We had a chat, showed her the hundred-year-old picture of her house, and drove off. We thanked George for his help and contributed to his church.

Next, Seamus led us to an old but extensive farmstead. At one time, this was the residence of the prominent Stephen Butler. I'm not sure of his connection to my family, but there is much I don't know about the three Butler women associated with my Ewings. Their names are: Mary Ann Gill Butler, from Kindroyhead, who married Alexander John Ewing, my great³-grandfather; Flora Butler, from Donegal, who was Alexander John's mother; and Flora Butler who emigrated to America with my great³-granduncle William (the uncle who married Mary Ewing of Inch).⁷

Throughout this excursion, Seamus took loads of pictures of all the gravestones, church records and buildings associated with my family. All of this needs to be interpreted, over time, by Jennifer and me. My intent is to link my Ewing family on Inishowen back to Scotland where, tradition indicates, they came from. This link may or may not be possible to make, but Jennifer and I are having fun trying.

⁷ There were two Flora Butlers. It has been suggested one was the niece of the other.

We then drove in the lingering twilight to Jennifer's family home for a delicious supper with her husband, Michael, and their kids, Conor and Sinead. Seamus and Agnes O'Donnell joined us also.

We woke up the next morning to clear skies and a rainbow over Lough Swilly. After the usual filling breakfast we took off to the Glen of the Causeway, Glentogher. The river had abated a bit so with map of Whinn Park in hand, I anxiously headed up the hill. I found the White House River, which ran down the hill and merged with the Glentogher River, which I had to cross. Following the White House River through thick brush I slowly made my way up the steep incline. The day was hot and the going slow. Claudia stayed down with the car catching up on her reading, leaving the bushwhacking to the ancestry zealot, me. After a good half-hour of this the ground leveled off a bit into a sort of plateau. I looked down at our car parked in the distance, on the side of the road. I looked across the valley to the opposing hill rising up just as steep on the other side. I looked into the trees and spotted some stones forming what looked like a wall. I got excited. The trees also started to look more like overgrown planted shade trees from long ago. I tried to make for the stones but the going was too difficult. Briars taller than me blocked the way.

I continued a bit higher along the riverside and tried to circle around. I came upon slightly more open ground and was finally able to make my way over to the stones. They were the remains of three-or-four stone buildings with walls and gable ends⁸ still standing, and they were exactly where the old ordinance maps indicated. The roofs had collapsed but on one gable end to the north, the chimney and fireplace with its large stone lintel was still intact.

Were these the remains of my Ewing family homestead in Whinn Park? Did three-or-more generations of my family live in these buildings now just stone shells? I studied the stones and admired the construction and the fact that they were still standing unattended after all these years. As I ventured around the gable end with the fireplace, I realized the structure was on the border of a fenced-in property. On the other side of the fence was an open field with a farmhouse in a grove of trees a distance away.

An aside: Since returning from our trip, I have heard the following from Jennifer:

I have located the homestead of the Ewing family by mapping. I am now sure of the location from a trio of maps that I have cross-referred. A friend came through with the additional land records although she had issues with her camera on the day. I can read [her pictures] myself, but I wouldn't be happy to send them to you as evidence. This can be rectified at a later date. Meanwhile, I can confirm that Farm No. 8, as I previously advised, is the Ewing farm per the Cancelled Books (land records) which I previously sent to you. I am going to send the three maps for your perusal once I get a chance to edit them with notations.

I will also head to Glentogher tomorrow to take photos for you. The [brush] has diminished somewhat since you were there and the going should be easier. When I get back, I will give additional information on the last owners of the property.

I have some other possible exciting news from another location. I have found out that the Donegal Archives hold the Glentogher Land Rental Records which may contain some information about the Ewings.

⁸ End (also Stone-End): An architectural style which made use of the material that was in abundance in the area such as timber and stone.



**Ewing Family
Stone-ENDER**

Subsequently, Jennifer let me know that I had hiked up to the right position on my Ireland visit and sent me a picture of my Ewing family stone-ender.

Back to my description of Claudia and my trip: The field ran clear down to the road and I realized I could have ambled right up the hill that way instead of my ordeal in the pucker brush. Oh well; it made it more rewarding, I suppose. The old map showed these farmsteads were connected with a road that ran along the high ground and then shared a common road that ran down the hill and crossed the river. After taking a few pictures and admiring the view, down I went and then through the field to Claudia waiting by the car eager to hear all about it.

We drove on to the Grianan Aileach, Prince Owen's Sun Palace, the Neolithic ring fort, parked at the bottom of the hill and walked the steep road up to it. The fort had been destroyed during different periods, but the last rebuild put it in good shape. The view to the north spread out with the peninsula of Inishowen in full sight with the Loughs Swilly and Foyle framing the sides, sparkling in the sun that day. The beautiful little hill island of Inch sat just below, holding a lot of Ewing history in its fertile green fields for sure.

We drove a bit further down the coast and came to a churchyard, along the road, that held the grave of William Butler Yeats. Being sort of a poetic type, and having the name Butler in my family, we stopped for a look. How perfect to see Yeats's grave and almost next to him, in the same row, was Thomas Ewing and next to Thomas was another Butler, of course.

To summarize:

Claudia and I travelled down the west coast of Ireland in August last year. We visited new-found friends and saw most-dramatic scenery shrouded in the soft Irish mist. We went to small pubs and savored lots of 'Trad Music'. We watched Galway Hookers⁹ race full of turf in Kinvara. We went back in time at dolmens¹⁰ and passage tombs. Finally, we explored Dublin with the help of canal boats and double-decker buses. Galway, Dingle, Connemara, the Burren and the Blasket Islands were great places to visit.

But Inishowen stands out. Not merely because of my family connection, but because it is truly one of the most spectacular places we have ever been. The landscape, the people, the history – never mind the food – remains in memory and will pull us back for sure.



⁹ Wikipedia: A Galway Hooker is a traditional fishing boat used in Galway Bay off the west coast of Ireland. The hooker was developed for the strong seas there. It is identified by its sharp, clean entry, bluff bow, marked tumble-home and raked transom. Its sail plan consists of a single mast with a main sail and two foresails. Traditionally, the boat is black (being coated in pitch) and the sails are a dark red-brown.



¹⁰ Wikipedia: A dolmen, also known as a portal tomb, portal grave, or 'quoit', is a type of single-chamber megalithic tomb, usually consisting of three or more upright stones supporting a large flat horizontal capstone (table), although there are also more complex variants. Most date from the early Neolithic period (4000 to 3000 BC). Dolmens were usually covered with earth or smaller stones to form a barrow, though in many cases that covering has weathered away, leaving only the stone skeleton of the burial mound intact.

We learned a lot about my Ewing ancestors, but the big take-away was how important it is to do your homework before travelling abroad. Having photos with notes, names to look for and a general sense of who lived where helped make the best use of our valuable time. On-site genealogy research is expensive, but the best bang-for-the-buck. It will connect you with other resources that it would take you a lot of time to find. Everyone picks up on your enthusiasm. It becomes contagious. I will continue to work with Jennifer the Genealogist. I will pursue the loose ends. I will try to find that path back to Scotland. I will try to identify the unmarked graves I found.

So much we saw, so much still to explore. Inishowen is a fantastic part of the world both for its stunning beauty and its welcoming people. I know we will return.

What our trip reinforced most vastly of all is the importance of family. Extended, here and now or long gone, family is what we all are striving to maintain. Ages come and go, but the family remains. Call them clans, tribes, bands, even 'Webs of Kinship', families are what bind us all in mutual respect for each other and satisfies our deepest needs. That is what Claudia and I found so pure and strong in Ireland: the love of family.



Steven Craig Ewing is a sixty-one-year-old, self-employed dock builder who has lived all his life on Martha's Vineyard Island. He is a member of the Ewing Family Association as well as Clan Ewen. With his wife Claudia, and until recently their sons Niko and Arno, he has traveled extensively, with a special focus on megalithic monuments, especially in Europe. In the last few years, because of his recent interest in his family history, he and Claudia made two trips to Scotland, and this year traveled to Ireland. Steve enjoys writing poetry and last year was appointed the town of Edgartown's first Poet Laureate.

War of the Worlds

When my grandson Billy and I entered our vacation cabin, we kept the lights off until we were inside to keep from attracting pesky insects. Still, a few fireflies followed us in. Noticing them before I did, Billy whispered, "It's no use Grandpa. Now the mosquitoes are coming after us with flashlights."

A Scots-Irish Saga: Part I – The Beginning

William Skidmore Ewing (W.Ewing421@btinternet.com)

About ten years ago my ten-year-old grandson persuaded me to buy a computer. First mistake! I'm a nuts and bolts, hammer and chisel, Commodore 64 sort of person. This contraption had me tearing my hair out anyway after reading many manuals and lessons from both my grandsons, one of whom was five years old at the time. I managed to communicate.

I joined a programme called Friends Reunited. Second Mistake! I received a message "Hi I believe you are my Uncle Billy," and it all began. David Crawford, my niece's husband got me interested by supplying me with copies of birth and death certificates of my family. To me this was a revelation. Prior to this I hadn't even known my grandparents' Christian names.

All these data weren't enough for me; I wanted more. Third mistake! I started communicating with friends in the U. S. and Canada and discovered a group called Clan Ewing in America (now the Ewing Family Association). Big findings here, a treasure trove of information, kinsmen with the same bug – it's called Genealogy. My life was totally changed, I became a fantasist and a dreamer wanting more information. I visited Ireland many times and covered most of Scotland, all in my quest for ancestors.

OK, what is my fourth mistake? Well – it's simple – my spouse Margaret likes things nice and tidy, and I know at the first opportunity she will clear my computer room of all my notes. So just to keep things tidy I decided to coagulate my untidiness into a document. Yes, computer technology is amazing, and I have taken advantage of it. I thank David Crawford, Karen and Richard Childs and everyone involved with the running of the Ewing Family Association. Please accept this contribution as my appreciation to you all.

Origin of the Ewing Surname

How many families can boast of an introduction to its family history such as the following?

A group of Celts made their home along the eastern shores of Loch Lomond, Scotland. They were peaceful shepherds, tending sheep in the rugged land that had been their proud home. The quiet of the village was shattered by the screech of a huge eagle that swooped from the sky to steal their sheep. When the eagle boldly took an infant child, the men of this group became the hunters and sought their prey with great determination. The huge bird's nest was located under the ledge of a cliff. This difficult position did not deter the men from their task, and one of the shepherds was lowered by rope over the edge of the cliff. His intention was to kill the great eagle that had plagued their peaceful settlement. Once the mission was complete, he tried to bring the body of the eagle up with him but could not remove the huge bird. Instead, he cut a wing from the eagle and returned with the proof of his deed. Following this sequence of events, the proud group called the baby boy Eagle Wing. The name was shortened throughout the years to E-Wing, and finally settled on the simple spelling of Ewing.



Yes, this is a legend. Maybe even a bit of nonsense. But I love it. And it could actually be factual. Like the American Indians, our Ancestors gave names to individuals corresponding to some event. Why not the Scots-Irish? Until someone comes up with proof that this name heritage is incorrect, it will be my

reply to how our name came about. If you are a Ewing like me, get yourself a lucky charm of an eagle. I'm a bit of a romantic, and I wear one on my bracelet.



Eagle Wing

Further ... It is said that the Ewings were shipbuilders and built their own ship, the *Eagle Wing* (pictured at the left) which was used to transport the Ewings to America. Further, at oursoutherncousins.com/ewing2.html, it's said that "[in] the early 1700's the ship *Eagle Wing* and the ship *Rising Sun* brought many members of the family with their cousins (Porters, Gillespies, etc.) to the shores of America."

My Childhood

I was born 1941. That's the year computers were invented and World War II was at its peak – a hard and difficult time. There were a lot of bombs being dropped in our area, and I had to spend a lot of my dummy-sucking¹ time in one of those gas mask cradles in an air-raid shelter.

Of course I cannot remember the war. My first memories are of Primary School and getting there, sometimes hanging dangerously onto the back of heavy-steel-carrying lorries to get up a steep hill. It was a bit of a climb for ma wee legs getting from Whitehill Terrace to the Primary School. It took a lot longer since I wasn't allowed to take my gir'n cleek.²

I'm afraid I didnae like Primary School much, preferring to play with ma pals and wee dog Nippy. I remember getting the belt a lot. The teachers certainly had discipline, giving six of the best for the simplest of offences. Couldnae get out quick enough when the bell rang and there were no challenges for a punch-up.³ It was a race to get out the gate where there Nippy was, wagging his tail waiting for me. It was a lot easier getting home running down the hill.

Mammy always had it ready: a piece in jam for me, a soldier's covered-flask of hot soup, and a full ex-army mess tin. It was my job to take ma Daddie's lunch tae the wee Mine at Drumpellier Loch, and I would meet him on the surface. He was usually stripped to the waist and as black as the ace of spades, a coalminer who made his living lying in a wet and filthy environment 200 feet down, shoveling and howking⁴ all day. I sat with him, usually getting a titbit⁵ biscuit or a piece of cheese. Then back down

¹ dummy-sucking: pacifier-sucking

² From Monklands Memories (www.monklands.co.uk/reminiscence/streetgames.htm):

[In Scotland] a 'Gird and Cleek' or 'Gir'n Cleek'. [was] made from steel rods – usually by a friendly maintenance worker at the local ironworks. The Cleek was the pushing part – a metal rod about 10 mm thick, a handle formed at the top by bending back the rod and at the bottom a 'U' shaped [end] formed to push the Gird, which [was a] round circular hoop, again made from 10 mm steel rod. When pushed along the road it didn't half clatter.

This toy was very difficult to master and a child had to run at speed to keep it on the straight and narrow. Thus the theory that it got you to your destination faster. It certainly got me going. Our local Steelworks must have produced hundreds of them for us kids.

³ punch-up: (British slang) a fight, brawl, or violent argument

⁴ howking: (Scottish) digging out or up

⁵ titbit: (variant of tidbit) a tasty small piece of food or a pleasing scrap of anything

into the darkness he went, turning and giving me a wave just before he was out of sight. This is a memory which has lived with me all these years.

My father, Sam Ewing, was a hardened collier,⁶ a father I loved and strived to live up to. If you would like some insights into what a collier family's life was like, watch the movie, *How Green Was My Valley*. It's certain to bring a tear to your eye.

As a point of interest: According to recently-disclosed, previously-secret wartime information, a Starfish Decoy⁷ position was situated just along the road a bit from the wee Mine. Weren't we lucky the Gerries didn't take the bait!



Paddle-Steamer *Waverly*

Another fantastic memory, from all those many years ago, was packing a big trunk, getting on a train and going on holiday to Dunoon. The sail across the Clyde on a wonderful paddle-steamer, the *Waverly*,⁸ watching those beautiful big steam-driven pistons in the heart of the boat, was a thrill of my life. Then staying with my mother's sister Irene in her Prefab, which overlooked the park where the Highland Games were held was always a highlight. Sitting on the grass banking, I watched the kilties dancing to the music of the Pipe Bands. Fantastic tingles to the spine; stuff which inspired thoughts of Scottish castles, battles and kilted warriors.

Little did my family know that a very wealthy entrepreneur was responsible for making Dunoon into a very prominent holiday centre. James Ewing was one of the richest men in Scotland, responsible for many industrial projects and, like myself, no doubt, fond of castles. James Ewing, the Lord Provost and first Member of Parliament (MP) for Glasgow in 1832, owned the Caymanas slave plantation, the largest in Jamaica. He used some of his ill-gotten gains to build himself a stately castle-type mansion in the loveliest part of Dunoon overlooking the sea.



**James Ewing's Castle
(now Castle House Museum)**

I was a great one for fantasizing, a typical child after all. Brainwashed by watching movies about Ivanhoe, Robin Hood and all those legendary Cowboys, I remember my Rocking Horse. It had been passed down through generations and had a wooden stick with a shaped horse's head on the end of it.

⁶ Collier: a person in the business or occupation of producing (digging or mining) coal, or making charcoal, or in its transporting or commerce.

⁷ Starfish Decoy: Starfish Decoy sites were large-scale night-time decoys created during the Blitz to simulate burning British cities. The aim was to divert night bombers from their intended targets and get them to drop their ordnance over the countryside.

⁸ Wikipedia: PS *Waverley* is the last sea-going passenger-carrying paddle steamer in the world. Built in 1946, she sailed from Craigendoran on the Firth of Clyde to Arrochar on Loch Long until 1973. Bought by the Paddle Steamer Preservation Society, she has been restored to her 1947 appearance and now provides passenger excursions around the British coast.



**Mine identical to the
'Wee Mine' at Drumpellier Loch**

I ran all over the place with that bit of wood between my legs kidding myself on. I was a knight of the round-table.

Memories. We all have them and in some cases, it only needs two or three words to refresh them. Did you see the film *The Holy Grail*? Monty Python's comedians' kidded along that they were riding horses, their servants clip-clopping with half coconuts. Hilarious stuff! All filmed at Doune Castle in Stirlingshire. Oh how I loved my wooden horse, and this nonsense brought it all back.

Would you believe it? Life can be full of surprises. During the *The Holy Grail* film, the narrator makes the statement "Sir Robin rode north through the dark Forest Ewing." Intrigued, I investigated this possible familial link. I didn't have any luck. But what I did discover was that in 1581 King James VI authorised £300 to be spent on repairs to Doune Castle, and a master mason called Michael Ewing carried out the work. Present-day repairs are being carried out. However, it is not a Ewing carrying out the current work. Not to worry; my name is on the visitor's book.

I actually loved my childhood. I had the fortunate luck to have been born in a little village which had everything to give a boy a piece of Huckleberry-Finn adventure: a loch to sail rafts and swim in; an old Pit Bing⁹ to dig for coal and earn a few bob selling the harvested coal; a couple of farms; plenty of countryside; and terrific ice cream and chip shops. Who could one ask for more?

As I said, I wasn't fond of school but there were some exciting times. Sometimes the boys were taken out into the tattie¹⁰ fields to do a bit of howking. It was hard work but we had great fun. Not so great was when my older brother George smashed his hand while trying to kill a rat, not a pretty sight.

Our house was right next door to the farm, and we spent a lot of time doing odd jobs for the farmer. I remember while walking through the cowshed that a cow had coughed at the same time as defecating. I got the lot of the result all over me, I swear those Cows were laughing at me.

These were the good old days. I would do anything to earn a few coppers. Dad was a bit of a business-minded person as well. He had a thing going: making briquettes from Pitch and dross¹¹ from an old Pit Bing he owned. My brother George and I carted, on a pony, the briquettes to my Dad's customers, who were very charitable with their tips. Another task was helping collect broque¹² for my pal's dad's pigs. And guess what: I got three pence per pail of horse manure; I'll not go further into that. I even peeled tatties for the local chip shop. By the way, that's when they knew how to make chips.



**Me (on the right) and Norrie,
My Best Mate (1949)**

⁹ Pit Bing: a place where unwanted mining residue – rock slate, etc. – was dumped (Scotland had hundreds of them blackening the skyline.)

¹⁰ tattie: (Scottish) potato

¹¹ dross: a mixture of crushed powdery coal and rock

¹² broque: waste food (Pig farmers supplied locals with bins to collect waste which was used to feed their pigs.)

Again a little bit of nostalgia: Probably where I got the liking for working in the kitchen. In the accounts of the Lord High Treasurer of Scotland 1503 appears:

*For Ewin the boy in the kitchen ane cote.*¹³

This was payment for duties in the king's kitchen and would have been given only for a position of a highly-trusted individual, although maybe insignificant to some. I believe this little piece of information proves that Ewings were prominent and trusted within the hierarchy of the day. Also on the accounts of 1540 there is a payment to an Adam Ewin, and in 1588 the treasurer paid out "ane kok"¹⁴ on behalf of the king to a Sir Archibald Ewein.

My Immediate Family

My mother and father both kept in contact with their families. Dad's were in the Bailliston area, quite a bicycle ride from Gartcosh and ma wee legs had to keep up wae ma big brother and sister. It was always worth it though. Dad's sister – my Aunt Lalla – would have a big pot of soup ready and waiting. We also visited my Dad's cousin Geordie Forsyth who was the caretaker for the local loch near Shotts. Mam's family were in Dunoon, Gartcosh and Coatbridge, I remember walking to visit Aunt Dolly – my mother's sister – with my big sister Irene 'Pet' in Coatbridge. One time, coming home, it was quite late, the Pub was coming out and this drunk exposed himself to Pet and I. When Pet reported this to Father, both he and George, my older brother, went out after the Flasher. When I saw them the next day, I asked what had happened. Their reply was "You don't want to know."

My Heritage More Generally

OK, have you guessed what this is all about? Come-on, of course you have. It is my attempt to make a boring subject of family history really interesting. This is very difficult for someone who dogged English class to go fishing.

Along this line, I caught a monster Pike once; it was bigger than me. These fish were actually biting the legs off swans. Once I caught an evil-looking, big-toothed, twenty-four-inch devil which I took home and laid out in the bath for everyone to see. Big mistake: Mammy came down in the morning and wakened the street with her screaming.

Castles have always been a fascination to me. I much enjoy climbing through their ruins and letting my imagination run away with me. I reckon there are very few castles in Scotland that I haven't visited and imagined myself invading. Oban – one of my favourite places – has one of Scotland's oldest castles, Dunstaffnage Castle, which goes way back to the thirteenth century and has been held since the fifteenth century by the Campbell Clan.

No, I'm not going to tell you Monty Python was here. In fact, in 1621 another namesake William Ewing – proven by Y-DNA testing to be a kin of mine – was Servitor to Campbell of Dunstaffnage and the close-by Castle Dunollie which had a King Ewan around about 1300.

¹³ cote: coat

¹⁴ kok: a Gaelic monetary unit

Also along the road a bit in Stirling, a John Ewing was a Burgess in 1621. The Servitor was an officer who served summonses, as a Burgess of very high position of authority.

William having been a Servitor to the Campbells is a bit of a mystery to me having discovered significant evidence whereby one would have thought they would have been the bitterest of enemies. For example, at ClanMcEwen.com/ClanLinks.html, it's said that:

On the evening following the McEwen's arrival at Inverary, the Duke held a Ceilidh (feast) to honour their guests. While at the feast, the McEwen's were encouraged to imbibe freely of the whiskey and wine, which they did. After the McEwen's had become intoxicated beyond resistance, the Campbell's proceeded to massacre them. [When] most of the McEwen's has been murdered, the Campbell's were free to march into Otter and take possession of the lands with minimal resistance.

Those few McEwen's that survived fled their homes and sought protection from their neighbours, the MacLachlans, the Camerons and many others even as far as South Ayrshire.

Of course, one must also add the lesson learned from this story: If you are ever invited to the home of a Campbell for dinner, beware!

It's appropriate to note here that we were assumedly massacred by the Campbells; they were always recognised as a bad lot in Scottish history, whereas the Camerons and MacLachlans, with whom we were affiliated, were otherwise looked on as the goody goodies.



Dunstaffnage Castle



McLachlan Castle



Loch Fyne, Scotland

Recent Searches

My spouse, Margaret, and I had a short holiday last year (2012) in a hotel in Fort William. We toured Cameron territory and the Jacobite Trail, visiting, among other things, the Glenfinnan Monument and the Clan Chief's residence. It was very enlightening to learn how the 'other half' had lived.

The highlight: After an arduous car journey on a single track road down the East side of Loch Fyne we arrived at the ruins of MacLachlan Castle. Of course our Ancestors would not have stayed in the Castle; they probably had a little 'But and Ben'¹⁵ somewhere close by. Margaret and I walked about, soaking up the nostalgia.

We know from historical documentation that the Ewings were part of the MacLachlan Clan whose territory was and still is in Cowal and about Loch Fyne, a part of Scotland renowned for scenic beauty and its closeness, only twelve miles of sea, to Ireland.

Way back in the time of the Island King, the people of this area were seafaring and were certainly a blood-mixed lot: Irish, Viking Danish and English to name but a few.

The land was very difficult to access from the landward side due to hills and woodland, which resulted in travel being mainly across water. Ireland was regarded, I'm quite sure, as being just another Island and many immigrants went back and forth. In fact, records show that the Ewings were predominant in northern Ireland and western Scotland during the seventeenth and eighteenth centuries.

Not only were Ewings predominant but also of very high status. In 1680 a John Ewing, and in 1702 a Joseph Ewing, were High Sheriffs of Londonderry City, an office assigned by the Sovereign. Taking into account the Siege of Londonderry where the French and Irish forces of Catholic King James attacked the city of the Protestant supporters of King William in 1689 and the Battle of the Boyne in 1690 – Joseph and John were almost certainly involved.

Human nature, war and slaughter were just as common then as it is now, and the Ewings played their part. It has been reported that three Ewing men lost their lives at the Battle of the Boyne in 1690. Captain Findlay Ewing, (born about 1650 and the father of Thomas Ewing Sr.) was awarded a silver sword by his sovereign King William in recognition of his bravery during the battle. It is also feasible that Ewings were rewarded territory in America and Ireland for taking part in the battle.

The MacLachlans were staunch Jacobites, supporting Viscount Dundee at the Battle of Kiliiecrankie in 1689, James VIII in the 1715 Uprising, and Prince Charles Edward Stuart in 1745. The MacLachlan chief was at the head of his clansmen at Culloden in 1746 and lost his life in the cannon fire. His son was also killed in the battle. News of the chief's death is said to have been broken at Strathlachlan when his rider-less horse came home

Retribution after the uprising by the Campbells resulted in Castle Lachlan being left as a ruin. The estates were forfeited but later returned (thanks to the intervention of the Duke of Argyll). A new mansion house was built not far from the ruined castle, and it is today still the seat of the chief of the MacLachlans.

The evil Highland clearance saw the destruction of the clan system and was responsible for, among other atrocities, the starvation and deaths of thousands.

The Irish people were treated no differently, being literally slaughtered by the thousands and their lands handed over to traitorous Scottish Lords.

¹⁵ But and Ben: An architectural style for a simple building, usually applied to a residence. The term is most common in the Scots language for a two-roomed cottage; but it is also used by archaeologists to describe a basic design of an 'outer room' conjoined with an 'inner room' as a residential building plan.

The Scots and Irish people suffered greatly under the heel of England over the centuries and there is no doubt this terrible suffering led to the mass emigration to lands all over the world.

McEwen Castle

Margaret and I also visited the site of McEwan Castle at a place called Otter Ferry just a mile further South, quite a desolate place but with beautiful scenery. No sight or evidence of the castle I'm afraid.

The headland on which McEwen's Castle sat rises steeply from the foreshore giving a good natural defensive position. The land on Loch Fyneside which has long been known as MacEwen country lies between the Kilfinan burn and Largiemore. Castle MacEwen is identified on Ordinance Survey (OS) maps as Caisteal mhic Eoghain. The OS Name Book, compiled in 1862-77, gives as authorities the *Old Statistical Account and Origines Parochiales* which record that it was the stronghold of the MacEwens, former lords of the Otter. There is another stronghold associated with the MacEwens, a mote-like structure known as Croc mhic Eoghain near the present Ballimore house.

The MacEwens are descended from Aden Anradan who married an heiress of Cowal and Knapdale in the eleventh century. Four generations later Suibhne, in the early twelfth century, held Castle Sween. His son Uufgal is known to have given a charter to the Monks of Paisley for two chapels, one in Knapdale and one at Skipness. He also sold the lands of Knapdale and Skipness to the Earl of Monteith. His son John sided with Edward I and Edward II in the Scottish Wars of Independence, perhaps partly because he hoped to recover possession of the lands of Knapdale if the English conquered Scotland. He spent much time in Ireland during these years of war, which probably explains the tradition that the MacEwens came from Ireland. It was his grandson Ewen who gave his name to the clan in the fourteenth century. They settled on Loch Fyneside on land between the territories of the Lamonts and the MacLachlans with which clans they intermarried. About 1450 the Campbells ousted them from this area but, while the MacEwens no longer held these lands, they scattered throughout Scotland and prospered.

Records from 1450 show that the Clans MacEwen, Neill and Lachlan formed the Siol Gillevray of the Gallgael. Genealogic records prove that Clan MacEwen existed long before 1450, and that they were known as the McEwens of Otter.

I recall a short story whenever I see a kilt: Edward with his invading army were marching through a Glen. A shout was heard from a nearby hill. "Hi Lavvy Heid. Send over your best two Knights and I'll gie them a doin." Of course the challenge was taken on, and the Knights heads came rolling down the hill. "Is that the best you can do; send over ten and ah'll cuff the lot." Again the challenge was taken. Nine heads came rolling down with the tenth Knight coming at the rear screaming 'Your Highness they cheated, there's two of them!'"



McLachlan Warrior

MacEwens Castle

The Reverend Alexander McFarlane, minister of the Parish of Kilfinan, writing in 1794, states that on a rocky point on the coast of Loch Fyne, about a mile below the church of Kilfinan, is seen the vestige of a building called MacEwens Castle. This MacEwen was a Chief of a Clan and Proprietor of Otter. The MacEwen lands were located on the southern shore of Loch Fyne with the Lamonts to the south,

separated by the River Kilfinnan, and the MacLachlans to the north where the terrace slopes looked down onto Otter Spit and the stream divides the parishes of Kilfinnan and Strathlachlan.

Here's the strangest of coincidences: My older brother loved the area of Loch Fyne. Of all the lochs and rivers to chose from, Loch Fyne was George's favourite. He had a caravan on a site at Inverary and many a weekend was spent on its shores doing his favourite thing, not knowing his forefathers had done the same all those centuries before.

I'm not claiming there was a bit of the supernatural about it. Then again, maybe I am. I had a bizarre experience myself once. I bought one of those do-it-yourself thingies to trim your hair. You should have seen the mess; baldy bits and tufts were the order of the day. I looked into the hall mirror which had been up there for nye on thirty years and it fell off the wall. Honestly ... true.

Ibrox Stadium¹⁶ Activities

Another memory: I was taken to see my idols, the Glasgow Rangers, playing against the Celtic at the Ibrox Stadium in Glasgow. What an atmosphere: Orangemen singing the Sash¹⁷ and Catholics singing whatever, both sides wanting to kill one another. It is a significant coincidence that in 1568 Scotland there was a place called Langside – just a stone's throw from Ibrox and Parkhead in Glasgow – where the Catholics and the Protestants had a bit of a set-to. A namesake of mine – one William Ewing – carried the flag for Mary Queen of Scots. William had been given the task of protecting her colours, a very responsible job. No doubt her majesty picked one of her bravest and honourable subjects.

The Ewing Emblem is said to have decorated William Ewin's shield and the small flag significant to him being a Flag Bearer. The battle was a bit of a disaster, with poor Queen Mary, as a result, getting her head chopped off and the Earl of Eglinton (who I believe to have been the Ewing's Lord and Master) possibly getting jailed and those of the Ewings who survived doing a runner. Conquerors were cruel buggers towards prisoners in those days – burning at the stake, boiling in oil, public gutting and all sorts of atrocities – so it would be understandable the defeated getting as far away as possible.

My visit to Ibrox was just as frightening. Avoiding gangs of green-and-white through the streets of Glasgow; expecting at any time a bottle on the back of my head. Not to be recommended I can assure you.



Ewing Emblem

¹⁶ Ibrox Stadium is a football (a.k.a. fussball and soccer) stadium located on the south side of the River Clyde in the Ibrox district of Glasgow.

¹⁷ Wikipedia: *The Sash* (also known as *The Sash My Father Wore*) is a ballad from Ireland commemorating the victory of King William III in the Williamite war in Ireland in 1690-1691. ... The lyrics mention the 1689 Siege of Derry, the 1689 Battle of Newtownbutler near Enniskillen, the 1690 Battle of the Boyne and the 1691 Battle of Aughrim. It is popular amongst Ulster loyalists and many unionists in Northern Ireland, as well as in parts of Scotland where it can often be heard sung at football games by supporters of Rangers F. C. and in England, albeit as a variant called *The Scarf*, at Stockport County (in particular by the more vocal support at away matches). ... The lyrics are thought to be around 100 years old, and the melody has been traced back to the early 19th century.

Golf Anyone?

Did you know Mary Queen of Scots often enjoyed a game of golf. She played at St. Andrews and it is reputed she had her Cadets carry her clubs. Over the years, the term 'Cadets' evolved to the present-day 'Caddies'. I played a round on the famous St. Andrews Course, but I couldn't afford a Caddy. I had a respectable score of 87.

The Eglintons

History always follows the wealthy and the aristocracy. It is very unusual for the common five-eight peasant to be mentioned.

It is for this reason I pick out the goings on in a very influential family, specifically, the Eglintons. I believe it more than a simple coincidence the number of times an Earl or Lord Eglinton came up in association with the Ewings during my research.

After the Battle of Langside, Lord Eglinton was released from prison, changed his allegiance to the Protestant King James, and took part in many battles on King James's behalf.

Of course, it must be asked why I pick on Eglintons. In short, this family were the Lords and Masters over the population of a very large area on the west coast of Scotland from as far back as the fifteenth century right up to the early twentieth century.

My most certain information about this lineage comes from my great-great-grandfather Mathew who lived in a coalminer's hovel owned by a Lord Eglinton in Kilwinning around about 1860. Mathew and his ancestors were in my opinion virtually slaves owned by the Eglinton Cunninghams.

The MacLachlans, who as I said earlier were Ewing allies, were staunch Jacobites and followed Bonny Prince Charlie throughout his campaign; there is a mass MacLachlan Clan grave at Culloden. The English victory at this battle was the beginning of the end for thousands of Highlanders and they had no option but to flee from their homeland.

On the other hand, the Lords of Eglinton in Ayrshire were predominately on the side of the English. It certainly looks like we had kin against kin, and, unfortunately, I believe my side of the family was probably on the victorious side.

Another tidbit here: The last witch to be put to death in Scotland was Elspeth MacEwan. She was executed in Kirkcudbright in 1698. I wonder what she had done to deserve being executed. Was she claiming to foresee the future? Was she putting spells on others? Or did someone simply have a grudge? Do you believe in the supernatural? Is there something beyond the fantastic present-day experiences we have allowing us to connect with our long-gone Ancestors? Poor Elspeth maybe believed that one day this would have been possible.

Just think about it ... To have the ability to travel back in time and discover how the people responsible for your existence lived. There is on record a witch from Harrogate who actually did foresee future events. Mother Shipton was born 1488. She amazingly predicted cars, planes and computers centuries ahead of their time as well as major historic events like the Great Fire of London. Just a few feet from the cave where she lived is a Petrifying Well which has the power to turn everyday objects to stone. It's true I know; I've been there.

My Gartcosh Years

I only spent twelve years of my life in Gartcosh and these years were absolutely terrific. There is no doubt I was a horrible little rascal; but I loved it. We had a family of toffs¹⁸ living up the road whose kids went to private school and weren't allowed to play with the local riff-raff. They had smashing orchards with pears, plums, and apples. However, the six-foot wall with broken glass on top couldn't keep this little fruit-lover out. My incursions ended badly though. On my last visit to the garden, the local police were waiting for me coming out; they cuffed my ear and dragged me home. Mammy was not pleased and gave me a good hiding, Daddie was disappointed that I had got caught.

Sixteenth Century Ewings

In my research, I've discovered reference to quite a few Ewings in the sixteenth century, a time when Scotland was a virtual killing ground. Over the hundreds of skirmishes between Clans at this time as many as ten major battles took place in Scotland. Lords, Kings, Queens and umpteen different religious sects were all battling it out for supremacy.

A James Ewing was a Burgess of Aberdeen in 1574 as was an Alexander Ewing in 1575. There was also a John Ewing living in Aberdeen at this time. There was a John Ewing in Kelsoland, Ayrshire, in 1590, and at the same time another John was in Southernnen and yet another in Eister Strabdok. A Captain Thomas Ewing was a Burgess of Edinburgh in 1591 and also a Captain. A Thos Ewing lived at Edmistown. In 1592 there was an Alexander Ewing in Aberdeen. In 1594 Robert Ewing and sons William and John lived in Bulnill.

These little bits of information prove that Ewings during the sixteenth century were in positions of authority and predominately loyal to their Monarchs. It must have been a devastating and horrific time for ordinary people to have lived, not knowing when the Lordship's men would ride into their village with their Fiery Cross¹⁹ demanding all able-bodied men to take up arms and protect their freedom. I'm quite sure the lad living in his little But and Ben with his wife and kids wasn't the least bit interested in whether Mary or Elizabeth or James or Charlie, or anyone else for that matter, sat on the throne. No doubt the Ewings were shrewd enough to be leaders of men and keep their noses clean. Although there were instances where they were on the losing side and had to do a runner.

Even into the seventeenth century the Ewings were popping up. In 1600, a Robert Ewing lived in Isle of Little Cumry, Patrick Ewing lived in Strathdee in 1605, and Robert Ewing was Servitor (Sheriff) to Lord Sempill in 1607. A Thomas Ewing was Servitor to the Earl of Mar. Further, a Thomas Ewing was Master of Lardner and received 333 pounds for services during the King's visit.

All over Lowland Scotland were the Ewings. The Christian names John, James, Samuel, William and Robert have gone back hundreds of years and sustained to the present day. They are prevalent in my own family tree.

¹⁸ toff: (British slang) a mildly derogatory term for someone with an aristocratic background or belonging to the landed gentry, particularly someone who exudes an air of superiority.

¹⁹ Wikipedia: 'Fiery Cross' is an English language term for a wooden object, such as a cross or baton, carried by a messenger and used by Northern Europeans, for example in Scotland and Scandinavia, to rally people for ... assemblies ... and for defense or rebellion. ... In Scotland, the Fiery Cross (Scottish Gaelic: *Crann Tara*) was used to rally clan members to arms. ... A small burning cross or charred piece of wood would be carried from town to town. A widely known use was in 1745, during the Jacobite Rising.

Further, a Patrick Ewing from Ladytown of Bonhill, Loch Lomond, was reputed to have been the top man in Ewing affairs during the Scottish Civil War. He had a leading role in Covenanter politics and fought with them at the Battle of Preston in 1648.

And again, Ewings were prominent at the skirmishes of Argyll's Rebellion of 1685. The Ewings unfortunately were on the losing side in all three battles and repercussions were forthcoming. In fact after Argyll's Rebellion a Ewing was executed and his six sons fled to Ireland.

Summary

This contribution to the story of the clans with regards to the Ewings is, to put it mildly, but a drop in the ocean. There are literally thousands of instances where Ewings were more than likely involved. At all those historical battles and whatever, I'm quite sure they were there. When the MacEwan Clan was broken up they scattered, not only joining other Clans, but also going to reside in the bigger cities like Stirling and Glasgow. They became a people without a home, probably having to earn their corn by working for others whether on the land or on the battlefield.

Not only my 'gut feeling' but also reading between the lines and a lot of evidence makes me think that my ancestors before 1800 were mainly soldiers and adventurers, maybe not by choice, but rather through necessity; the ravages and aftermaths of war then forcing them to go further afield.

The Ewings, I believe, were originally part of the Clan McEwan from the shores of Loch Fyne in Scotland and had to remove the 'Mc' from their name due to the bigotry shown towards Scots by the English and their supporters. They for some reason were stripped of their lands and therefore broke up and sought sanctuary. Many joined the MacLachlans while others went south into the territory of the Cunninghams (the infamous Lord Eglinton).

I believe my ancestors were of the latter, mainly because the Cunninghams distributed out land in Ireland in the early 1600s, where my great-great-grandfather originated. He actually worked in coalmines belonging to Lord Eglinton for the major part of his life. My family have always been Presbyterians which also signifies they were originally Scottish and moved into Ireland by the Cunninghams. I believe they moved from Ireland to Scotland in 1812, from then until the present I have definite proof of my ancestry.

Unfortunately my years as a wee laddie in Gartcosh went by too fast. And to crown it heartbreakingly, I lost my best pal Nippy. We had travelled everywhere together, and I'm pretty sure, like me, he enjoyed the adventure. That little dog used to sit at the school gate, waiting for me to come out. I have a tear in my eye right now thinking about him.

Yes, that was my Gartcosh years: we – dad Samuel, mother Florence, brothers George and Eric, sisters Irene and Pamela – were all off to pastures new. We moved into a split-level, new, three-bedroom terraced house in Muirhead, Chryston, in 1953. The roads were not even tarmacked and we had to lay planks down to run the wheelbarrows of furniture into the house. I was still young enough to play cowboys-and-indians, but unfortunately had to go to a new school, Chryston Higher Grade. Much more about this in future articles.



William Skidmore Ewing has lived in Lanarkshire Scotland for seventy-two years. He worked as a Mechanical Engineer, both as a Collier and Steelworker. He acquired an Honours with the Association of Mining Electrical Engineers and reached Section Engineer management status in Ravenscraig Steelworks. He has been married to his spouse Margaret for fifty-two years, and they have two sons and two grandsons. He loves his golf and has played many different courses in Scotland including Gleneagles and St. Andrews. He and Margaret have visited Ireland often in search of their roots.

Ewing Digital Library

This section of the *Ewing Family 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. After publication in the *Journal* these tidbits are posted to the Ewing Family Association (EFA) Web Site. The long-range intent is to gradually create an online repository, hosted on the EFA Web Site, of genealogical data and/or anthropological or sociological information regarding the lives and times of Ewing ancestors.

Most of these items have been contributed by EFA members and others. Some have been extracted from various sources including: *Rootsweb*, the EFA's Forum¹ and dialogues resulting from messages to this *Journal's* Editor, the EFA's Genealogist and other EFA members.

Some information is presented with no analytic commentary; some has been rather extensively analyzed. Sometimes, the information is annotated with various comments and data. In no cases has the Editor – or others – verified the information presented here.

Covenanter Prisoners Transported to the Americas

Colin Davies (cdavies29@googlemail.com)

General information about the Covenanter prisoners held at Dunnottar Castle may be found by a Google search on the Internet.²

A number of people captured at Crawford Muir included women prisoners held in the same appalling conditions as the men.

Covenanters are also recorded in the Black Book of Taymouth, which is also available on the Internet.³ In 1685, many prisoners who survived being starved in Cannongate and Dunnottar, and hadn't been hung or shot, ended up at Leith for transportation to plantations. Included in the prisoners listed is Duncan McEwan, a prisoner held at Paul's Works, Edinburgh. He was transported from Leith to New Jersey by Robert Barclay of Urie. Further, in July 1685 Donald and Archibald McEwan, prisoners held in Edinburgh Tolbooth,⁴ were transported to Jamaica by John Ewing.

In many cases, the people and Masters who transported the prisoners knew them personally and were directly responsible for them. If prisoners escaped, then the sponsors suffered their charges fate, either by hanging or imprisonment and also underwent transportation themselves.

¹ groups.google.com/group/EwingFamilyAssociation

² www.scotlandvacations.com/dunnottar_castle.htm

³ Innes, Cosmo Nelson. *The Black Book of Taymouth With Other Papers From the Breadalbane Charter Room*, T. Constable (Edinburgh), 1855. (Available online at www.archive.org/stream/blackbookoftaymo00inneoft/blackbookoftaymo00inneoft_djvu.txt.)

⁴ Wikipedia: A tolbooth or town house (Scots: *Towebuith*) was the main municipal building of a Scottish burgh from medieval times until the 19th century. The tolbooth usually provided a council meeting chamber, a court house and a jail. The tolbooth was one of three essential features in a Scottish burgh, along with the mercat cross and the kirk (church).

Further details are also available in *Scots Banished to the American Plantations 1650-1775* by David Dobson. Several directories for this compendium may be found on the Internet.⁵

James Ewing (born Missouri, died Texas)

Lars Eighner (main@larseighner.com)

The children of Patrick Ewing (1792-1879) and Nancy Durst are listed on page 205 of Fife's *Ewings in Early America*.⁶ It appears to me that missing from this family is James Ewing, born 20 October 1830 in Mokane, Calloway County, Missouri, died 20 May 1920 in Austin, Travis County, Texas, and married to Dicy Webb on 16 September 1874 in San Saba County, Texas. Dicy was born on 19 February 1838 (place unknown) and died on 3 September 1892 in Goldthwaite, Mills County, Texas.

That James belongs to Patrick's family seems supported by:

- An 1850 Census⁷ (Although this Census does not give family relationships, James seems to fit in with the known children.)
- A headstone for Dicy located in a cemetery in Goldthwaite, Texas.⁸
- A DAR Lineage including James.⁹
- An image of his death certificate.¹⁰ (It shows the informant did not know who James's parents were and that he was an inmate of a Confederate Home in Austin, Texas, at the time of his death.)

The DAR Lineage and comments concerning the headstone seem to indicate there were surviving descendants.

Joshua Porter, Lucy Elizabeth (Armstrong) Ewing and Their Children

Lars Eighner (main@larseighner.com)

Fife's *Ewings in Early America*¹¹ indicates that the wife of Joshua Porter Ewing, son of William Smith Ewing, is unknown. Based on information in *Portrait and Biographical Record of Buchanan and Clinton Counties, Missouri*,¹² it appears that she was Lucy Elizabeth Armstrong, born 1 December 1836.

⁵ Dobson, David. *Directory of Scots Banished to the American Plantations, 1650-1775*, Clearfield, (Reprint) 2007. See www.amazon.com/Directory-Banished-American-Plantations-1650-1775/dp/0806310359 for information about availability.

⁶ Fife, Margaret (Ewing) (ed. James R. McMichael). *Ewings in Early America*, Family History Publishers (Bountiful, Utah), 2003, p. 207. Available from www.HigginsonBooks.com and online at www.EwingFamilyAssociation.org.

⁷ familysearch.org/pal:/MM9.3.1/TH-267-12060-115675-20?cc=1401638&wc=MMY6-779:n757221437

⁸ freepages.genealogy.rootsweb.ancestry.com/~ivyplace/gwcem/broken.html

⁹ Available at

services.dar.org/public/dar_research/search_descendants/?action=list&MyPrimary_Seqn=529737&MyLineageCount=1&Control_Min_Seqn=529737.

¹⁰ familysearch.org/pal:/MM9.1.1/K3DY-T7H

Lucy is listed with her parents in the 1850 census in Rockford, Surry County, North Carolina.¹³ As Elizabeth it seems she appears with Joshua's family in the 1870 census for Washington, Buchanan County, Missouri.¹⁴

I am still missing the date of Lucy Elizabeth's death and details about her marriage.

Further, if the 1870 census is to be believed, her child born about 1868 is not David, but rather a previously unknown Thomas, and David was born circa 1866.

McEwan Harp

Message from Colin Davies (*cdavies29@googlemail.com*):

At present, I am following up on information relating to McEwans and related families who were held prisoner in Dunnottar Castle in 1685 and transferred to the tolbooth¹⁵ at Leith in terrible conditions and cruelty. Researching Leith and other sites, I find that people were commonly transported from them to colonies in Jamaica and America.

The history is picked up again in their landfall in America and the movements of the pioneers – known as 'redemptioners' for the sufferings they had endured in captivity and transportation.

The name McEwan received many changes in spelling and pronunciation, in relating to the specific origins for the Covenanter families; the name began as McEwan in Ayrshire and became McQuown in New Jersey and eastern Pennsylvania.

Also, I'm beginning to piece together the distant relationships of McEwans with the Earls of Lennox through connections with Gilchrist, Galbraiths, McFarlanes, Stewarts, Camerons and McGregors stretching from Cowal and Glassary to Strathendrick, Kenmore and Tay. Once I have some the details nailed down, I will gladly pass on the information.

Response from Thor Ewing (*thor.audaciter@googlemail.com*):

Thanks for this. It's always interesting to see such glimpses of work in progress, and I look forward to seeing the final results.

Historical research is a peculiar business. We start with raw facts, which can seem random and meaningless. By applying a mixture of experience and pure hunch, we test out possible explanations and, as these ideas take shape, the raw data become evidence for an

¹¹ Fife, Margaret (Ewing) (ed. James R. McMichael). *Ewings in Early America*, Family History Publishers (Bountiful, Utah), 2003, p. 207. Available from www.HigginsonBooks.com and online at www.EwingFamilyAssociation.org.

¹² Available at:

books.google.com/books?id=p30UAAAAAYAAJ&lpg=PA436&ots=h_s_jlBag9&dq=%22David%20C%20Ewing%22%20Missouri&pg=PA436#v=onepage&q=%22David%20C%20Ewing%22%20Missouri&f=false

¹³ familysearch.org/pal:/MM9.3.1/TH-267-11605-20618-49?cc=1401638&wc=MMY6-74D:n406232063

¹⁴ familysearch.org/pal:/MM9.3.1/TH-267-11856-157669-34?cc=1438024&wc=M9SM-KM7:n225389934

¹⁵ Wikipedia: A tolbooth or town house (Scots: *Towebuith*) was the main municipal building of a Scottish burgh from medieval times until the 19th century. The tolbooth usually provided a council meeting chamber, a court house and a jail. The tolbooth was one of three essential features in a Scottish burgh, along with the mercat cross and the kirk (church).

interpretation. The last stage might see us trawling through new data for more evidence – the final piece to clinch an argument.

Response from Colin Davies:

I know you have a strong interest in musical instruments and early music. This is a quick message to ask if you had come across a McEwan connection with Queen Mary's Harp, the one she presented in Perthshire but has been linked back to Argyll and McEwan territory and is a possible source of origin. Fascinating, to say the least.

Response from Thor Ewing:

You certainly have piqued my interest. Although I'm interested in harp history in general, I have never looked into the history of this particular instrument.

I see from Wikipedia¹⁶ that it's identifiable on stylistic grounds as a West Highland / Argyll instrument, and that there's a link with the McEwan name.

It's quite possible of course that Anthony McEwan McChlairsier was simply the son of Ewan Chlairsier.

But why not let's construct a more romantic scenario? We might also choose to believe (and it's not impossible) that this had once been the harp of the McEwans, which was played before the old chiefs, and that the players went with the instrument when it was given to Lady Gardyn.

I suspect we'll never discover the truth.

Response from Colin Davies:

I thought my reference to Queen Mary's Harp might tweak your interest. It's a beautiful instrument, and if it was by any chance remotely attached to us, I would be delighted.

A connection is, as you say, not a complete impossibility, particularly when you look at the links on the harp's web sites, tenuous as they may be. The son of Lady Gardyn had the McEwan-McChlairsier connection in 1588, not that long before the date that Queen Mary stayed at Toward Castle in 1563.

Perhaps the Lamont Harp (see below) stems from a similar background.

The Gardyn family are also found in Islay and Knap along with McEwan and McClarty (the anglicized version of McChlairsier) and Robertson.

Queen Mary's Harp



The Original Harp, Preserved in the National Museum of Scotland, Edinburgh



Replica of the Harp by Davy Patton, 2007

¹⁶ en.wikipedia.org/wiki/Queen_Mary_Harp

All these families were in the same, or a close, parish. The grave slabs at Keills in Knapdale show a Clàrsach¹⁷ carving similar to Queen Mary's harp. Yet there are none or very few Lamonts listed in those parishes. So who does the grave carving belong to? The Christian symbolism in the split-head salmon is a Colmcille notiff of the church of Columba in both Ireland and Scotland.¹⁸ Is it possible it might even originate from Iona. I wonder how much research has actually been done on it?

Response from Steve Ewing (aquamv@gmail.com):

Colin, Thor: I for one thoroughly enjoy your informative back and forth. Plenty of grist for the research mill. Keep it up.

Response from Colin Davies:

Steve, I'm glad you have enjoyed the exchanges between Thor and me. As more research comes into play hopefully we can collect and piece together more history of the clan movements and their influences.



**The Lamont Harp
Clàrsach Lumanach
A Medieval Gaelic Harp Preserved
in the National Museum of
Scotland, Edinburgh**

¹⁷ Wikipedia: Clàrsach is the Scottish Gaelic word for a harp, its equivalent in Irish being cláirseach. Since these instruments have traditionally been considered as one, they are commonly referred to in English as the Celtic harp. The traditional clàrsach was a triangular, wire-strung instrument requiring great skill and long practice to play, and was usually associated with the Gaelic elite.

¹⁸ Wikipedia: The name of the city in Irish is Doire Colmcille and is derived from the native oak trees in the area and the city's association with Saint Columba. Saint Columba (Irish: *Colm Cille*, church dove) was an Irish abbot and missionary credited with spreading Christianity in present-day Scotland. He founded the important abbey on Iona, which became a dominant religious and political institution in the region for centuries. He is the Patron Saint of Derry. He was highly regarded by both the Gaels of Dál Riata and the Picts, and is remembered today as a Christian saint and one of the Twelve Apostles of Ireland

Genealogy How To's

This section presents information about how best to carry out the 'work' of genealogy: search the Internet; explore libraries; capture found information; analyze conflicting information; make and test reasonable hypotheses; prepare 'bare bones' reports concerning one's ancestors and descendants; handle images; write narratives reporting the lives and times of one's ancestors; and write historical novels based on one's ancestors. It contains 'been there and done that' articles based on the authors' experiences. It also contains articles from technology 'experts' who can advise readers on the values of and differences among various options and their usage. The overall, long-range intent is to help readers more effectively and efficiently carry out their genealogy work and most helpfully disseminate their results to a broad audience.

Planning and Conducting a Journey into the Past Researching the Alexander Ewing Family of Ashford, Connecticut

Beth (Ewing) Toscos (+1 260.432.4538, MBToscos@comcast.net)



**Jane (Ewing) Weippert
and Beth (Ewing) Toscos**



Karen and Bob Avery

In early September I embarked on yet another genealogical research journey. Although I have made numerous individual forays in past years in addition to traveling with my sister Jane (Ewing) Weippert to locations far afield, this research trip was a first – a team event for which Jane and I called in reinforcements. We planned a week-long trip on this occasion and wanted to maximize our results. We arranged to meet Karen Avery (a first cousin and the EFA Genealogist), and her husband Bob in Connecticut for an all out research-fest.

Logistics and Attack Strategy

Four researchers hunting for one incredibly elusive ancestor can easily turn into a free-for-all that produces little of value. With a preliminary review of information that Karen had found over the past eighteen years via both traditional and Internet research, we were able to design a plan that included a definition of our objectives for this expedition along with our schedule and destination.

To save time and avoid the disappointment of arriving at a research site that might yield little information, I called ahead to the Babcock Library in Ashford, Connecticut. The librarian in charge of local history and genealogy was extremely helpful and agreed, along with the Town Clerk, to do some advance research for us. Follow-up E-mails indicated that we would be able to find numerous records regarding the Alexander Ewing family. We were in business!

For some time now Karen has had a 'believable hunch' that our elusive great⁴-grandfather John Ewing I belonged to the Alexander Ewing I family that produced Fort Wayne's Colonel Alexander Ewing and his sons George Washington Ewing, William Griffith Ewing, Charles Wayne Ewing and Alexander Hamilton Ewing. This particular Ewing line is well documented from 1800 on, but early records have been both sparse and controversial.

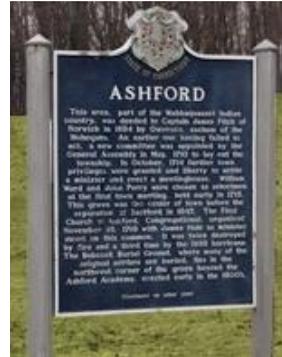
Conventional genealogy did not reach back to the early eighteenth century for this particular line, but Karen's hunch included the discovery of certain family groups which appear with the Alexander Ewing I of Ashford descendants. A Y-DNA comparison between our immediate line (John Ewing II) and Colonel Alexander Ewing III of Fort Wayne shows identical profiles except at two rapidly-mutating markers. Needless to say, the hunch has been a beacon in our continuing search for elusive John I as well as John II. Now we had the opportunity to dig deeper in a small Connecticut village which celebrates its 300-year anniversary in 2014.

Allowable Research Tools and Equipment

We were directed to the Ashford Town Clerk's office where vital records and deeds are kept. The very helpful staff assisted us by walking us through indices and actual documents. Because of the age and condition of the documents containing the information we sought, the Town Clerk was prepared to allow only limited photocopying which she oversaw. While flash photography was not allowed, I was allowed to use my electronic Tablet. This proved to be a very beneficial tool for our research, not only in Ashford, but in other libraries we visited. Since I used the Tablet not only to capture images of documents but also to later print them, we were delighted that this form of collection was so well accepted. In most cases we were limited to the use of only pencil, paper and Tablet. We also carried our miniature toolkit consisting of mini-stapler, paper clips, six-inch ruler, single-hole punch, magnifying glass, etc. In one case we were required to place our possessions in lockers and enter and exit the locked research room under staff scrutiny.

The family tree on the next page shows the descendants of the Alexander Ewing I family of Ashford. Only surviving sons are shown, since our research was specific to only those lines. The designations I, II and III are specific to this chart and are used only for purposes of differentiation. If additional generations are discovered, we will, of course, happily renumber. While there were surviving daughters, they are not the subject of this article, so are not shown.

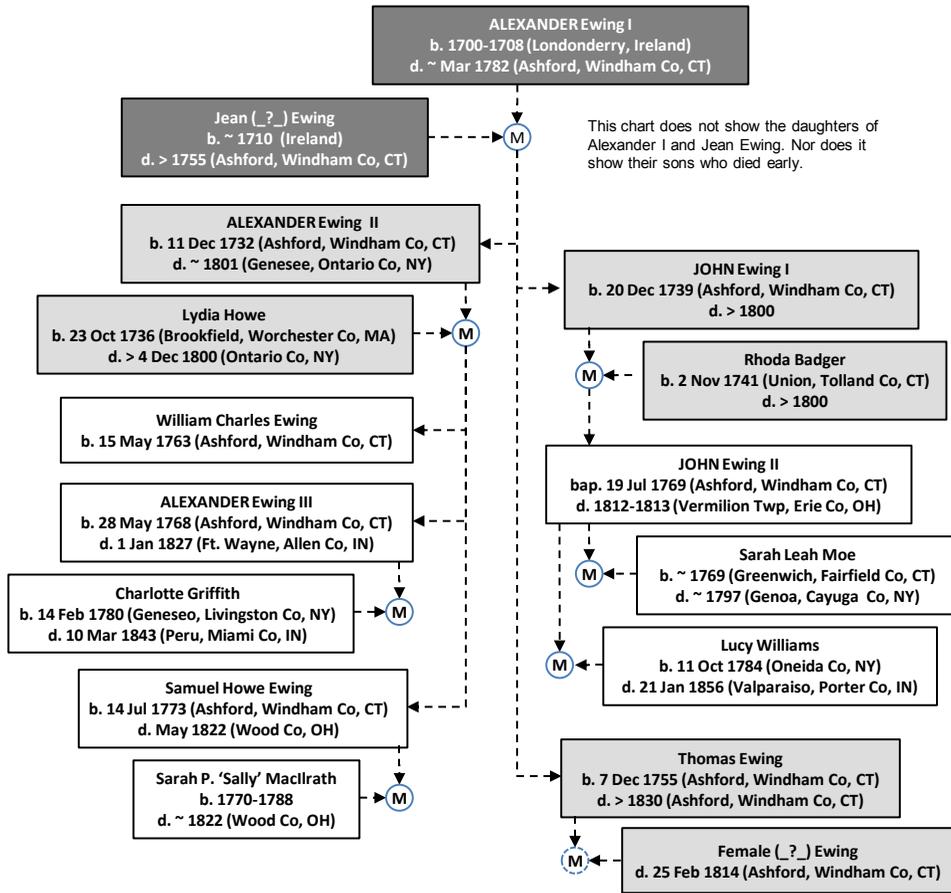
I ended up with copies of some thirty-seven Ashford Ewing deeds for transcription! From this information we learned that Alexander I began to purchase land in Ashford, Windham County, Connecticut, in 1730. His early purchases were from the original land developers of Ashford. Examining hundreds of pages of information is a daunting task. We divided our activities into a review of vital statistics (when available), probate records, deeds and land records, church records and newspapers/city directories.



Welcome to Ashford!



**Babcock Library: Located
Upstairs in the Knowlton
Memorial Hall**



Legend: ■ 1st Generation □ 2nd Generation □ 3rd Generation

Some of these items were unavailable for the eighteenth century, but we found information in county records, town-meeting minutes, etc. We looked in as many places as time permitted, searching for related local-history information which might give us a clue as to what Alexander I was doing in that place at that time.

Ashford was a planned community – or at least as planned as eighteenth century land speculators could arrange. Lying on the Connecticut Path leading from Boston, Massachusetts, to Hartford, Connecticut, it provided a stop for weary travelers and an opportunity for farmers to purchase land and

pursue their livelihoods. While sheep, pigs and kine¹ were originally allowed to graze and roam freely, later town-meeting minutes suggest that, in the interests of the safety of both humans and animals, rules and regulations were slowly formulated in response to numerous unacceptable behaviors of the free-spirited animal population.

From these local history documents, we learned that four of Alexander I and Jean's ten children died in the 1754 influenza/fever epidemic.² We also found that Alexander I petitioned along with others to be exempted from religious taxation that was imposed on the Congregational Church because his family were Baptists.³ It appears that a number of Baptists, along with others re-assessing Calvinist-based principles, sought relief from religious taxation by the main congregation of the town. This provides us with a clue as to Alexander I's place of origin, as yet undiscovered.

Moving From One Repository to Another

While the Babcock Library and Ashford Town Clerk Sherri Mutch's office were extremely helpful, there were documents that they could not produce. They referred us to the Connecticut State Library in Hartford where microfiche versions of probate records are held. This library's exceptional genealogy/archive team members – Jeannie Sherman, Damon Munz and Mel Smith – assisted in numerous ways, always smiling, knowledgeable and thoughtful. The Connecticut State Library is a treasure trove of information. Stacks are open to researchers. Fragile materials are accessible to the public, although handled by the librarians.

We found numerous probate records including documents such as wills and accounts-payable and accounts-receivable and legal-dispute documents. All of these helped not only with specific names and dates, but also with the compilation of this family's history. We now know that Alexander I died in 1782 in Ashford. There appears to have been a dispute over his probated estate by his beneficiaries.

Finding Useful information in Difficult-to-Search Records

One of the objectives of our research trip was to find elusive John I's son John II (not quite so elusive, but still difficult to find). While not included in the Ashford vital-records vault, Jane's eyes fell on a church record at the Connecticut State Library indicating that John, infant son of John and Rhoda Ewins, was baptized on 19 July 1769. Thus, the hunch now looked like a sure thing! We were delighted to have found this information on John II, who we firmly believe to be our ancestor.

I should mention that it was one of those last-minute, time-to-go discoveries, aided by Bob Avery who had also been skimming church records. He passed the book to Jane, who had looked at it once before. Without an index, researchers need to steel themselves for a close examination of the material. After six hours of intense close-work, it is just the sort of remotely placed material that can go unnoticed. And this proved to be the single piece of information that, once found, gave the team reason to rejoice!

We found many details, but did not ultimately find John I or II as long-term residents of Ashford. There are deeds showing land sales by both Alexander II and John I that suggest they moved away from Ashford. Conventional genealogy puts Alexander II (along with wife Lydia Howe, whom he married in

¹ kine: cows

² See en.wikipedia.org/wiki/List_of_epidemics for a list of epidemics that have struck the world over the years.

³ Larned, Ellen D. *History of Windham County, Connecticut, 1600-1760*, Vol. I, Privately Published, 1874, p. 549

Ashford on 5 August 1760) in Northumberland County, Pennsylvania, and later in Ontario County, New York. Alexander II bought land from the Phelps and Gorham Land Purchase. He died in New York state in 1800 and left a will. Karen purchased this will several years ago and immediately made the connection to the Ashford group. In this will, Alexander II names his children, specifically citing Alexander III, who became the founder of the Fort Wayne Ewing family.

On our return home, a quick stop in Albany and Utica, New York, gave Jane and me some additional pieces of information, but by this time we were running out of steam and pencil lead.

As for John I and his son, we will continue to search throughout western New York. Oral tradition within our family suggests that our line moved to Ohio from New York in the early 1800s and subsequently on to Fort Wayne. We plan a return trip to New York in the near future.

Karen and Bob Avery continued their research by heading for Plymouth, Massachusetts, to learn more about their Mayflower ancestors. See Karen's Genealogist's Message on page 77 of this issue of the *Ewing Family Journal* to learn more about their return trip.

Genealogy Research Trip Lessons Learned

1. *Logistics and an attack strategy are key components of any successful team endeavor.* Group travel is beneficial provided you are organized! It's also a great opportunity to spend time with family.
2. *Be prepared with allowable research tools and equipment.* Pack your tools wisely and ask permission to copy/photocopy/scan all the documents you find applicable.
3. *Plan to move from one repository to another.* You may need to move from one court house, library, county or town repository to another. Leave enough time to do this, thus avoiding the frustration that comes from an unfinished search.
4. *Expect to find useful information in difficult-to-search records.* Look at everything for clues – even documents/books you don't expect will reveal details.



Beth (Ewing) Toscos has been a member of the Ewing Family Association since 2004, a Board member since 2006, and EFA Secretary since 2010. A recently-retired human resources professional, Beth studied theater at Miami University of Ohio and the Drama Studio, London, England. She received a B. S. from Purdue University. She is currently coordinating the Ewing Family Association's 2014 Gathering in Fort Wayne, Indiana, along with Daniel C. Ewing and Jane (Ewing) Weippert. Beth's personal genealogy odyssey began in 1971 on the lonely McEwen promontory near Kilfinan on Loch Fyne, Cowal Peninsula, Scotland.

2014 Gathering

Preliminary Information

The Ewing Family Association's (EFA's) 13th biennial gathering will be held 19-21 September 2014 in Fort Wayne, Indiana (en.wikipedia.org/wiki/Fort_Wayne). Our primary venue will be the Allen County Public Library (ACPL), giving attendees the opportunity to: explore the ACPL's vast Genealogy Center⁴ and use its extensive computerized resources including its PERSI periodicals index;⁵ access the EFA Collection which has recently been established at the Genealogy Center and comprises some of the EFA Archives previously held at the Historical Society of Cecil County in Elkton, Maryland, as well as family pictures and memorabilia donated by Wallace K. Ewing; learn about how the EFA Collection is being handled by the Genealogy Center; and possibly visit the Center's prestigious Lincoln Collection housing memorabilia and a number of original documents signed by President Abraham Lincoln.

Overlapping the gathering will be Fort Wayne's annual Johnny Appleseed Festival.⁶ The Fort Wayne area also offers several other opportunities for excursions or journeys back in time, for example to the Old Fort⁷ with its Military Encampment and Trappers and Traders Living History areas.

Arrangements for hotel accommodation have been made with the Best Western Luxbury Inn in Fort Wayne.⁸ The Luxbury Inn offers a complimentary hot breakfast, free WiFi, business and fitness centers, an elevator and meeting rooms. Although the majority of day-time meetings will occur in the ACPL's meeting facilities, informal and Board of Director meetings will be held at the Luxbury Inn. Room prices will be \$75 plus tax per night.

A very preliminary agenda appears on the following page. It is subject to change as arrangements are nailed down. More definite information will be provided in future issues of the *Ewing Family Journal*. If you have questions or special concerns, please contact Beth Toscos at MBToscos@comcast.net or Dan Ewing at DC.Ewing@frontier.com.



Ft. Wayne, Indiana



**Allen County
Public Library**



Genealogy Center



Johnny Appleseed Festival



Old Fort

⁴ genealogycenter.org/Home.aspx

⁵ For more information about PERSI, see the *Journal Gazette* article recently reprinted in the previous issue of the *Ewing Family Journal* (Vol. 19, No. 3, pp. 35-36).

⁶ www.johnnyappleseedfest.com

⁷ oldfortwayne.org

⁸ www.roomstays.com/hotel/641885

Tentative Agenda

Thursday, 18 September 2014

There are no activities scheduled for Thursday, leaving the opportunity for informal meetings, exhibit set-up and discussions among EFA members as attendees arrive.

Dinner on Your Own (There are many excellent restaurants and fast-food establishments in the immediate vicinity of the Best Western Hotel and along the U. S. 24 corridor that leads into downtown Fort Wayne.)

Friday, 19 September 2014

Continental Breakfast at the Best Western Hotel

- 9:00 Opening Meeting at the Allen County Public Library (ACPL)
- 9:15 Introduction To and Tour Through the ACPL Genealogy Center with Library Staff.
- 12:15 Box Lunch
- 13:30 Presentation by Cass County Historical Soc.: *Ewings and the Fur Trade*
- 15:00 Presentation by Wabash & Erie Canal Soc.: *Erie Canal Economic Impact During the mid-19th Century*
- 17:30 Dinner at J. K. O'Donnell's Irish Pub
- 19:30 Return to Best Western Hotel's meeting rooms for informal activities.

Saturday, 20 September 2014

Continental Breakfast at the Best Western Hotel

- 9:00 Plenary Meeting at the ACPL
- 9:15 Committee Reports to Membership
 - o Archives Digitization Project (Mary Gosline and Beth Toscos)
 - o Clanship Committee and the Clan Ewen Family Convention (*Derbhfine*) (David Neal Ewing and Beth Toscos)
 - o EFA Bylaws Amendment Committee (William E. Riddle)
 - o Ewing Surname Y-DNA Project (David Neal Ewing)
- 12:00 Lunch on Your Own

No activities are planned for the afternoon, allowing for: informal discussions, excursions to sites around Fort Wayne (Johnny Appleseed Festival, the new Parkview Field complex, the beautifully renovated Embassy Theater, Fort Wayne's extensive bike and walking trails, etc.), or continuing personal genealogy research at the ACPL Genealogy Center.
- 18:00 Banquet at the Landmark Convention Centre
- 19:30 Presentation by Michael Galbraith, Executive Director of the Architecture and Community Heritage Organization: *Ewing Family in Fort Wayne*
- 20:30 *Rocky Creek* (A musical group offering entertaining Scottish and Irish songs.)
- 21:30 EFA General Meeting (Including election of the Board of Directors.)

Sunday, 21 September 2014

Continental Breakfast at the Best Western Hotel

- 11:00 Official Adjournment of the 2014 Gathering

This day may be used for additional informal discussions, personal genealogical research at the ACPL Genealogy Center, merchandise purchases, farewells, etc.

Chancellor's Message

Wallace K. 'Wally' Ewing (WKEwing@charter.net)

It's time to mark the dates September 19-21 on our 2014 calendars for the biannual EFA Gathering. The tentative theme – *Down the Canal to the New Frontier* – promises to provide us with an interesting and informative weekend. One of the highlights will be the Saturday-night banquet speaker, Michael Galbraith. Mr. Galbraith, Executive Director of Allen County's Architectural and Community Heritage Association, will provide us with an overview and some detail about the impact of early Ewings on Fort Wayne's history. A session the day before will focus on the Ewings and their participation in the fur trade in Logansport, Indiana. An Internet search of that topic revealed this tantalizing gem: "... [B]y ... the middle of the 19th Century ... the Ewing brothers, whose trading houses were at Ft. Wayne and Logansport, are said to have amassed about two-million dollars at the business." Who knew? I certainly didn't, and I want to learn more.



Another daytime speaker will address the construction of the Wabash and Erie Canal in northeast Indiana and its economic impact. The Wabash and Erie Canal was a shipping lane that linked the Great Lakes to the Ohio River. The canal provided traders with passage from the Great Lakes all the way to the Gulf of Mexico. Extending over 460 miles, it was the longest canal ever built in North America. The period when the canal was in high use coincided with a highly active time for the Ewings in that area. In addition to the presentations, we'll be given a thorough introduction to the many resources of the Allen County Public Library and its Genealogy Center.

There also will be ample time for socializing. In addition to the Saturday-night banquet, we'll dine Friday night at an Irish ale house. You'll want to find time to be part of the annual Johnny Appleseed Festival, tour the Fort Wayne Historical Center, visit the Museum of Art, enjoy the Botanical Conservatory, or sightsee at the Children's Zoo, a venue for all ages to enjoy.

A tentative agenda appears on page 63 and more information about the gathering will appear in future issues of the *Journal* as next September approaches. Beth Toscos and Dan Ewing – Fort Wayne residents – and Jane Weippert clearly have laid some excellent groundwork for the 2014 Gathering. The agenda is enticing. My spouse, Jane, and I are making our travel plans now, and we look forward to seeing you in Fort Wayne in less than a year.

Wally Ewing

Membership News

Jill (Ewing) Spittler, Membership Coordinator (+1 330.464.6378, JEwingSpit@aol.com)
and Jane (Ewing) Weippert, New Member Coordinator (+1 419.399.2073, JaneWeippert@windstream.net)

After a wonderful summer, I am looking forward to getting back to my genealogic research and my Ewing Family Association (EFA) Membership work. I have been slacking off lately on both these activities and appreciate everybody filling in. We can all – Jane, myself and Karen Avery, the EFA Genealogist – help by answering inquiries and interacting with new members, offering and providing help, and directing people to various parts of the EFA Web Site to see and search the available information. The Web Site offers a lot of valuable, insightful and helpful information that's not available anywhere else.



Jill Spittler

Don't forget that Christmas is coming. Memberships and EFA Merchandise make great gifts. See the EFA Web Site's Membership's online page¹ for information about providing gift memberships and page 84 in this issue of the *Journal* for more information about Merchandise discounts.

Jill Spittler

New EFA Members ... Welcome Aboard!

Norene 'Nonie' (Smith) Berry (Member #1161) and her husband **Kent** live in Sandia Park, New Mexico, and can be contacted at NBerry@q.com. She indicates:

While it is undocumented, I believe my husband, Kent Ewing Berry, is related to James Ewing (1734-1776) of Germany. My husband's grandmother was Isabelle Fanny 'Belle' Ewing, born in New Orleans, Louisiana. She was the daughter of Titus S. Ewing. She married Alfred B. Berry in Sacramento, California.

It is known that Titus Stephen Ewing – usually referred to as T. S. Ewing in documents – had a daughter Isabelle Fanny 'Belle' Ewing who was the mother of Lowell Meredith Berry, the grandmother of my husband Kent Ewing Berry. Information about Belle's heritage appears in the pedigree chart on the next page.

Response from Karen Avery, EFA Genealogist (BKAvery2@comcast.net):

Welcome to the Ewing Family Association (EFA). I hope to work with you on your husband's lineage in order to record the correct information in my very large Ewing database.

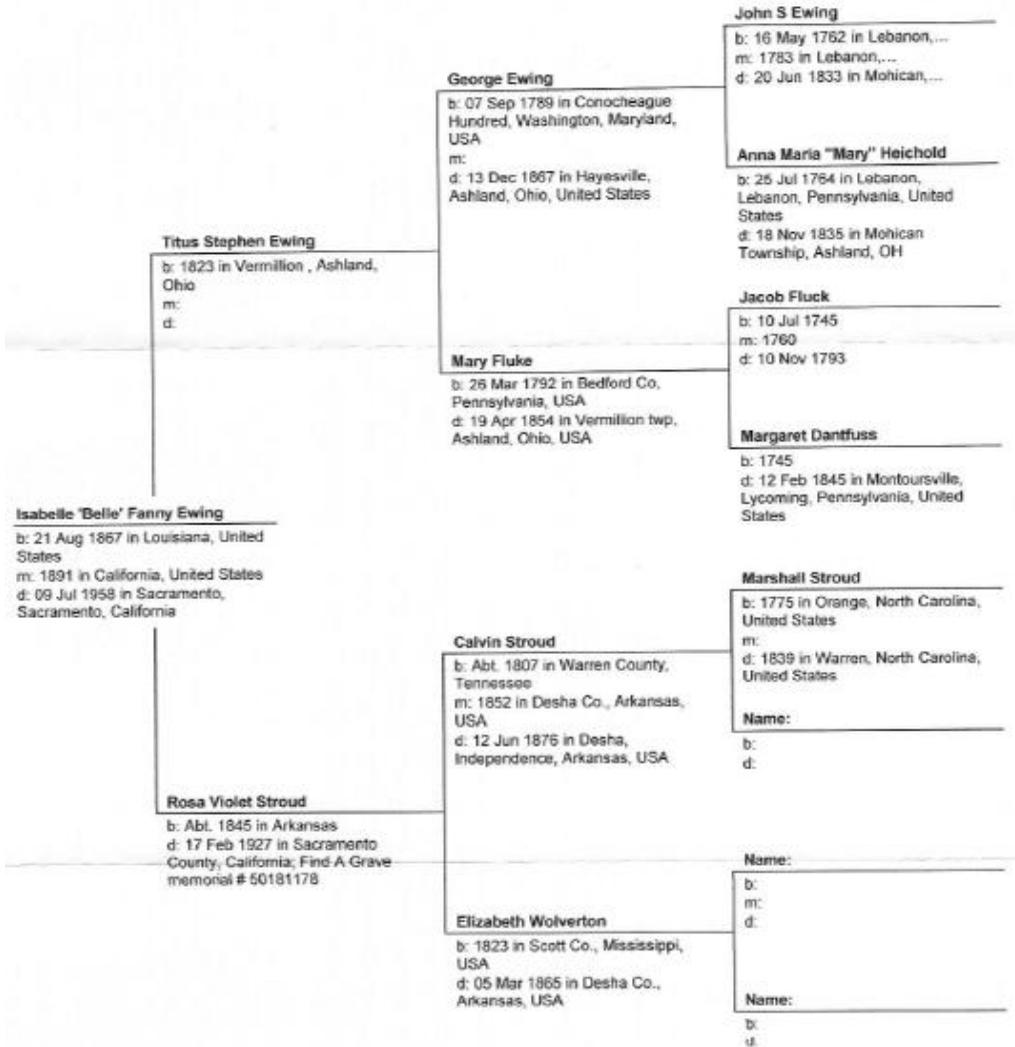
In looking at your five-generation chart, I discovered that I do have George Ewing and his wife, Mary Fluke. However, I do not have any information on Titus Stephen Ewing. It appears that Titus Stephen left his family in Ashland County, Ohio, prior to the 1850 census when his given name would have been shown.

I do show a Stephen as born to George and Mary with a birth date of 29 May 1826 and a death date of 11 July 1862. My records show he married Catherine E. Lipton on 24 October 1848 and they both died in 1862 in Ashland County, Ohio. From the 1860



Jane Weippert

¹ www.EwingFamilyAssociation.org/about-us/membership



Relatives and Descendants of John S. Ewing, possibly the son of James Ewing (1734-1776)

Vermillion Township, Ashland County, Ohio, census I record their three children as William, George B., and Anna L.

I know of several EFA members who also descend from John S. and Anna Maria (Heichold) Ewing and I am confident that they will also work with you as we record the correct family groups.

By the way, the Titus Stephen line is new to me.

Response from Nonie Berry:

I appreciate your writing with thoughts about Titus Stephen Ewing. He is a mystery until he settled in Sacramento. Thanks to his grandson, Lowell M. Berry Sr., saving a metal cash box I know about Titus as a property owner. Sadly, no photos of him were preserved in the records I have come across. Lowell, my father-in-law, did not speak about him, but his wife was very fond of Titus Stephen's daughter Isabelle F. 'Belle' Ewing. That may have been the reason she preserved the mortgage papers.

I am pleased to be a part of the Ewing Family Association. My hope is to verify Titus Stephen Ewing's parentage. The five-generation chart may be his lineage. If so, we have a story. The connection at this point is from hints. I have not been to Ohio for birth certificates.

We have a lovely photograph of his daughter, Isabelle F. 'Belle' Ewing, that the Ewing Family Association may want for its records.

Right now my laptop is down. I upgraded Family Tree Maker (FTM) 2012 to the 2014 version. Everything was fine for a few days. Then after merging individuals, and adding other lateral families, FTM could not synchronize with *Ancestry.com*. I took my computer to the guru who fixes problems like this for me.

If you use FTM I am cautioning you, and all Ewing Family Association members, to wait a while before upgrading because my consulting-expert thinks it is something in the new version that is the problem.

Response from Karen Avery , EFA Genealogist:

Here is a link to a tree for your husband's probable cousin, Jill (Ewing) Spittler:
trees.ancestry.com/tree/30199771/family?cfpid=12249178206&selnode=1.

Jill is one of the original members of what used to be called Clan Ewing in America until the name was changed to Ewing Family Association. Her tree does show a Titus Ewing. Hopefully it can be proven to be your Titus Stephen Ewing. The date of birth seems to fit in the time frame of births of the children of George and Mary (Fluke) Ewing family. Please take a look at Jill's tree and contact her to share and compare your information.

If I am following the correct man, Titus Stephen Ewing, (also known as T. S. Ewing) lived beyond 7 June 1880 as he is found in Vernon Township, Sutter County, California, on that date with his wife Rosa and their daughter, Fanny, age twelve. Also living in the household is twenty-three-year-old Frank Ewing, who is identified as a nephew of Titus. Finding the parents of Frank could be helpful.

I think this puzzle is going to take some time to work out. I am looking forward to helping you discover the lineage of Titus and his nephew Frank.

Further response from Karen Avery, EFA Genealogist:

I still use FTM Version 11 because I do not like the newer versions. When I decided to update to 2010, the program worked, but did not include two features that I use constantly.

The Outline Descendant Report had simply disappeared! That version was immediately placed in the trash. It is questionable if I will ever try to update with FTM again.

Observations from Jill Spittler (*JEwingspit@aol.com*):

Here is a list of George and Mary (Fluke) Ewing's children:

- Sarah Ann: b. 1815; m. William Finney, 5 September 1837; stayed in Ashland County, Ohio
- David (#1): b. 1816; d. 1816
- David (#2): b. 1817; m. Lucinda Coulter, 14 May 1840; stayed in Ashland County, Ohio
- James: b. 3 February 1819; never married; probate 30 July 1903; stayed in Ashland County, Ohio
- John: b. 28 September 1820; m. Elizabeth Bowers, 1 December 1842; moved to Pontiac, Illinois
- Lewis: b. 9 June 1823; d. 27 May 1847
- Titus: b. 1825
- Stephen: b. 29 May 1826; m. Elizabeth Katherine Lipton, 24 October 1848; d. 11 July 1862; stayed in Ashland County, Ohio
- William: b. 1829; m. Elizabeth Gregg, 9 November 1852; stayed in Ashland County, Ohio
- female: b. 1831; d. before 1867
- George Vernon: m. Mary Emma Helbert; stayed in Ashland County, Ohio

I have a copy of George Ewing's will and have found several trees on these folks on *Ancestry.com*.

There was a lot of moving about in our family. Some went to Indiana, Illinois, Missouri, and Kansas, and I can't help think it was the 'mean' men in our line who sent them elsewhere. We have a letter from a preacher saying how good it was that George finally found God in old age after his wife died.

Free land in the west was probably also a big draw. Titus's brother John (who married Elizabeth Bowers) went to Indiana and another brother went to Illinois, so it stands to reason the Illinois-bound brother might have stayed with John and Elizabeth for a time. People traveled in covered wagons back then, and younger brothers would probably have helped.

Eric Steven Ewing (Member #1157) and his wife **Elaine** live in Red Hook, New York, and may be contacted at *thehighwaymen123@gmail.com*.

I am participant ES in the Ewing Surname Y-DNA Project's Group 1a. My earliest confirmed ancestor is James 'Pocahontas James' Ewing (1721-1801). I suspect the next earlier ancestor is John Ewing of Carnashannagh (1648-1745), but I'm not personally certain of this; others, such as Wally Ewing and other participants in the Ewing Surname Y-DNA Project, are researching the father-son connection between John of Carnashannagh and Pocahontas James.

My lineage may be found online at

dl.dropboxusercontent.com/u/431003/Lineages/ES_Eric%20Steven%20Ewing.pdf.

In brief, my Ewing ancestry is:

myself: Eric Steven Ewing

wife: Elaine Marie Iaccino

father: James Douglas Ewing Sr.

mother: Maria Patricia Caldas

grandfather: Clifford Kerr Ewing II (1931-1997)

grandmother: Alma Bella 'Livi' DiBenedetto

great-grandfather: Clifford Kerr Ewing I (1908-1995)

great-grandmother: Hazel Virginia Kirk (1910-2000)

great²-grandfather: Arthur Kerr Ewing (1880-1969)

great²-grandmother: Alice Ann Clifford (1884-1951)

great³-grandfather: Isaac Lafayette Ewing (1854-1910)

great³-grandmother: Louella Salome Jones (1859-1905)

great⁴-grandfather: John R. Ewing (1832-1869)

great⁴-grandmother: Rachel Hawk (1829-1921)

great⁵-grandfather: George A. Ewing (1807-1883)

great⁵-grandmother: Rosanna Ann Reid Knox (1806-1879)

great⁶-grandfather: William 'Swago Bill' Ewing (1756-1822)

great⁶-grandmother: Mary McNeill (1771-1858)

great⁷-grandfather: James 'Pocahontas James' Ewing (1721-1801)

great⁷-grandmother: Sarah Mayes (_?_) -1756/1760

Christopher Scott Ewing (Member #1162) and his spouse **Anna** live in Westminster, Colorado, and may be contacted at ChrisEwing.ce@gmail.com.

My earliest known Ewing ancestor is a James Ewing from Scotland:²

daughter: Alexis Michelle Ewing

son: Brandon Wesley Ewing

myself: Christopher Scott Ewing

wife: Anna Christine Devin

father: John Wesley Ewing

mother: Marvene May Humble

grandfather: Harold Dwight Ewing (1904-1955)

grandmother: Lela Mae Jackson

great-grandfather: Curtis Powell Ewing (1876-?_)

great-grandmother: Lula Florence Waggoner

² The following data come from documents, photographs, written and oral histories) owned by myself and my family members as well as from: www.sandcastles.net, familytreemaker.genealogy.com/users/e/w/i/Steven-R-Ewing-FL/WEBSITE-0001/UHP-0451.html, www.EwingFamilyAssociation.org, Fife, Margaret (Ewing) (ed. James R. McMichael). *Ewings in Early America* [Family History Publishers (Bountiful, Utah), 2003. Available from www.HigginsonBooks.com and online at www.EwingFamilyAssociation.org], and Ewing, Elbert William R. *Clan Ewing of Scotland* [Corben Publishing Co. (Ballston, Virginia), 1922. A facsimile version is available for purchase at www.HigginsonBooks.com. The full text is also available online on the EFA Web Site at www.EwingFamilyAssociation.org/books/EwingEWR/index_ewr.htm.]

great²-grandfather: Charles Wesley Ewing (1837-1921)

great²-grandmother: Mary Elizabeth Parrish

great³-grandfather: Josiah Ewing (1787-1856)

great³-grandmother: Nancy Lybarger

great⁴-grandfather: William Ewing (1755/56-1825)

great⁴-grandmother: Elizabeth Billingsley

great⁵-grandfather: Alexander Ewing (1731-?_?)

great⁵-grandmother: Jane Kirkpatrick

great⁶-grandfather: Alexander Ewing (1693/94-1752)

great⁶-grandmother: Anne Joshua

great⁷-grandfather: James Ewing (1650/55-?_?)

great⁷-grandmother: unknown

great⁸-grandfather: Baron William Ewing of Sterling Castle (est. 1630 - ?_?)

great⁸-grandmother: unknown

Other family names in my heritage include, but are not limited to, the following: Jackson, Mitchell (from Ireland), Gordon, Lewis, Humble (from England), Geiger (from Germany), Beal (from Germany), McBride, and Hochstetler (from Germany/Switzerland of which extensive family history has been published).

Early in my genealogy work, I ran into numerous roadblocks trying to identify sources of information beyond those which family members could provide. More recently, the Internet has made possible the sharing of resources and hard-to-find genealogical information, opening the door to many new discoveries.

I would like to find more information about the earliest known Ewings in Scotland and how we are related to the McEwans, MacEwens and other similarly named families. Also, I would like to learn about the Ewing coat of arms, the Ewing plaid/tartan (if one exists) and other things unique to our ancestors. Finally, in my research these days, I am trying to ascertain information on the individuals themselves (how they really spent their lives, their faith, their adventures, their accomplishments, their struggles, etc.) instead of just documenting places and dates.

Response from William Riddle (Riddle@WmERiddle.com):

Looks like you've come to the right place to get more information about your ancestors and heritage. First of all, this and earlier issues of the *Ewing Family Journal* have several articles about relationships among Ewings, McEwans, MacEwans, etc. [Note that some of these articles haven't yet been posted to the Ewing Family Association's Web Site.]

Further, a fair amount of information about the coat of arms, plaid/tartan and other things unique to our Ewing ancestors is already posted on the EFA Web Site.

Second of all, it looks like you and I are cousins, both descended from James Ewing of Inch (~1665->1707) and his wife Anne _?_. He's your great⁷-grandfather – through James of Inch of Inch (~1665->1707) and his wife Anne's grandson Alexander Ewing (1731-1799) who married Jane Kirkpatrick (_?_?_?). This Alexander is my great⁵-grandfather – through James of Inch's grandson Squire James Ewing (1732-1825) who married Mary McKown (>1739-1825). My first-blush guess is that you and I are tenth cousins twice removed, but I'll have to enter your information into my database and have its Relationship Calculator figure it out for certain.

I suspect you already know that you are also, again via James of Inch, a cousin of David Neal Ewing. In case you don't: You are William and Elizabeth (Billingsley) Ewing's great⁴-

greatson, and David is a first cousin six times removed from this William. I have to leave it to you and David to figure out the relationship to a greater depth/width because all I have in my database is information about David's lineage back to James of Inch.

More information about my heritage – as well as a tad bit of David Neal Ewing's heritage – is available via my pedigree at:

[dl.dropboxusercontent.com/u/447781/EFA_Info/Riddle%2C%20William%20Ewing%20%281942-%29%20Pedigree.pdf](https://www.dropboxusercontent.com/u/447781/EFA_Info/Riddle%2C%20William%20Ewing%20%281942-%29%20Pedigree.pdf);

a sequence of articles posted at:

www.EwingFamilyAssociation.org/genealogy-and-history/sw-pennsylvania-ewings;

and a detailed genealogy reflecting what I've pinned down to date about the descendants of James Ewing of Inch available at:

www.EwingFamilyAssociation.org/EGD_Project/James_of_Inch/index.htm

which includes copious citations to my sources. I think these postings fill in some of spouse/birth/married/death data you are missing about your Ewing ancestors.

Third, and finally: I too have turned my attention from nailing down important but largely mundane information about siblings, spouses, children and birth/marriage/death dates to a focus on information about my ancestors' *folkways*, the nature of the times in which they lived, their personal activities, etc. Some of what I have found is reported in the sequence of articles posted at www.EwingFamilyAssociation.org/genealogy-and-history/sw-pennsylvania-ewings. Hopefully I'll increasingly have time to attend to this part of my genealogy research.

Bonnie M. (Walls) Gerlt (Member #1159) and her spouse **Larry** live in Ralston, Nebraska, and may be contacted at BGerlt@cox.net.

I live in Nebraska, where I was born and raised. My husband was in the U. S. Air Force, so for twenty-four years we lived all over the world, finally settling back in Nebraska. I work full-time for the Ralston Public Schools in its food-services department.

My great-grandmother was Lydia Ann Ewing who married John Walls c1850 in Pennsylvania. Her father was Samuel Ewing but I have no information about her mother. She died on 15 September 1864 and is buried in Blackstown Cemetery, Springfield Township, Mercer County, Pennsylvania. I think that Lydia married my great-grandfather John Walls on 30 March 1854. They had one child, Essington James, who was born on 9 April 1859.

I would very much like to know who Lydia's parents were, where they lived, when they were born ... that is, any of the usual genealogy information ... which people may be able to provide.

Response from Karen Avery, EFA Genealogist (BKAvery2@comcast.net):

Your Ewing ancestors are a difficult group to follow. After several hours researching your Walls family in the Census Records, I didn't find much data. I am facing the same stumbling block as you with respect to Samuel and Elizabeth Ewing.

As a result of my Census Record and other searches, here is what I have concluded: Samuel Ewing was born in Pennsylvania about 1812 and was a shoemaker all his life. His wife Elizabeth died between 1851 and 1855, likely in Hickory Township, Mercer County, Pennsylvania. He moved his family to Iowa where he is found in the 1856 Iowa Census in Jackson County. Daughter Lydia Ann married John Walls on 30 March 1854. Lydia and John remained in Mercer County, Pennsylvania, and Lydia died there on 15 September 1862. Lydia Ann was buried in the Blacktown Cemetery.

I have not found Lydia Ann listed in the Blacktown Cemetery's records, but that doesn't mean that she is not buried there. Do you have hard evidence of her burial place?

The only other good news is that I have found Lydia's brother Milligan Ewing. He married and had three children. The only child's name I have found is Carrie Ewing, born about 1872 in Missouri. The other two children must have been born after that.

This small family was living in the town of Riverton, in Franklin County, Nebraska, in 1880. Milligan was a baker. In the 1900 Census of El Dorado Springs, Cedar County., Missouri, only Milligan and Mary (or Maria) are listed.

There were other Ewing families who lived in El Dorado Springs. Hopefully one or two of our members will recognize that place and will contact us.

As for Samuel, he is found in the 1860 Census, age forty-seven and a master shoemaker in Monticello Township, Jones County, Iowa. His children – Sarah, Milligan, Catherine and Graftin – were living with him.

Response from Bonnie Gerlt:

You have found much more information than I have been able to. So ... many, many thanks. Way back in 2003, I found a Random Acts of Genealogical Kindness (RAOGK) lady who did some research for me, and she found that Lydia and her father-in-law are both buried in Blacktown Cemetery, Springfield Township, south of Mercer, Pennsylvania. She took pictures of both of their graves. Unfortunately, Lydia's is totally unreadable, and Jacob's is only partially readable.

As a result of your help, I now have many names and places to research with respect to my ancestors. I am very excited about that.

Do you have any idea what Elizabeth's maiden name was? Or when and where Samuel and she were married?

Response from Karen Avery:

In following the Walls family through the censuses, I find Essington James Walls (1859-1927), his wife Adelia Mary (_?_) and their family. From which of his sons do you descend?

I do not know Elizabeth's maiden name nor where she and Samuel were married. I am guessing that they lived in West Township, Huntingdon County, Pennsylvania, in 1840. By the time of the 1850 Census they lived in Hickory Township, Mercer County, Pennsylvania.

Response from Bonnie Gerlt:

My father, Charles Frank (alternatively, Frank Charles) was the youngest of Essington and Adelia Walls's children. There were ten children, all born in Nebraska City, Nebraska, which is where Essington and Adelia were married.

Response from Karen Avery:

Thanks for the additional information. I now have you recorded in my Ewing database and note that you are a 2nd great-granddaughter of Samuel and Elizabeth Ewing.

Sandra (Ewing) Myers (Member #1160) and her husband **Jack** live in Middletown, Ohio, and may be contacted at mollyamattngly@yahoo.com. Regarding her Ewing-related heritage, she reports:

My father was John George Ewing and my mother was Irene Shoemaker. My family is listed in *Our Ewings In America*³ on page 57. I also have a son not listed in the book. His name is Kenneth Jack Myers and his birthdate is 12 October 1966.

Response from Karen Avery, EFA Genealogist (BKAvery2@comcast.net):

Your lineage is very large, so a cousin or two may contact you to say "Hello." We hope to meet you in Fort Wayne, Indiana, in September 2014 at our thirteenth biennial gathering. I am sure there will be many near-cousins attending.

I believe your lineage goes back to George Knox Ewing (1857-1918) and his wife, Elizabeth Maria Jones (1862-1927), in Gallia County, Ohio.

Louise B. (Gill) Uphold (Member #1158) lives in Mount Pleasant, Michigan, and may be contacted at uphold.louise@yahoo.com.

My husband's grandmother was Alice Charlotte Ewing.

Response from Karen Avery (BKAvery2@comcast.net):

Louise is of my line (also the line of my cousins Beth Toscos, Jane Weippert and Lynn Coughlin).

Alice Charlotte Ewing was known as Lottie and was the youngest child of William A. Ewing (1839-1907) and Sarah Ann (Banks) Ewing (1848-1907). Lottie was born in 1895 and died in 1971. She married Claude LeRoy Offill. Their daughter Helen B. Offill (1916-1997) married John L. Uphold (1893-1961). Their son, Donald L. Uphold (1935-1999), married Louise B. Gill. Donald was a second cousin to Beth, Jane, Lynn and me.

Keeping Up With the Ewings

Editor's Note: Additional information about happenings in the Ewing 'forest' may be found at the Ewing Family Association's Facebook Page, www.facebook.com/ewing.family.association.

Shirley Ewing reports the following about a trip her family recently took to Scotland. Prior to their trip, she asked Wally Ewing for advice about where to go and what to see and do. She sent this report to Wally as a follow-up after the trip.

It was definitely a busy time of year for us to take such a trip as we took, but we thoroughly enjoyed every minute of it. We were not nearly able to explore the history of the Ewings as much as we would have liked, but we definitely got a greater sense of who we are and where we came from, and maybe someday we can return and spend more time on this.

We did not manage to stay at the Kilfinan hotel, but we were not too far away. And one of the greatest highlights of our trip was as we made our way to Kilfinan the next morning. This was very early in our trip.

We saw smoke rising near a house along the road, so not knowing what it might be, we stopped to see what was burning. This led to a long and lovely visit with two local gentlemen in adjacent houses.

³ Ewing, Donald Brown. *Our Ewings in America*, Self Published, 1966

One invited us in to his home, showed us how it was built, told us some of the challenges with stone houses, and shared some of his renovation adventures resulting from a flood in his kitchen this summer. His wife was away, and he told us she was the historian in her family who would have loved to tell us so much more than he felt like he could. Even so, we learned a lot about the area and how people live there.

We did spend quite a while in the church and church yard, and then took the hike to the cairn at the MacEwan Castle site. What a beautiful spot! The weather cooperated and we had a wonderful time up there. Being so new to the U. K., of course it all felt very foreign and fantastic to us. But it was a grand beginning to our trip.

We took the ferry to Belfast and spent a few rainy hours in Londonderry, just for the sake of interest. We were not really pursuing anything there, but in our wanderings, we met a woman who told us she had a neighbor by the name of Ewing (David, I think). We wished we had time to meet him for a visit.

And one totally unexpected thing that happened was as a result of our son who got paint on his jacket while wandering through the curling rink in the Northwest Castle, at Stranraer. My husband is quite fond of curling, and we found that they had a trophy there which is named for a Ewing. I am so glad we did this part of our trip. The small part of Scotland that we saw was fascinating to us.

In the south of England, we found it worth our while to see places that ancestors from my side of the family built or lived and worked in. It is so hard for us, on this 'side of the pond', to imagine some of the places we saw that are so old and full of history. And we managed to connect with a cousin of mine that I had never known of until just before the trip. Of course, we spent time with my husband's mother's relatives as well, in Wales, but that was where the whole trip had originated.

Thank you again for helping us to have a plan before we went on our trip so the short time we had in Scotland was as interesting and productive as possible. As small and simple as it was for us, our Ewing experiences encouraged us in some of our other adventures and has definitely increased our personal interest in family history.

Wallace K. 'Wally' Ewing (Member #755, *WKEwing@charter.net*) reports:

At the end of March, my vacation in Singapore was interrupted by a heart attack. Yes, I had symptoms that something was wrong, but I attributed them to age: shortness of breath, declining stamina, reduced strength. At two o'clock on a restless night in March, I was driven by ambulance to the emergency room of Singapore General Hospital. There a surgeon inserted two stents in the worst of the arteries. Despite the twenty-four hour flight time, I was able to fly home, feeling pretty confident that my heart problems were resolved.

I was wrong, even though I had returned to the workout regimen that spanned more than three decades and was doing well in cardiac rehabilitation. My cardiac physician, however, was suspicious, and in late July he suggested I undergo a series of tests to determine the true health of that fist-sized organ. The results showed that my heart was in serious trouble, that it had been 'stunned' by the attack in Singapore, to use the surgeon's word. Severe and in some cases nearly total blockages meant my heart was dangerously deprived of blood, even though I felt in top shape. Mine was the 'widow-maker's heart', the surgeon continued, the kind that causes athletes, who show no symptoms, to drop dead when they are running yet another

marathon. On August 5, 2013, I was wheeled into the operating room for a quadruple by-pass operation.

It's astonishing to me that the body can withstand open-heart surgery at all, let alone recover from it. I remember only entering the operating room and noticing I was surrounded by towers of machinery and blinking lights. The procedure took about four hours. The patient survived.

When I regained consciousness some hours later I found myself tubed, cabled, and wired to those towers. I was floating in an electronic world that, thankfully, monitored my body's effort to recover from the trauma of open-heart surgery.

Except for the first few days of recovery, pain was not a problem, but fatigue continued into the third week. Post-operative progress was gradual but perceptible, and the fourth week after the operation saw major changes. I regained strength, endurance, and optimism. My traumatized body, even my heart, has responded positively to the promise of a renewed and healthful life. I resumed cardiac rehab, vowing this time to complete the sequence of thirty-six sessions. Kayaking, biking, and mountain hiking are on the horizon, too.

Good Ewing genes are an important part of my recovery, but so are the prayers and good wishes of the many friends who had my recuperation in mind. Thanks to each of you!

Now, what's next on the agenda?

From **William Skidmore Ewing** (Member #1106, *W.Ewing421@btinternet.com*) while on holiday:

Here's something needing a bit of looking into: Margaret and I are in a hotel in Portpatrick, Scotland, and I have discovered that it was built over a hundred years ago by a chappy named Orr Ewing. The place is enormous. He must have had plenty. The Hotel is called Portpatrick Hotel.

Passings

With sincere and heartfelt condolences to their family and friends, we note the passing of the following:

Wallace 'Ed' Ewing (1921-2013)⁴

www.mchattonsadlerfuneralchapels.com/obit_indiv.asp?obit_id=1756

Wallace 'Ed' Ewing, age 92, of Pierceton, Indiana passed away Thursday, August 29, 2013 at 3:25 PM in Miller's Merry Manor of Warsaw. He was born July 22, 1921 in Tennessee City, TN to Wallace and Mae (Spicher) Ewing.

He was a lifetime Kosciusko County, IN resident. He was united in marriage to Betty Hamman on June 6, 1942 in Warsaw, IN who preceded him 1n 1998. He faithfully served his country in the United States Army as a Military Policeman in the Asiatic/Pacific Theater during WWII from 1942 to 1945. He was employed by Sollit Construction of Elkhart as a Carpenter and worked on many local school and commercial construction projects. He retired in 1983. He was Lifetime Member of American Legion Post #49, Warsaw and attended Open Bible Baptist Church.



⁴ From Karen Avery, EFA Genealogist (*BKAvery2@comcast.net*): This obit was in the Fort Wayne newspaper. I don't know of these folks, but following the line back, I believe they perhaps link back to Samuel (1771-1827) and Nancy Cotton (1775-1817).

Survivors include daughters Joyce (Jan) Zolman of Warsaw and Jane (Terry) Hill of Barbee Lake; a son Ed (Candace) Ewing of Stow, MA; grandchildren Brad (Kathy) Zolman, Chad (Jody) Hill, Chip (Anne) Hill, Eddie (Katie) Ewing, Bernard Ewing, Sam (Ellie) Ewing, Tiffany (David) Kirk; 10 great-grandchildren and a friend Norma Pinkerton.

Visitation hours are scheduled from 5:00 to 7:00 PM Monday, September 2, 2013 at McHatton-Sadler Funeral Chapel, Warsaw. Graveside services will be held at 10:00 AM Tuesday, September 3, 2013 at Oakwood Cemetery, Warsaw. Pastor Sam Carns of Open Bible Baptist Church will officiate the service. American Legion Post #49 and V.F.W. Post #1126 of Warsaw will render military honors.

Memorial contributions may be made to: The Animal Welfare League of Kosciusko County P.O. Box 1906, Warsaw, IN 46581.

James W. Ewing II (1946-2013)

boards.rootsweb.com/surnames.ewing/2080/mb.ashx

PORT CHARLOTTE, FLA. - James W. Ewing II, 66, passed away peacefully on Monday, Aug. 26, at home.

He was born to Edith and James W. Ewing on Nov. 9, 1946, in Youngstown, Ohio. (Mahoning County).

He married his wife of 45 years, Theresa M. Ewing, on April 27, 1968.

James graduated from Austintown Fitch High School in 1964, received his Bachelor Degree in Psychology from Youngstown State University in 1974, served in the U.S. Army from 1970 to 1973, and worked as a technician and quality systems analyst for General Motors Packard Electric Division in Warren for 33 years.

He was an active member of St. Maximilian Kolbe Catholic Church in Port Charlotte. James was an avid guitarist, vocalist and musician, most recently performing on his own and as a member of several musical groups including the bands Crossroads and The CU Later Gator Band. He was a trumpet player for the U.S. Army, after playing with the Warren Junior Military band of Warren, Ohio.

He was a long time competitive sailor and a past commodore of the Pymatuning Sailing Club in Andover. He also raced on Charlotte Harbor in addition to coastal cruising both locally and in far off places such as the Virgin Islands. He also enjoyed fishing, pottery, biking, history, boating, lutherie, reading and was a wonderful cook.

James is survived by his wife, two sons, Sean Paul Ewing of Louisville, Ky. and Daniel James Ewing of New Port Richey, Florida; a brother, Paul (De) Ewing of Clemmons, N.C.; a sister, Dixie (George) Matyas of Austintown, Ohio; two sisters-in-law, Virginia (Robert) Calcagni of Poland, Ohio and Mary (Mickey) Davis of Dayton, OH; four grandchildren, Leeanne (Sean) Pugh, Florian Ewing, Julia Ewing and Madelyn Ewing; one great-grandchild, Avalynn Mae Pugh; 14 nieces and nephews; and 19 great-nieces and great-nephews.

James was preceded in death by his parents, Edith and James Ewing and his mother-in-law and father-in-law, Theresa and Floyd Leporis.

He was a beloved husband, parent, grandparent, uncle and great-grandparent and will be greatly missed by family and friends.

A memorial Mass with military honors by a U.S. Army Honor Guard will be held Friday, Aug. 30, 2013, at 10:30 a.m., at St. Maximilian Kolbe Catholic Church, 1441 Spear St., Port Charlotte, FL 33948, with a luncheon to follow in the parish center.

Friends may visit online at www.robersonfh.com to sign the guest book and extend condolences to the family. Arrangements are by the Roberson Funeral Home Port Charlotte Chapel.

Genealogist's Message

Karen Avery, EFA Genealogist (BKAvery2@comcast.net)

Genealogists will tell you their work is never done. This is exceptionally true for my job as the Ewing Family Association's Genealogist. As the deadlines for the publication of each *Ewing Family Journal* issue draws near, Editor William Ewing 'Bill' Riddle asks if I have a Genealogist's Message. My usual reply is: "Sorry, no – I'm too busy helping Ewing folks!" But since I recently researched in a new location for my direct Ewing line, this seems like a great time to tell a bit about the trip and also satisfy Bill's request.



As mentioned in Beth (Ewing) Toscos's article on page 57, my husband Bob and I joined Beth (Ewing) Toscos and Jane (Ewing) Weippert in Connecticut. They are my first cousins and we three have enjoyed many years of chasing down facts about our heritage. Their father was my mother's youngest brother.

One day many years ago, while at the Allen County Public Library in Fort Wayne, I saw a book that listed a Ewing family who lived in Ashford, Windham County, Connecticut, in the mid 1700s. As I put that book back on the shelf, I thought to myself: "Boy, lucky the line who descend from these people!" It was several years later, and after much more research, that I decided to spend \$20 to purchase a will that proved (to me anyway) to be just what was needed to connect the dots between my known family and the one in Ashford. I felt quite sure that I had found my earliest-known Ewing ancestors in America. Now some hard evidence was needed.

The research Beth, Jane, my husband, and I completed in Connecticut was very rewarding. We did not find everything we hoped to uncover, but we came close. As each new fact was found, we all rejoiced. After four days of intense research, Bob and I bid Beth and Jane farewell.

With the confirmation of the 1761 marriage of our John Ewing to Rhoda Badger, it was easy to follow the ancestors of Rhoda back to the Mayflower. We can now claim Pilgrims Richard Warren, John Alden and his wife, Priscilla Mullins, as kin. Discovering this fact was very sweet since I never expected to have a link to the Mayflower through my Ewing line.

Bob and I knew his Avery ancestors also lived in Ashford during the same time periods as my Ewing family, so it wasn't hard to convince him that we needed to travel to Ashford. He also knew he descended from Mayflower Pilgrims William Bradford, Francis Eaton and others.

After completing research in the Hartford area, our Mayflower ancestors were calling! Since Plymouth, Massachusetts, was a mere three-hour drive from Hartford, Plymouth was our next destination. Visiting the site where the pilgrims made their village in 1620 was very enjoyable. The home sites in the village were found for each of our ancestors and we spoke with folks portraying those Mayflower passengers. Plimoth Plantation is very well done and tells the story well. (Yes, 'Plimoth' is the way they spell it!) We

also toured Mayflower II and were able to visualize the conditions during the journey to America on that small wooden ship.

We walked up the hill from the bay into the town where we visited Pilgrim Hall Museum. There we viewed artifacts with proven family connections to our pilgrim ancestors. Personal Bibles brought to the shores of America by both John Alden and William Bradford were among the items on display.

Our day was complete as we toured Alden House Historic Site in Duxbury, the home of John and Priscilla Alden. The old Alden home is the only existing example of a Pilgrim house, built, occupied and continuously owned by the same family to whom the property was assigned in the original land division of 1627.

Whether or not you have a known Mayflower ancestor, visiting Plymouth, Massachusetts, is a special event that both Bob and I encourage you to do.

We headed home by way of Northumberland County, Pennsylvania. At the court house, we found many early land deeds involving Ewing folk. Several of these deeds involved Reverend Doctor John Ewing (1732-1802), and his wife Hannah (Sargeant) Ewing, of Philadelphia who owned several large parcels of land. One was recorded on a 1769 deed involving 703 acres of land granted to John and Hannah Ewing by Thomas and John Penn. It is well known that John Ewing was pastor of the First Presbyterian Church in Philadelphia and served as the Provost (President) of the University of Pennsylvania from 1780 to 1802.

An index in the clerk's office started our search and we later discovered several deeds that were not included in that index. With the list in hand, we headed to the damp basement of this very old building. Deeds are stored in spaces which were originally jail cells. The old books are very large and very heavy. It took two of us – with several tries - to photocopy pages on an old copy machine. Several folks known to have lived in Cecil County, Maryland, and Lancaster County, Pennsylvania, were named in these deeds. It appears that the Ewings who lived in Northumberland County were not of my direct line, but there is evidence that ancestors of the Fort Wayne line were there prior to their later settlement in New York State.

What an enjoyable and rewarding trip. My husband and I are now planning our next adventure.

Archives News

Mary (Ewing) Gosline, EFA Archivist

Two small donations have been made to the Ewing Family Association (EFA) archives during the past year.

After years of research, Evelyn Jones and James Earl Ewing Jr. wrote *The Ewings of Frederick County, Virginia* in 1986. It may be found on the EFA Web Site.⁵ Evelyn and Jim were members of the committee which hosted the 2008 Gathering of the Ewing Family Association in Winchester and Stephens City, Frederick County, Virginia. Evelyn has donated: materials relating to *The Westminster Confession of Faith (Presbyterian)* which was brought by this branch of the Ewing Family to Virginia;



⁵ www.EwingFamilyAssociation.org/books/Document_WmofFrederickCo.html

materials relating to the history, preservation and dedication of the Ewing Family Cemetery in Stephens City, Virginia; and a chart of the descendants of John Ewing, known as John Ewing of Carnashannagh, which was prepared by Erle Preston Carter.

The second set of materials, donated by Leslie Bagwell, includes copies of letters written in 1880 by John Hoge Q. Ewing (1855-1880) to his mother. These interesting letters, which have been transcribed, describe his trip from New York to San Antonio, detailing the towns through which he passed, the steamboats which he rode, and the people he met. The materials also include a transcript of a presentation – *A Texas Journey* – about John Hoge Q. Ewing's move to Texas in 1880 and his life in the San Antonio area for the next seven months. The presentation was written and presented by Eliza (Jackson) Ewing to the Current Events Club in Bethlehem, Pennsylvania. Eliza was John's sister-in-law. John Hoge Q. Ewing's ancestral line begins with William Porter Ewing and Mary Conwell through John Hoge and Ellen (Blaine) Ewing and to William Brown and Isabella McCormick (Quail) Ewing, John's parents.

A Chief for Clan Ewen?

David Neal Ewing, Chair, Clanship Committee (+1 505.764.8704, DavidEwing93@gmail.com)

Official recognition of Scottish Clans is the purview of the Court of the Lord Lyon in Scotland. When Swene McEwen, the last chief of Clan Ewen of Otter of whom we have a certain record, died in 1493, the lands of Clan Ewen on the Cowal Peninsula in Argyll were taken over by the Campbells. Thor Ewing believes that there was a succession of subsequent chiefs of Clan Ewen among its members in Lennox, where they came to be called Ewing. Nonetheless, we do not have unequivocal records of this, no chief of Clan Ewen or Clan Ewing has been recognized by the Lord Lyon and the clan has become what is known as an armigerous clan, that is, a clan with no formally recognized chief. As such, it is not represented on the Council of Clan Chiefs in Scotland and has long been relegated to a kind of second-class status. It is viewed by some as a sept of another clan, most commonly Clan Lachlann.



The Clan Ewen Society (CES) in Scotland has been trying to arrange for the Lord Lyon to begin the process for recognizing a new chief for Clan Ewen since at least 1995. The CES is a surname-interest-society similar to the Ewing Family Association (EFA), and as such, welcomes members of all families with any of the large number of names that are essentially orthographic variants of Ewen,⁶ including Ewing, without regard to whether they are or consider themselves to be members of Clan Ewen.

After reading a draft of this article Thor Ewing has pointed out to me that there is a 'fundamental difference' between the EFA and the CES. Though some Ewings have been active in CES, a large

⁶ 'Ewen' is just one of many ways to write in English the Celtic name that is usually transcribed as *Eoghain*. The prefix Mac- or Mc- signifies 'son of' so, for example, the members of Clan Donald are often named McDonald. When our ancestors began speaking Scots and other dialects of English, many of them dropped the prefix, and the root name came to be spelled in dozens of ways – mainly as Ewin, Ewen, Ewan and Ewing, or any of these with a terminal 's' added, but also many others. For a partial list of these, see www.clanewen.org/variants. The spelling 'Ewing' may have developed because of a regional difference in pronunciation, but I am inclined to think rather that the 'g' was added because Anglo-Saxon patronymics end in 'ing'. If you want to read more about these matters, have a look in the Reading Room of the EFA Web Site at:

www.EwingFamilyAssociation.org/documents/Document_BritishSurnames.html.

majority of its members have been Scottish McEwens and its central aim has been to get formal recognition of Clan Ewen. Many of them, including some Ewings and not including all McEwens, have been in favor of the Lord recognizing a sort of pan-Clan-Ewen based solely on the surname and have not been particularly concerned about historical evidence, whereas the EFA has mostly American Ewing members and its main aim has been to support genealogic and historic research. Perhaps it is emblematic of the difference between our two societies that the EFA uses the *Audaciter!* motto and crest and the CES uses the *Reviresco* motto and crest.

Members of the EFA have been following and sometimes participating in this discussion to some extent since the EFA was first organized as *Clan Ewing in America*,⁷ and to a larger extent since early 2011.⁸ There is a wide diversity of opinion among members of the EFA about the importance of doings in Scotland and what should be done about this, if anything. On July 23, 2011, the EFA Board of Directors passed a resolution establishing the EFA Clanship Committee to represent the EFA in dealing with the CES and with the Lord Lyon and gave the committee general guidelines for representing the EFA. This was published in my Chancellor's Message in the August 2011 issue of the *Ewing Family Journal*,⁹ but I have copied it here for the convenience of readers:

The Lord Lyon in Scotland has invited participation of the Ewing Family Association (EFA) in a derbhfine he is convening to determine whether he should formally recognize Clan Ewen. The Board of Directors (BoD) feels that this decision will have an impact on many members of the EFA, so the EFA should represent their interests before the Lord Lyon, recognizing that not everyone has the same interests.

The BoD realizes that the meeting will probably proceed as a kind of negotiation, so rather than establish a detailed official position, the BoD has decided to establish some general guidelines and to create a EFA Clanship Committee to develop and negotiate the details.

The BoD feels that the official position of the EFA shall be:

- *in favor of maintaining cordial and collegial relations with all persons participating in the discussion,*
- *in favor of respecting the beliefs and sensibilities of others even when there are disagreements as to matters of fact,*
- *in favor of respecting historical evidence,*

⁷ Indeed, Ewing genealogists have been interested in the question since long before CES was organized. Our founder, the Reverend Ellsworth Samuel Ewing, agreed with Ewing historian and genealogist, E. W. R. Ewing, who argued in his 1922 book that Clan Ewing was a Lowland Clan that had no relationship with the Highland Clan Ewen of Otter. For further information, see: Ewing, Elbert William R. *Clan Ewing of Scotland*, Corben Publishing Co. (Ballston, Virginia), 1922. A facsimile version is available for purchase at www.HigginsonBooks.com. The full text is also available online on the EFA Web Site at www.EwingFamilyAssociation.org/books/EwingEWR/index_ewr.htm.

⁸ I am not kidding when I say "to a larger extent." If you have a few hours and want to get completely caught up on this, a good place to start might be my two articles in Vol. 17, No. 1 (February 2011) of the *Ewing Family Journal*: A Chief for Clan Ewing? (page 6) and Ewing Surname Y-DNA Project Status Report (page 15). There is also a large number of messages from people participating in this discussion on a Google Groups list, set up by CES for the purpose, which can be reviewed at groups.google.com/group/clanewen?hl=en&pli=1, and some on the EFA Google Groups site, though much of that devolved into a rather contentious and tiresome discussion of whether we should ever have changed the name of Clan Ewing in America to the Ewing Family Association, which is a different can of worms altogether.

⁹ *Ewing Family J.*, Vol. 17, No. 3 (August 2011), p. 51

- *in favor of welcoming all interested persons to full participation in whatever Clan or Clans may be formed, and*
- *in favor of adequate recognition of the fact that the Ewings of Lennox have a distinct history, identity and armorial tradition.*

The BoD hereby designates David Neal Ewing to lead this committee and arrange for additional EFA members of his choosing to participate. Keeping the general principles outlined above in mind, they are to seek agreement with the other participants in the meeting, and to support whichever candidates for Chief or Commander may seem appropriate at the time.

The first step in the process is to convene a *derbhfine* or Family Convention,¹⁰ which is chaired by a Supervising Officer appointed by the Lord Lyon. The Lord Lyon has appointed the Honourable Adam Bruce, Marchmont Herald of Arms, for this purpose. He and Sir John McEwen of Marchmont and Bardrochat, Chairman of the CES, have now set a date for this meeting: Friday, June 6, 2014 in Glasgow. Rules for who may participate in this meeting are complex and explaining them is beyond the scope of this article (and beyond my understanding), but basically only certain 'notables' of the name are invited, including Scottish land owners, individuals who have been awarded coats of arms, and such, but also, nowadays, representatives of societies such as the EFA and CES. The Lord Lyon has specifically invited the EFA to participate.

I initially appointed Wally Ewing, Joe Neff Ewing and Thor Ewing to the EFA Clanship committee. Thor Ewing lives in northern England and will be attending. Thor will be sharing his well reasoned and strongly felt personal position, which differs somewhat from that of the EFA Clanship Committee. It is very unlikely that Wally, Joe Neff or I will be able to attend in person, and though Thor certainly would be capable of also representing the EFA, I am concerned that this might be confusing to Mr. Bruce and others at the meeting.

We are delighted to learn that EFA Secretary Beth (Ewing) Toscos is planning to vacation in Northern Ireland at the time of the Family Convention and has inquired as to whether it would be possible for her to attend as an 'observer'. Indeed, on September 21, 2013, Wally appointed her to the Clanship Committee and she will be able to represent our position in person in an official capacity. Meanwhile, it may be possible for the others of us on the Clanship Committee to attend and participate via video link or some other such electronic magic.

This whole process is rather confusing and foreign to my way of thinking about things. The decision will not be made democratically, and it is not at all clear what weight our opinions might have. I think it is important for us to attend (physically and electronically) and participate in the discussion.

But the fact is that whatever decision is made about 'official' recognition, this will have no impact on the fact that Clan Ewing exists and many of its members are also members of the EFA. Clans existed long before there was any Lord Lyon and their existence is a matter of tradition and belief, which does not depend on official recognition.

¹⁰ You can read about the Lord Lyon's guidance at *Guidance as Regards the Holding of a Derbhfine or Family Convention* at www.lyon-court.com/lordlyon/656.html.

Pocahontas James Ewing Memorial: Status Report

Pioneer James Ewing, Lost But Not Forgotten

Larry E. Ewing (rkt88ll@earthlink.net) and Wallace K. 'Wally' Ewing (WKEwing@charter.net)



Larry Ewing Wally Ewing

We have good news! Because of a very generous offer by an anonymous donor to match \$2 for each \$1 contribution, our goal has been met to fund the erection of a monument in Marlinton, West Virginia, that will honor Pioneer James Ewing of Pocahontas County.

Many, many thanks to the anonymous donor! And a special "Thank You" to Linda Bozzelli, Ester Johnson, Ann Adèle Lloyd, Jean McClure, Barbara McGuinness, William Riddle, and Barbara

(Ewing) Powell for their financial support of this project.

We will be contacting Randolph Monument Company in Elkin, West Virginia, and have them begin to build the monument and etch the stone. With winter approaching it may be late spring of 2014 before it will be in place.

Mountain View Cemetery has been chosen for the monument's site, which will stand high on the hill overlooking, to the west, Knapps Creek. See the photos on the following page of Mr. Smith, Mayor of Marlinton, standing with a mock-up of the memorial, an aerial view of the cemetery indicating the memorial's location, and the view down the hill from the location. Also see on the following page a picture of how Pocahontas James may have dressed and a Flintlock Rifle¹¹ similar to the one he undoubtedly used.

The Mayor of Marlinton has generously agreed to waive all fees for the monument's placement in the cemetery, save for a minimal one-time fee for perpetual care of the site.

The plan is to have the monument in place by the summer of 2014, so those who want to combine a visit to the site along with attending the September 2014 gathering in Fort Wayne, Indiana, can do so. A dedication will take place at an appropriate time, perhaps coinciding with Marlinton's annual festival to be held over the weekend following the 2014 Gathering.

Additionally, it is our intent to place a book in the Pocahontas County Historical Society Museum¹² in Marlinton citing the location of the marker and explaining Pioneer James Ewing's significance to the area.

¹¹ For further information about Flintlocks, see en.wikipedia.org/wiki/Flintlock.

¹² www.pocahontashistorical.org



**Joseph Smith,
Mayor of Marlinton
With a Mock-up of the
Memorial.**



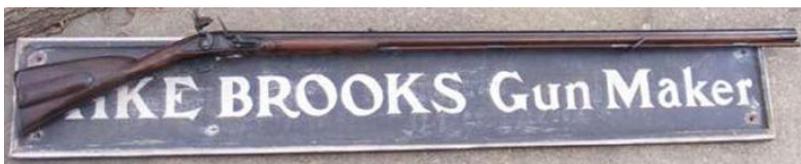
**Looking West
From the Proposed Site**



**A depiction – provided
by Eric Ewing – of
what Pocahontas
James may have
looked like in his
pioneer days.**



**Aerial View of Mountain View Cemetery, Marlinton, West Virginia,
showing the Memorial's location just west of the Mausoleum.**



**Antique Flintlock Rifle – 58-62 inches long –
that will be used as a model for the engraving on the base of the Memorial.**

Merchandise Coordinator's Message

Virginia Ewing Okie, Merchandise Coordinator (VMiniOkie@gmail.com)

Still Looking for the Perfect Holiday Gift?

Limited supplies of the following Ewing-oriented Merchandise are available:



Golf
Shirts



T-Shirts



Sweat
Shirts



Tote
Bags



Caps

Please contact me at VMiniOkie@gmail.com to find out about available sizes and their reduced Holiday pricing.

Virginia Okie

To Grandmother's House We Go

A six-year-old was asked where his grandma lived. "Oh," he said, "she lives at the airport, and when we want her, we just go get her. Then, when we're done having her visit, we take her back to the airport."

Information Exchange

This section of the *Ewing Family Journal* provides members with transcripts of dialogues initiated by queries or offers of information sent to the EFA Genealogist, the *Journal's* Editor and others. Including these items here is intended to entice others to join the dialogues and help respond to the queries or amplify the provided information.

Ewing-related requests for information and offers of information are often posted to various Internet web sites including:

EFA's Forum at groups.google.com/group/EwingFamilyAssociation,

EFA's Facebook Page at www.facebook.com/ewing.family.association,

Ewing Family Genealogy Forum at genforum.genealogy.com/ewing, and

Rootsweb's Ewing Message Board at boards.rootsweb.com/surnames.ewing/mb.ashx.

Readers should periodically view and search these sites to find queries and offered information related to their Ewing-related genealogy research.

James F. Ewing

Request from Nikki Perry (NikkiPerryKW@gmail.com) to the EFA Forum (EwingFamilyAssociation@googlegroups.com):

Can anyone identify the parents of James F. Ewing in this letter?

Samuel W. Morrison, MD Boulder CO, Sept 1, 1911

Dear Cousin,

Your letter received this morning. We will probably be here three weeks longer. As you mention writing a history of the Morrison's, I want to relate something before it is too late. I have often regretted that I did not use it in my account of the Morrisons of Penna. We often laughed at the relationship, as you will see when you read it that there were some reasons for our laughing, but I have often wished that I had investigated the matter at the time, for we have supposed that our great great grandmother's name was Wilson, though we never have been sure of it. Father told me that he thought her name was Wilson, but that he was not sure of it. Dr John A. Morrison, your uncle, who died a few years since at the age of ninety three, told me in a letter some time before he died, that he thought her name was Glenn. Mrs Ewing, of whom I shall tell you on the next page of this letter, probably could have given me the correct information. Dr. John A. Morrison, by the way, was the last living member of the 33rd Congress. Mrs Ewing's son Andrew, I think, still lives in the old homestead on the west branch of the Octarora one mile below White Rock Forge. He might be able to give you the information. Here follows the something that I wish to relate:

In 1853, James Ewing whose wife's name was Fleming whose people lived over east of Andrew's Bridge, said to my brother Thomas who was thirteen years old, the following: "Your father's grandfather's mother was a half-aunt of my father." This at first seemed very funny, but that means, when studied out that Gabriel Morrison who came over from the North of Ireland in 1735 or 40 married Mr. Ewing's father's half aunt; and Mr Ewing was at the time of the conversation with my brother, Seventy or Seventy-five years of age, so it makes the matter

look reasonable. We know that her first name was Martha. Possibly Andrew Ewing could tell all about it. Gabriel came over a single man and married I believe in Chester County.

Very truly

J. B. Morrison, MD [Joseph Barr Morrison]

Response from Richard and Cheryl (Ewing) Jonsson (*RJonsson@hughes.net*):

We have just spent a few months researching the southern Chester and Lancaster regions. Your question caught our attention. We have a few thoughts for your consideration.

We're not sure why you think that James F. Ewing is the James mentioned in the letter. We've found a James F. Ewing on page 52 in Fife's *Ewings in Early America*.¹ The James we found was born in 1811 in New Jersey, and would have been only forty-two at the time of the story, not 70-75. However, as you asked, the parentage of the James F. that we found is all there, all the way back to a James (see pages 51-52 in Fife's book).

However, there are some interesting clues in the letter:

- The West Branch of the Octorara is the northern boundary of Little Britain Township, Lancaster. The letter mentions White Rock Forge and Andrew's Bridge. Also mentioned is the old homestead. We're not sure if this is a Ewing or a Morrison homestead; we think it is a Morrison homestead.
- Then, there's the Andrew Ewing, son of Martha. From that it would appear that Martha was married to a Ewing prior to circa 1740 when she married Gabriel.
- Thomas A. Morrison's epitaph states: "His paternal grandparents came from the north of Ireland." This lends the thought that Martha was also an immigrant. (By the way, we think this Thomas was a brother of J. B. Morrison.)
- Then there is James Ewing whose wife was a Fleming.
- Thomas Morrison James 's great-grandfather's mother, Martha, was a half-aunt to James Ewing's father.

We have found over the years that many of the family stories have a foundation of truth, but sometimes have a few missing parts.

Here's a string of thinking that might fit and might be worth some research. These data are from an Emailed letter and a descendency chart for L. A. Morrison:

Gabriel and Martha had Sarah Morrison (b. 1744) who had children John and Alexander. Sarah Morrison married Samuel McClellan in 1767. Sarah and Samuel had the following children: James, John, Sarah (b.1773), Catherine, Martha, Gabriel and Mary. Sarah McClellan married Joshua Ewing^{2,3} Sarah and Joshua had the following children: Samuel, James, Joshua and Mary.

¹ Fife, Margaret (Ewing) (ed. James R. McMichael). *Ewings in Early America*, Family History Publishers (Bountiful, Utah), 2003. Available from www.HigginsonBooks.com and online at www.EwingFamilyAssociation.org.

² Morrison, L. A. *History of the Morrison Family*, p. 404

³ If we have it right, there was a Ewing presence there at this time. In 1744 Patrick Ewing, who lived in Little Britain, Lancaster County, on the West Branch of the Octorara, had 200 acres. In 1749 he picked up another fifty acres which was later held by his great-grandson, Alexander Ewing (*History of Lancaster 1883*, page 939).

Could this James – son of Sarah and Joshua – be the Joseph Barr Morrison who wrote the letter? Although a Ewing, he is also a McClellan and a Morrison, and would probably know a bit about Morrison history.

We are not sure of all the male descendants in between. We think that a bit of research here would be worthwhile and trust that this helps.

George P. Ewing

Request from Ed Ewing (EwingEd@yahoo.com) to Karen Avery (BK Avery2@comcast.net):

I have run across posts on the Internet regarding my great-step-grandfather, George P. Ewing. His stepson, Louis Arnold (Shove) Ewing, is my paternal grandfather. I am new to genealogy. My primary interest is in learning more about Louis and George's wife, Anna, who, of course, is my paternal great-grandmother. Louis has been a mystery person in my family inasmuch as he disappeared when he lived and worked in western Nebraska as a newspaperman in the late 1800s and then later again after he surfaced in St. Louis, Missouri, married my grandmother and walked out on her, my dad and my dad's two siblings in 1915.

If anyone has any clues that could help me learn more about Anna and Louis, I would be very appreciative. At the same time, I will be happy to share anything I may find regarding George and his biological descendants.

Response from Karen Avery:

Here is what I have on George P. Ewing in my database:⁴

GEORGE P. EWING

For the past twenty-three years the gentleman here named has been known to the citizens of Deuel county, and has gained a high station as a citizen and farmer. He has brought a wild and uncultivated tract under high cultivation and improvement, and is now one of the substantial landowners of the county, and stands foremost among the old-time residents of this locality.

George P. Ewing was born in New York state, on February 17, 1844, and grew up in his native community, receiving a common schooling, following farm work as a boy. He enlisted in Company G, One Hundred and Eighth New York Volunteers, in 1862, and served for three years. During his career as a soldier he participated in thirty-two heavy engagements, and was at the front all of the time. His father was a member of the same regiment with his son, and both have brilliant records as soldiers. Mr. Ewing was mustered out at Bailey's Cross Roads, Virginia, in 1865, returned to New York state, and about 1870 went to Michigan, where he remained up to 1885, at that time coming to what was Cheyenne county, now known as Deuel county. He filed on a homestead on section 6, township 15, range 44, and started to establish a farm and build up a home. During the first few years he had up-hill work, as the country was utterly wild and uncultivated, with settlers few and far between, and he had the usual experiences of the pioneers in the region. He was one of the very first settlers on the river, and started with very small

⁴ *Compendium of History Reminiscence & Biography of Western Nebraska*, Alden Publishing Co. (Chicago), 1909, pp. 1012-13. Available online at www.usgennet.org/usa/ne/topic/resources/OLLibrary/cofhar/cofh1009.html.

capital, living in a rude shanty which he built himself, for a number of years, and worked hard to improve his place, eventually proving up on it. He took a Kincaid claim of four hundred and eighty acres, situated on section 10, township 18, range 45, and now has his home ranch on this tract, of which he farms two hundred acres, and is engaged in the stock business to quite an extent. He has made an ideal ranch out of the place, having it improved with good buildings, and every sort of modern machinery, etc.

Mr. Ewing was married in 1875 to Mrs. Anna Shove, who was a widow with two children. Six children were born to them, all of whom are now dead, and the mother is also deceased, her death occurring at Chappell, Nebraska, in 1903.

Mr. Ewing is a gentleman of broad mind and active public spirit, and keeps pace with the times in all matters of public interest. He is a Republican, and lends his influence for the best interests of his community.

More research is needed to discover facts about Anna. As time permits, I will see what I can find. I have a note that she died in Chappell, Deuel County, Nebraska, before the 1900 census was taken.

Please let me know of any additional facts you have on these two families. I especially need the first name of Mr. Shove.

Isabella (Ewing) Coyle

Pat Holligaugh (via EwingFamilyAssociation@googlegroups.com)

I am a descendent of Isabella Ewing, who married Manasseh Coyle. Their daughter, Eleanor, married Andrew James Hollenbaugh, father of Allan Dunn Hollenbaugh. Allan's son, James Elmer, was my great-grandfather. He changed the spelling of his surname to Hollibaugh.

Alexander Ewing

Request from Eric Ewing (thehighwaymen123@gmail.com):

I am looking for information on a Captain Alexander Ewing who is included in the roster of American soldiers who took part in the Battle of Kings Mountain on October 7, 1780. There is also a George Ewing listed on the roster; information on him that would be appreciated as well.

Response from Wallace K. Ewing (WKEwing@charter.net):

Melissa Walker's history of the battle of Kings Mountain and the battle of Cowpens⁵ does not include the deeds of the two Ewings (and possibly a third, Hugh Ewin), who were included in the military roster. A Google search simply confirms their presence, but gives no detail. I hope someone else can offer more.

Response from Eric Ewing:

Thank you for your reply. The book about this line of Ewings, available on the EFA Web Site, places this Captain Alexander Ewing in the 14th Virginia Regiment (later the 10th) in the relative

⁵ Walker, Melissa. *The Battles of Kings Mountain and Cowpens: The American Revolution in the Southern Backcountry*, Routledge (Florence, Kentucky), 2012.

time and place of the Battle of Kings Mountain. However, it doesn't specifically mention this event. Further, a Google search indicates that the 10th Virginia Regiment was captured in May of 1780 with some men escaping capture. The Battle of Kings Mountain took place in October of the same year. I'm not sure what conclusions if any to draw from this so far but I will keep looking. Any help is appreciated.

Joshua Ewing

Lars Eighner (main@larseighner.com)

LarsEighner.com/webtrees is a link to my MyTrees (www.mytrees.com) site. Mostly this may help with Illinois-Kansas-Texas descendants of Joshua Ewing, updating and expanding a line from Chapter XXV of Fife.⁶ It gets more 'iffy' as it goes back owing to my still being confused by information in Clan Ewing and Ewing Genealogy material which I know is wrong but is still something of a mental block. Links in name-blocks in my MyTrees site go to my wiki site which has as much documentation as I have uncovered. Follow the female lines displayed in my MyTrees site from me to get to the Ewings.

Upcoming Events

Events in Scotland: An exceptional source of information about genealogy-related happenings in Scotland is Visit Scotland (www.ancestralscotland.com). They periodically distribute a newsletter by EMail; you can sign-up for their EMail mailing list by making a request via their web site: www.americanancestors.org/home.html.

2013 November 21: Mad Men Cocktail Party, Historical Society of Pennsylvania, Philadelphia, Pennsylvania. "Don" your best Mad Men attire and immerse yourself in the glamorous world of commercial consumerism at the Historical Society of Pennsylvania! ... Enjoy classic cocktails and assorted hors d'oeuvres and compete in a scavenger hunt through the Historical Society's collection of mid-century advertisements – selling everything from beer to travel destinations. ... Prizes will be presented for the best period outfits, and everyone can enter a raffle to win fabulous items from our raffle sponsors: Absolute Abstract, Arden Theatre, Barnes Foundation, Eastern State Penitentiary, Historic Philadelphia, Institute of Contemporary Art, Lantern Theater, Lucky Strike Lanes, Occasionette, Paper on Pine, Philadelphia History Museum & Pop Shop. Call 215-732-6200 ext. 300 for further information.

2013 November 23: The Scots' Charitable Society will be hosting the annual St. Andrew's Dinner Gala at the Holiday Inn in Dedham, Massachusetts. This premier event sells out every year, so please buy your tickets early. For more information and to purchase tickets follow this link: scots-charitable.org/standrews-2013.

2014 September 4-14: Forth Bridges Festival, Firth of Forth, Scotland. Celebrate the 50th anniversary of the Forth Road Bridge, one of Scotland's most iconic landmarks, at the Forth Bridges Festival. There will be an exciting programme of events on the banks of the Firth of Forth including a stunning torchlight procession, a world record attempt for the 'largest sit down lunch' and a spectacular fireworks display

⁶ Fife, Margaret (Ewing) (ed. James R. McMichael). *Ewing in Early America*, Family History Publishers (Bountiful, Utah), 2003. Available from www.HigginsonBooks.com and online at www.EwingFamilyAssociation.org.

and light show. You can also buy a ticket to make the breathtaking trip to the top of the Forth Road Bridge for one of the best views in Scotland. Additional information available at

www.visitscotland.com/en-us/info/events/homecoming-scotland-2014-forth-bridges-festival-p689411?utm_source=SilverpopMailing-

[Int&utm_medium=email&utm_campaign=Gatekeepers%20Oct%2013%20\(1\)&utm_content=82HomecomingMainLINK__23&vsid=9221b302-bf16-e111-97a1-d4856463c9a4.](http://Int&utm_medium=email&utm_campaign=Gatekeepers%20Oct%2013%20(1)&utm_content=82HomecomingMainLINK__23&vsid=9221b302-bf16-e111-97a1-d4856463c9a4)

2014 September 19-21: Thirteenth Ewing Family Association Gathering, Fort Wayne, Indiana. (See pages 62-63 in this issue of the *Ewing Family Journal* for further information.)

2014 June 6: Clan Ewen Family Convention, or *Derbhfine*
From John McEwen (clanewen@googlegroups.com):

The Lord Lyon has announced this Family Convention, or Derbhfine, to recognize a Commander of our Clan. His full message can be seen on the Internet at www.lyon-court.com.

Lawrence of Arabia

After putting her grandchildren to bed, a grandmother changed into old slacks and a droopy blouse and proceeded to wash her hair. As she heard the children getting more and more rambunctious, her patience grew thin. Finally, she threw a towel around her head and stormed into their room, putting them back to bed with stern warnings. As she left the room, she heard the three-year-old say with a trembling voice, "Who was THAT?"

Index for this Issue

?					
Anne	70				
Cosette	13				
Aden Anradan	47				
Agnew					
Andrew	26				
Alden	78				
John	77, 78				
Priscilla (Mullin)	77, 78				
Alger	9				
Angel	9				
Argyll					
Duke of	46				
Armitage	8				
Armstrong					
Lucy Elizabeth	53, 54				
Aragon	11				
Avery					
Karen					
ii, 57, 58, 61, 65,					
67, 71-73, 77, 87					
Robert 'Bob'	57, 60,				
61, 77, 78					
Badger					
Rhoda	58, 77				
Bagwell					
Leslie	79				
Bailey	3, 4, 6, 7				
Carlotta Parthenia					
'Lotta'					
	1-21				
Ellen (Nellist)	2, 3, 4				
Freeborn F.					
1-6, 9, 11, 14, 20					
Joseph S.	2, 3				
Sluman	3				
Sophia (Denison)	2, 3				
Banks					
Sarah Ann	73				
Barclay					
Robert	52				
Bartoe					
Clarissa Olive 'Clara'					
	18				
Beal	70				
Bellenden					
John	24				
Berry					
Alfred B.	65				
Isabelle Fanny 'Belle'					
(Ewing)					
	65, 67, 68				
Kent Ewing	65				
Lowell M., SR.	67				
Lowell Meredith	65				
Norene 'Nonie'					
(Smith)					
	65, 67				
Billingsley					
Elizabeth	70				
Bisset					
Eoin	26				
Black					
George Fraser	25				
Blaine					
Ellen	79				
Boece					
Hector	24				
Boethius					
Hector	24				
Boise					
Hector	24				
Bowers					
Elizabeth	68				
Bowman					
Beatrice 'Bea'	15, 19				
Boyce					
Hector	24				
Bozzelli					
Linda	82				
Bradford					
William	77, 78				
Brooks					
Mike	82				
Brown					
Adah	8				
Bud	7				
Bruce					
Adam	81				
Burnham					
C. S.	13				
Bush					
Whin	33				
Butler	35, 36, 38				
Flora	36				
Mary Ann Gill	36				
Stephen	36				
Calcagni					
Robert	76				
Virginia (Leporis)	76				
Caldas					
Maria Patricia	69				
Cameron	25, 29, 45, 54				
Donald	25				
Ewan	25				
Ewen	26				
Campbell	45, 46, 47, 79				
Carlton					
Guy	2				
Carns					
Sam	76				
Castile	11				
Chamberlain					
Doris Isabel (Ewing)					
6, 12, 14, 15, 17-20					
Vel	18, 19				
Chapman					
John 'Johnny					
Appleseed'					
	62, 63, 64				
Cherryman					
Myrtle Koon	13				
Childs					
Karen	40				
Richard	40				
Chlairser					
Ewan	55				
Clan					
Agnew	26				
Bisset	26				
Cameron	25, 26, 27,				
29					
Campbell	44				
Donald	79				
Ewen					
	25, 27, 29, 32,				
	39, 63, 79, 80, 90				
Ewen of Otter					
	23, 25, 26, 27, 29,				
	79				
Ewing					
	22, 23, 25, 40, 67,				
	69, 79, 80, 81, 89				
Lachlan	47				
MacDougall					
	25, 26, 27, 28, 29				
MacEwan	51				
MacEwen	47				
MacEwen, of Otter	47				
MacLachlan	46, 49				
McEwan	27, 51				
Neill	47				
Cleveland	10				
Clifford					
Alice Ann	69				
Columba					
Saint	56				
Columbus					
Christopher	9, 10, 11				
Conwell					
Mary	79				
Coughlin					
Linda 'Lynn' (Ewing)					
	73				
Coulter					
Lucinda	68				
Coyle					
Isabella (Ewing)	88				
Manasseh	88				
Crawford					
David	40				
Crozier					
Louis	17				
Cunningham					
John	34, 35				
Cutting					
Mary Stewart	13				
Danhof					
Emile (Walkley)	3, 11,				
	15				
Peter Jans	11, 15				
Dantfuss					
Margaret	68				
Davies					
Colin	52, 54, 55, 56				
Davis					
Mary (Leporis)	76				
Mickey	76				
Deacon	16				
Denison					
Sophia	2, 3				
Devin					
Anna Christine	69				
DiBenedetto					
Alma Bella 'Livi'	69				
Dickerson	5				
Dobson					
David	53				
Doherty					
Conor	37				
Jennifer					
	32, 34, 35,				
	36, 37, 38, 39				
Michael	37				
Peter 'Saddler'	32, 34				
Sinead	37				
Dundee					
Viscount	46				
Durst					
Nancy	53				
Eaton					
Francis	77				
Edward					
King, I	47				
King, II	47				
Edwards					
Harriet	18				
Eglinton					
Earl	48				
Lord	49, 51				
Eighner					
Lars	53, 89				
Eoghain	25, 47, 79				
Eugenius	23				
Euing	28				
Ewan	25, 28, 79				
King	44				
of Otter	26				
Evans	25				
Ewein					
Archibald	44				
Eweing	28				
Ewen	23, 25, 28, 79				
Ewin	28, 79				
Adam	44				
Hugh	88				

Ewine	28	Clifford Kerr	69	Henry McKendree		Lydia (Howe)	58, 60
Ewing	69	Clifford Kerr, III	69	'Mack'		Lydia Ann	71, 72
Alexander		Curtis Powell	69		7, 9, 16, 20	Madelyn	76
iii, 50-61, 70, 86, 88		Daniel C.	61, 62, 64	Irene (Shoemaker)	73	Mae (Spicher)	75
Alexander Hamilton		Daniel James	76	Irene 'Pet'	44, 51	Margaret	
	58	Darryl	30	Isaac Lafayette	69		21, 40, 45-47, 51,
Alexander John	34, 36	David	54, 68, 74	Isabella	88		53, 54, 69, 86, 89
Alexis Michelle	69	David Neal	30, 63, 70,	Isabella McCormick		Maria	72
Alice Ann (Clifford)	69		71, 79, 81	(Quail)	79	Maria Patricia	
Alice Charlotte 'Lottie'		De		Isabelle Fanny 'Belle'		(Caldas)	
	73	Dicy (Webb)	53		65, 67, 68		69
Alma Bella 'Livi'		Dixie	76	James		Marjorie Elizabeth	
(DiBenedetto)		Donald Brown	73		21, 42, 50, 53,	(Kelley)	18, 20
	69	Doris Isabel			65, 68, 70, 85-87	Martha	86
Alvin Enoch 'AE'			6, 12, 14, 15, 17-20	James Douglas	69	Mary	35, 36, 72, 78,
	1, 4, 6-12, 14-21	E. W. R.		James Earl, Jr.	78	86	
Andrew	85, 86		22-25, 69, 80	James F.	85, 86	Mary (Conwell)	79
Andrew Adam 'Andy'	7	Ed	76, 87	James 'Pocahontas		Mary (Fluke)	65, 67,
Anna	87	Eddie	76	James'		68	
Anna Christine		Edith (Leporis)	76		2, 21, 68, 69, 82,	Mary (McKown)	70
(Devin)		Elaine Marie (Iaccino)			83	Mary (McNeill)	69
	69		68, 69	James W.	76	Mary Ann Gill (Butler)	
Anna L.	67	Eliza (Jackson)	79	James W., II	76		36
Anna Maria		Elizabeth	71, 72, 75	James, of Inch	iii, 70,	Mary Emma (Helbert)	
(Heichold)		Elizabeth (Billingsley)		71			68
	67		70	James, Squire	70	Mathew	49
Anna Maria		Elizabeth (Bowers)	68	Jane		Michael	43
'Mary'(Heichold)		Elizabeth (Gregg)	68		35, 57, 60, 61,	Milligan	72
	68	Elizabeth Katherine			64, 65, 73, 76, 77	Nancy (Durst)	53
Arno	30, 39	(Lipton)	68	Jane (Kirkpatrick)	iii	Nancy Ann Hank	2, 21
Arthur Kerr	69	Elizabeth Maria		Jean	58, 60	Nancy Ann 'Nan'	
Barbara	2, 21, 82	(Jones)		Jill	65, 67	(Hank)	
Beatrice 'Bea'			73	John			16
(Bowman)		Ellen (Blaine)	79		24, 45, 46, 50, 52,	Niko	30, 39
	15, 19	Ellie	76		58, 60, 68, 77, 78	of Dumbartonshire	27
Bernard	76	Ellsworth Samuel	80	John Caleb	7	Orr	75
Beth		Emily (Smith)	7	John George	73	Pamela	51
	iii, 57, 61-64,	Eric	51, 83, 88	John Hoge Q.	79	Patrick	50, 51, 53, 86
	73, 77, 81	Eric Steven	68, 69	John 'Indian John'	21	Paul	76
Betty (Hamman)	75	Evelyn (Jones)	78	John R.	69	Rachel (Hawk)	69
Betty Jane (Pickel,		Fanny	67	John S.	67, 68	Rhoda (Badger)	58,
Livingston)		Findlay	46	John Wesley	69	77	
	64	Flora (Butler)	36	John, of		Robert	50
Burke McKendree, I		Florence	51	Carnashannagh		Rosa	67
	1, 12, 14-20	Florian	76		21, 68, 79	Rosa Violet (Stroud)	
Candace	76	Frank	67	Joseph	46		68
Carlotta Parthenia		Frank Burton	7, 8	Joseph Neff, Jr.	81	Rosanna Ann Reid	
'Lotta' (Walkley,		George		Joshua 21, 86, 87, 89		(Knox)	
Bailey)			43, 44, 48, 51,	Joshua Porter	53, 54		69
	1-21		65, 67, 68, 88	Josiah	70	Sam	42, 76
Carrie	72	George A.	69	Joyce	76	Samuel	51, 71, 72, 86
Catherine	72	George B.	67	Julia	76	Samuel Howe	58
Catherine E. (Lipton)		George Knox	73	Katie	76	Samuel, of Inch	35
	65	George P.	87	Lalla	44	Sandra	73
Charles Wayne	58	George Vernon	68	Larry E.	82	Sarah	72
Charles Wesley	70	George Washington		Lewis	68	Sarah (Mayes)	69
Charlotte (Griffith)	58		58	Linda 'Lynn'	73	Sarah (McClellan)	86,
Cheryl	86	Graftin	72	Louella Salome		87	
Christopher Scott	iii,	Hannah (Sargeant)	78	(Jones)	69	Sarah Ann	68
	69	Harold Dwight	69	Louis Arnold (Shove)		Sarah Ann (Banks)	73
Clarissa Olive 'Clara'		Harriet (Edwards)	18		87	Sarah Leah (Moe)	58
(Bartoe)		Hazel Virginia (Kirk)	69	Lucinda (Coulter)	68	Sarah P. 'Sally'	
	18			Lucy (Williams)	58	(MacIraith)	
Claudia (Lubell)				Lucy Elizabeth			58
	30-33, 35-39			(Armstrong)	53, 54	Sean Paul	76

Shirley	ii, 73	Gardyn	55	Howe		Lloyd	
Stephen	65, 68	Gavroche	13	Lydia	58, 60	Ann Adèle	82
Steven Craig 'Steve'		Geiger	70	Humble	70	Lubell	
ii, iii, 30, 31, 39, 56		Geoffrey		Marvene May	69	Claudia	
Theresa M.	76	of Monmouth	26	Hustead		30-33, 35-39	
Thomas		Gerlt		Virginia Ewing	84	Lybarger	
38, 50, 54, 58, 78		Bonnie M. (Walls)	71,	Iaccino		Nancy	70
Thomas, Sr.	46	72		Elaine Marie	68, 69	Lyon	
Thor		Giddings	9	Innes		Lord	79, 80, 81, 90
22, 24, 25, 29,		Gilchrist	54	Cosmo Nelson	52	MacDonald	
54-56, 79, 81		Gill		Jackson	70	Chester 'Chet' Rice	14
Titus	67, 68	Louise B.	73	Eliza	79	Olive E.	3
Titus Stephen 'T.S.'		Gillespie	41	Lela Mae	69	MacDougall	25, 28
65, 67, 68		Glenn	85	James		Ewan	26
Walkley Bailey		Gordon	70	King, Catholic	46	Ewan Mor	25
1, 14, 15, 17-20		Gorham	61	King, Protestant	49	MacEoghain	29
Wallace	75	Gosline		King, VI	43	MacEwan	74
Wallace 'Ed'	75	Mary (Ewing)	78	King, VIII	46	Eispeth	49
Wallace K. 'Wally'		Gregg		Johnson		William	25
1, 9, 17, 21, 62, 64,		Elizabeth	68	Ester	82	MacEwan	
68, 73, 74, 81, 82,		Griffith		Jones		25-27, 29, 47, 70	
88		Charlotte	58	Elizabeth Maria	73	R. S. T.	25-28
William		Hamman		Evelyn	78	Walter	27
35, 36, 44, 45, 48,		Betty	75	Louella Salome	69	MacIlrath	
50, 67, 68, 70, 71,		Hammond		Jonsson		Sarah P. 'Sally'	58
79		Jason	19	Cheryl (Ewing)	86	Mackeoun	28
William A.	73	Hank		Richard	86	Mackeuen	28
William Charles	58	Nancy Ann 'Nan'	16	Joshua		MacLachlan	45-49, 51
William Porter	79	Hatch		Anne	70	Makkewen	28
William Skidmore		Sarah Adeline 'Addie'		Kelley		Martin	
40, 51, 75		(Walkley)	3, 8	Marjorie Elizabeth	18,	Helen	14
William Smith	53	Hawk		20		Mary	
William 'Swago Bill'		Rachel	69	Kennedy		Queen, of Scots	
21, 69		Heichold		Charles Rann	13	24, 48, 49, 55, 56	
Evins		Anna Maria	67	King		Matyas	
John	60	Anna Maria 'Mary'	68	Island	46	Dixie (Ewing)	76
Rhoda	60	Heilig	10	Kate Isabell 'Katie'		George	76
Faulkner	33	Heinz		6, 7, 8, 9		Mayes	
Bella	33, 36	John	17	Kirk		Sarah	69
Fife		Helbert		David	76	Maynard	
Margaret (Ewing)		Mary Emma	68	Hazel Virginia	69	J. H.	8
21, 53, 54, 69, 86,		Higman	18	Tiffany	76	McBride	70
89		Hill		Kirkpatrick		McCallion	
Finney		Anne	76	Jane	iii, 70	Dessie	31, 32, 34
Sarah Ann (Ewing)	68	Chad	76	Knox		Timmy	30
William	68	Chip	76	Rosanna Ann Reid	69	McCandless	35
Fitzgerald		Jane (Ewing)	76	Lamont	47, 56	Ester Ann (Moville)	
Edward	17	Jody	76	Lapham		32, 33	
Fleming	85, 86	Mary	2	Bert	6	McChlairser	55
Fluke		Terry	76	Larned		Anthony McEwan	55
Margaret (Dantfuss)		Hochstetler	70	Ellen D.	60	McClarty	55
68		Holcomb	17	Leporis		McClellan	87
Mary	68	Holinshed		Edith	76	Catherine	86
Fluke		Raphael	24	Floyd	76	Gabriel	86
Jacob	68	Hollenbaugh		Mary	76	James	86
Mary	65, 67	Allan Dunn	88	Virginia	76	John	86
Forsyth		Andrew James	88	Lewis	70	Martha	86
Geordie	44	James	88	Lincoln		Mary	86
Galbraith	54	Manasseh (Coyle)	88	Abraham	62	Samuel	86
Michael	63, 64	Hollibaugh		Lipton		Sarah	86, 87
Galloway	8	James	88	Catherine E.	65	Sarah (Morrison)	86
Edward O. 'Ed'	8	Holligaugh		Elizabeth Katherine	68	McClelland	
Galsworthy		Pat	88	Livingston		Alexander	86
John	13			Betty Jane (Pickel)	64	John	86

McClure		Mckuun	28	Owen	23	Spittler	
Jean	82	Mckuwin	28	King, the Bald	23	Jill (Ewing)	65, 67
McCorkle	35	McMichael		Prince	31, 38	Sproul	
McDonald	79	James R.		Suthen	23	William W., III	21
McDougal		21, 53, 54, 69, 86,		Parrish		Starbuck	
Evelyn	5, 6	89		Mary Elizabeth	70	Delia	3
Mceoin	28	McNeill		Patton		Phebe	2, 3
Archibald	27	Mary	69	Davy	55	Stewart	54
Jannet	27	McQuown	54	Penn		Dorothy	32
Mceoun	28	Mcuinn	28	John	78	Stickney	
Mceuline	28	Mcyowen	28	Perry		Willard	16
John	27	Duncan	27	Nikki	85	Stroud	
Mcewan		Mills		Phelps	61	Calvin	68
Archibald	27	George	36	Pickel		Marshall	68
Christian	27	Mitchell	70	Betty Jane	64	Rosa Violet	68
James	27	Moe		Pinkerton		Stuart	
John	27	Sarah Leah	58	Norma	76	Charles Edward	46
McEwan		Moore		Pitt		Suibhne	47
25-29, 47, 54, 55, 70		Vivian Lyon	5	Rachel Ann	2	Sutton	8
Archibald	52	Morrison	85, 86, 87	Porter	41	Toscos	
Donald	52	Gabriel	85, 86	Powell		Beth (Ewing)	
Duncan	52	J.B.	86	Barbara (Ewing)		iii, 57, 61-64,	
John	25	John A.	85	2, 21, 82		73, 77, 81	
of Galloway	26	Joseph Barr	86, 87	Pugh		Truman	20
of Luss,		L. A.	86	Avalynn Mae	76	Uphold	
Dumbartonshire		Samuel W.	85	Leeanne	76	Donald L.	73
27, 28		Sarah	86	Sean	76	Helen B. (Offill)	73
of Skye	27	Thomas	85	Quail		John L.	73
Mcewen		Thomas A.	86	Isabella McCormick		Louise B. (Gill)	73
Duncan	27	Morrisson			79	Uufgal	47
Elizabeth	27	Martha (Ewing)	86	Reamer		Valjean	
Parlan	27	Moville		C. A.	5, 6	Jean	13
McEwen		Ester Ann	32, 33	Reynolds		Van Dyke	
27, 28, 45, 47, 61, 80		Mullins		E. G.	6	Henry	13
Archibald	28	Priscilla	77, 78	Rich	9	Veragua	
John	81, 90	Munz		Riddle		Duke of	10, 11
of Galloway	26	Damon	60	William Ewing 'Bill'		Waggoner	
Swene	79	Mutch		ii, iii, 63, 70, 77, 82		Lula Florence	69
Mcewin	28	Sherri	60	Riley	16	Walker	
Mcewing	28	Myers		Roosevelt		Melissa	88
Christian	27	Jack	73	Theodore	20	Walkley	
Patrick	27	Kenneth Jack	73	Sargeant		Carlotta Parthenia	
Mcewne	28	Sandra (Ewing)	73	Hannah	78	'Lotta'	
McEwyn		Nellist		Sherman		1-21	
Patrick	26	Ellen	2, 3, 4	Jeannie	60	Emile	3, 11, 15
McFarlane	27, 54	Nine Hostages		Shipton		Ida Celestia (Skinner)	
Alexander	47	Niall of the	31	Mother	49		3
Duncan	27	Nutten		Shoemaker		Olive E. (MacDonald)	
George	27	M. I.	8	Irene	73		3
Parlan	27	O'Donnell		Shove		Parthenia	3
McGregor	54	Agnes	36, 37	Anna	88	Sarah Adeline 'Addie'	
McGuinness		Seamus	36, 37	Louis Arnold (Ewing)		3, 8	
Barbara	82	Offill			87	Wyllys Seamans	
McKaye		Alice Charlotte 'Lottie'		Skinner		1, 3, 8, 9, 11,	
Percy	13	(Ewing)	73	Ida Celestia	3	12, 14, 18, 20	
Mckewne		Claude LeRoy	73	Smith	82		
Ann	27	Helen B.	73	Emily	7		
John	27	Okie		Mel	60		
Mckewon	28	Virginia Ewing		Norene 'Nonie'	65, 67		
McKinlay	10	(Hustead)	84	Soule			
McKown		O'Neill		Julia	8		
Mary	70	Thomas Phillip 'Tip',		Mary	8		
		Jr.		Spicher			
			32	Mae	75		

Walls 71, 72
Adelia Mary 72
Bonnie M. 71, 72
Charles Frank 72
Essington James 71,
72
Frank Charles 72
Jacob 72
John 71
Larry 71
Lydia Ann (Ewing) 71,
72

Warren
Richard 77
Webb
Dicy 53
Weippert
Jane (Ewing)
57, 60, 61,
64, 65, 73, 77
William
King 46
King, III 48

Williams
Lucy 58
Wilson 85
Worth 17
Riford 17
Sara 'Aunty Bird'
16, 17, 20
Y-DNA Participant
ES 68
JT 29
SC2 31

Yeats
Jack 30
William Butler 30, 38
Zangwill
Israel 13
Zolman
Brad 76
Jan 76
Joyce (Ewing) 76
Kathy 76



Ewing Family Association
1330 Vaughn Court, Aurora, Illinois 60504

The **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, 1330 Vaughn Court, Aurora, Illinois 60504

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. 4, 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 at Riddle@WmERiddle.com. Hardcopy submissions should be sent to William E. Riddle, 500 Rodeo Road #823, Santa Fe, New Mexico, 87505. If you would like to discuss a potential submission, please call William E. Riddle at +1 505.988.1092.