



Journal of Clan Ewing

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

From the Editor

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

A long habit of not thinking a thing wrong gives it a superficial appearance of being right.

Thomas Paine: pamphleteer, revolutionary, radical, liberal, inventor and intellectual

This issue of the *Journal of Clan Ewing* continues use of the publication to foster collaboration focused on filling in the Ewing genealogical record, identifying errors in this record, and correcting these errors. In his article, *Do Tidbits of Information 'Talk'?*, Clan Genealogist James R. McMichael takes a 'second look' at some old, previously-considered documents and uses the information gained to pose some questions and potential answers for community consideration. In addition, this issue's installment of the *Ewing Digital Library* presents several questions, again raised for community consideration, suggested by tidbits of information uncovered during the contributors' genealogical research.

This issue also continues the *Journal's* focus on the cultural history and heritage of Ewings. Five new reports related to the September 2008 Gathering, ***Echoes of the Shenandoah***, provide information about events in the Winchester, Frederick County, Virginia, area which affected the Ewings living in this area as far back as the late 18th century. Events affecting the lives of the Ewings who settled the Fayette County, Pennsylvania, area in the 1770-1780s are discussed in three reports in the next article—*Part 4: Nathaniel Ewing (1794-1874)*—in the series concerning Ewings who settled Southwestern Pennsylvania just prior, during and just after the Revolutionary War. Stories about the Thomas Ewing Jr. family of Kansas, with an emphasis of this family's relationship to William Tecumseh Sherman, appear in Ron Smith's article *Thomas Ewing Jr. and William Tecumseh Sherman*. In *Grand-dad Will's Stories*, Margrett McCorkle discusses her Ewing heritage in preparation for relating, in future *Journal* issues, the life-shaping stories she heard from her great-grandfather William Marion Ewing whose family lived, during the later part of his life, in Putnam and Boone Counties in Arkansas. Cultural influences from the 17th century are discussed in David N. Ewing's review of Barry Aron Vann's book *In Search of Ulster-Scots Land*. Even the parts of all this cultural history and heritage material which focus on specific Ewings provide insight into how people living at the time participated in, reacted to, and coped with the myriad 'happenings' affecting their lives.

In addition, two analyses of Ewing-related data, both contributed by David N. Ewing, are included. The first—*Ewing Surname Y-DNA Project – Article 14*—is the next in the series of articles analyzing the results of Clan Ewing's Ewing Surname Y-DNA Project which has grown to 80 participants and has recently been recognized for the excellence of its analysis of genealogy-oriented Y-DNA testing and David's reporting of the implications of this analysis by being selected as *Web Site of the Month* by the *International Society of Genetic Genealogy* (www.ISOGG.org). David N. Ewing's second data-analysis article is *Ewing in the Census* which analyses census data to make observations about the ethnicity of peoples with Ewing and commonly-related surnames, for example, Ewen, Ewan, McEwen and Ewings.

How Are We Doing?

I would very much appreciate feedback from readers about the *Journal*. Is it meeting your needs? If not, why not? Which parts do you like? Which parts are of no interest to you? What's missing? How could it be improved? Please send me your comments and suggestions at *Riddle at WmERiddle dot com*.

Wm E. Riddle

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Do Tidbits of Information 'Talk'?

James R. McMichael (+1 281.367.2908, JimMcMcl at gmail dot com)

Presenting accurate information about our Ireland ancestors is often not an easy thing to do. In some cases the information appears to go against what is believed and accepted by our current generations. And, a serious analysis of the information may generate a different thought.

The purpose here is to take a fresh look at some available information. Hopefully, what is presented in this article will at least make you think of its accuracy and possibly some alternative interpretations.

I will continue presenting and analyzing this and related information in the next issue of the *Journal* and, hopefully, by EMail 'conversations' with several readers between now and then.

James R. McMichael

In my February 2008 article,¹ I suggested that you look at some information and maps that are available on the Internet for Ireland. Hopefully, you spent some time learning more about the parishes and townlands because:

[the] single most important item of information for Irish family history research is a precise place of origin, and the most important tool in identifying Irish place names is the 1851 *General Alphabetical Index to the Townlands and Towns, Parishes and Baronies of Ireland*.²

Let's go back to 1601. I have a copy of a portion of a map of Enishowen (Inishowen)^{3,4} that shows the townlands as of 1601. The map was drawn in 1665.⁵ Inishowen is a Barony in County Donegal. When I first saw that map, one thing that caught my attention was that Derrie (Londonderry), as shown on the map, is located in County Colrane (Coleraine). County Londonderry was not a county in 1601.

With the above information, I wrote to John D. McLaughlin asking him about the area where Derrie and County Colrane are shown on the old map based on the townlands in 1601 and the map published in 1665. He replied:

I think the re-naming occurred fairly early in the 17th century, but apparently the old name still clung on since it is on the 1665 map. The City of Derry or Londonderry was therefore in the old county of Coleraine, and so were a lot of the nearby townlands in Templemore Parish. So you could live in Elagh More (Templemore Parish) and say you were from Coleraine.

¹ McMichael, James R. Nailing Down Ewing Facts, *J. Clan Ewing*, Vol. 14, No. 1 (February 2008), pp. 5-9.

² www.ireland.com/ancestor/placenames

³ Inishowen is the spelling used today. In the records, I have found Enishowen and Innishowen.

⁴ A good description of the size of Inishowen was not found. Basically, using the southern border of Burt Parish as the southern border of Inishowen, all the land north to the Atlantic Ocean and between Lough Swilly and Lough Foyle makes up the area of Inishowen. In the 17th century, a large portion of County Donegal was in Inishowen. It is twenty-two miles in length and sixteen-and-a-half miles at its greatest breadth.

⁵ This map is available at www.MovilleInishowen.com/history/moville_heritage/inishowen_map1661.htm.

Until 1809, Templemore Parish included areas now referred to as the Liberties of Londonderry, the Parishes of Muff, Burt and Inch.

In my February article, I referred to the lease of property to Peter Benson that included the Elaghbeg, Dundrean, and Elaghmore Townlands.⁶ From the church records,⁷ we have:

Josia, the son of William Porter, baptized March ye 20th, 1661/2 Adam Porter, Knougher Doherty and Jennett Ewing gossips [godparents]

1678, March 26, Margaret daughter to Robert Ewing baptized

1678, November 17, Elizabeth daughter to Robert Ewing (Elaugh Begg) baptized

1679/80 January 18, Alexander son to Robert Ewing (Elaugh Beg) baptized

1711 July 5, Rachel daughter to Josias Porter (Elaghmore) baptized. [She had a brother, James, born 1699, adds Kernohan.]

Married 2nd Mar 1721/22 Nathaniel Ewing & Reachall [Rachel] Porter

From the above church records: Robert Ewing is identified as being from Elaghbeg; Josia Porter is identified as being from Elaghmore; Rachel Porter and James Porter are children of Josia; and Nathaniel Ewing married Rachel Porter on March 2, 1721/22.

As shown in the map on the facing page, Elaghbeg is about a mile and a half west of Elaghmore,⁸ and some of the other townlands of interest in the northern part of the Liberties where Ewings lived are within one or two miles of Elaghmore. Coleraine is not shown on the map, but it is approximately twenty-five miles east and slightly north of Elaghmore.

In 2007, I purchased a CD that contained information from *The Register of Derry Cathedral (S. Columb's), Parish of Templemore, Londonderry, 1642-1703*.⁹ After studying the information contained on the CD, I began to think that we might have two groups of Ewing families in Ireland, one in the Derrie area and one in the All Saints area and the areas that border All Saints.

In Appendix 10 of the *Ireland Research Reports* by Deirdre Speer, posted on the *Clan Ewing* web site,¹⁰ we learn from a 1631 muster roll that ffyndlly (Findley) Ewing is found on lands of the widow of James Cunningham, in the Barony of Raphoe. I will deal with the Ewings of that area in another article. The main area we discuss here is in All Saints Parish, and, in this article, we deal with the families or information that pertains to the Liberties area in County Coleraine later known as Liberties of Londonderry in County Londonderry (see the map on page 4).

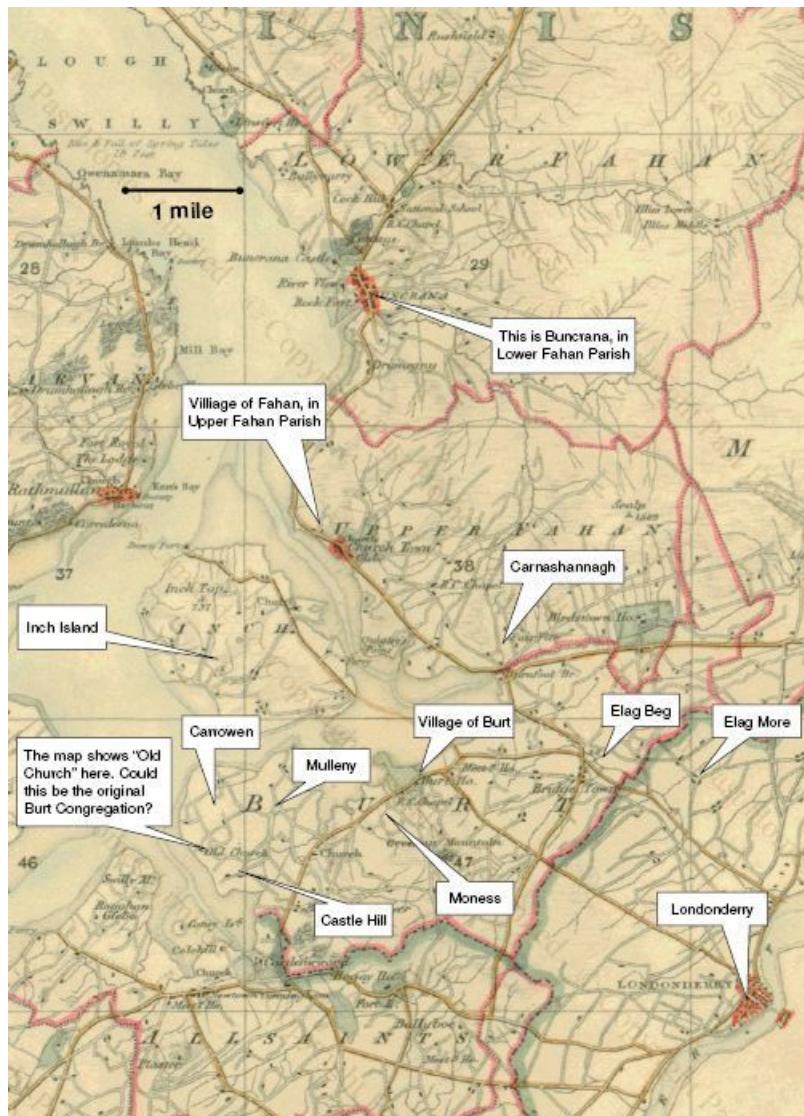
⁶ Elaghbeg, Dundrean and Elaghmore are the names used on today's maps.

⁷ When referring to 'church records,' the information is taken from Ewing, Elbert William R. *Clan Ewing of Scotland*, Corben Publishing Co., Ballston, Virginia, 1922 (available from www.HigginsonBooks.com and online at www.ClanEwing.org) and an Ireland Research Report commissioned by *Clan Ewing* (also available online at www.ClanEwing.org).

⁸ If you have not yet noticed, you can use Google Maps to measure distances. Go to the Google map for Ireland. To the left of the map, click on *My Maps* and then click on *Distance Measurement Tool* and under *Units* click on *English*. Now, you can calculate the distance between two or more points by putting your cursor at point A, then click the mouse, then move to point B and click the mouse and Google Maps will tell you the distance between the two points.

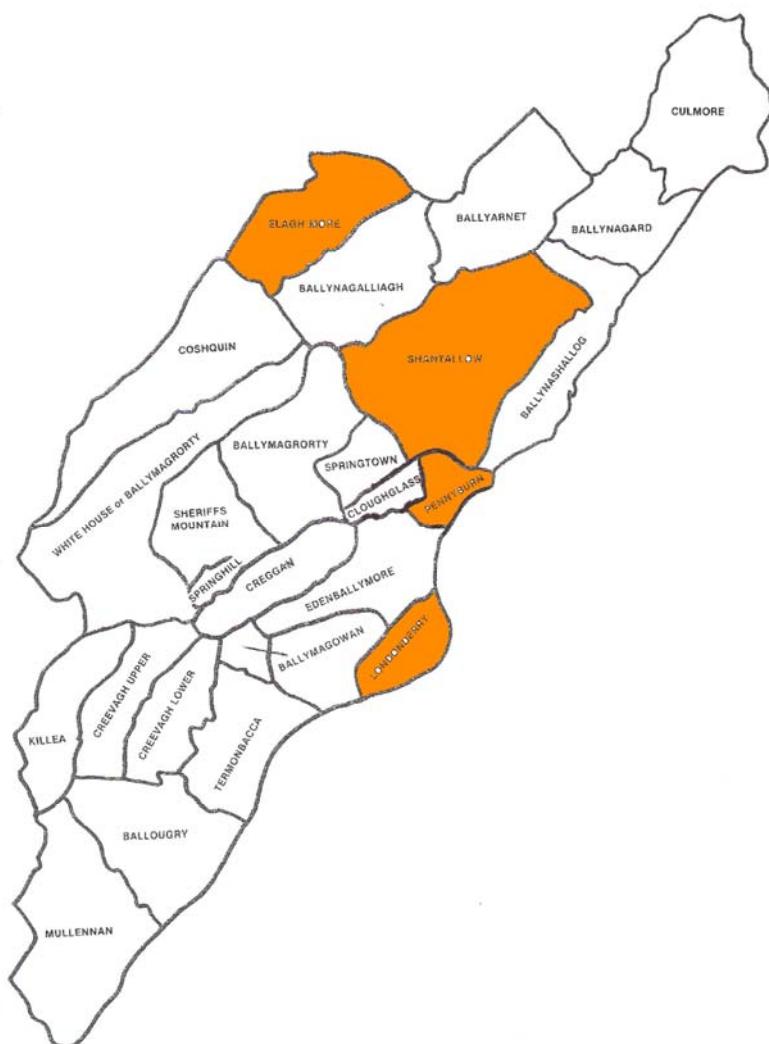
⁹ Published by Archive CD Books Ireland Ltd., Unit 1, Trinity Enterprise Centre, Pearse Street, Dublin 2, Ireland.

¹⁰ www.ClanEwing.org/research/Document_Relreland_Report.html



A portion of the Donegal A1 County Index Map prepared in 1836
 (Available at www.pasthomes.com/showproductdetails.php.)

I start with the Robert Ewing family identified with the Elaghbeg Townland. In addition to Robert, my ancestor, the family includes his daughter Margaret who married Josia Porter. Their descendants married into some of the Ewing families that emigrated to Cecil County, Maryland.

**Liberties of Londonderry**

(Source: Received by Email; Original source not indicated.)

Beyond the church records, I have no information about the family of Robert Ewing in Ireland. It has been accepted by others who have written books about the Ewings that Robert is the father of

Alexander who emigrated to the colonies in 1727. The date 1727 is based on a notation in a Bible¹¹ that was purchased by Alexander in Ireland in 1727.

Robert Ewing is the grandfather of Rachel Porter Ewing and the great-grandfather of Jane Porter (the first wife of Patrick Ewing), Elizabeth Porter (the second wife of Patrick Ewing), and Mary Porter (who married George Ewing, a son of Nathaniel Ewing).

From correspondence with Mr. John Harrison, a researcher in Scotland, in his letter dated May 29, 1991, we find:

Within Scotland there are two main concentrations of Ewings, those around Loch Lomond and those around Stirling. But there seems to be no connection between the two. The implication that William came from somewhere close to both is absurd as *they are 30 miles apart, which is two days travel in 17th century terms!*¹² There are two diagnostic items of information, firstly the rare name *Nathaniel*, secondly, the equally rare name *Milford; none of the Scots Ewings are called Nathaniel and the earliest Milford I have found in Scotland is the early 19th century.* Sadly, this probably means that the marriage and the birth of Nathaniel took place after William left Scotland.

Wait just a minute! What is Mr. Harrison saying?

From *Clan Ewing of Scotland*,¹³ we find the following:

We shall consider first the family of the older William. It appears to be generally agreed that *all of his children were born in Ulster, Ireland*, by reason of which his descendants are known as Scotch-Irish. As elsewhere explained, Scotch-Irish is a term which indicates birth in Ireland of Scotch parents; and not, as some erroneously suppose, birth of Scotch and Irish ancestry. Almost universally the Ewings of Irish birth are as purely Scotch as those born in Scotland. County Coleraine is the *place most usually indicated as the paternal home* of this older William's children. This was the conclusion of Col. Wm. A. Ewing and he so indicated on his chart. But records in Ireland studied in recent years furnish names of those born in other than Coleraine, corresponding to those of this William's children, and so give some ground for concluding that *they were natives of the barony of Quisowen [Enishowen / Innishowen / Inishowen] in County Donegal.* In a recent letter to me, Jno. G. Ewing expressed the opinion, in view of these records and the fact that nothing similar has been found in Coleraine, that *it was in Quisowen [Inishowen], and not in Coleraine, these children were born;*

Some of our traditions are that Nathaniel and those of his near kin who came to America were born in Coleraine. Since Kernohan was unable to locate any old Coleraine records, it is reasonably certain that

¹¹ *Old Bible Proves to be of Most Interesting 'Find'*, in *Southwest Virginia Enterprise*, Wytheville, Virginia, February 7, 1939. "It is the day of old things being found and one of the most interesting finds that has come to our notice is an old Bible which Mr. John Davis has been good enough to bring to the office that we may see it ... James Ewing his bible, Bought in the year 1727. Bought by Alexander Ewing in Ir[e]land. He departed this life aged sixty one, May ye 7, 1738."

¹² I have used italics to emphasize information important to my discussion.

¹³ Ewing, Elbert William R. *Clan Ewing of Scotland*, Corben Publishing Co., Ballston, Virginia, 1922, p. 162. Available from www.HigginsonBooks.com and online at www.ClanEwing.org.

we now have only part of the records that most concern the ancestors of our family who reached America by way of Ireland.¹⁴

It is very important to look at the above information in light of what was discussed in the first part of the article about County Coleraine. There was not a County Londonderry in the earliest years of the 17th century.

What does 'paternal home' mean in the above comment? I think the father, grandfather, or great-grandfather of Nathaniel could have been born or lived in County Coleraine with his home being on one of the townlands included in the Liberties of Londonderry. And, based on the records, Derrie was in County Coleraine in the earliest days we are interested in. Also, Quisowen is believed to be a different spelling or a typo for the area Inishowen that was given to Chichester.

With the information that I have seen and the results from the Ewing Surname Y-DNA Project in the Fall of 2007, I told a couple of people that I would bet that the marker DYS391 = 10 would be found in the Elaghbeg and Londonderry area. Not long after that, David N. Ewing sent me the Y-DNA test results for TG. WOW, this information took his line (Alexander Ewing, 1676/7-1738) back to Elaghbeg. So, TG and I share the same Ewing line. That was really good news. I might add here, we really need a Y-DNA project participant in my Ewing line that goes back to Alexander (1752-1822) and then to John and then Alexander. TG's line goes through William to this John and then Alexander.

Group 5 in the Ewing Surname Y-DNA Project share the DYS391 = 10 marker. But, TG has a couple of markers that are different from the others in the group and David N. Ewing concludes from that that TG would most likely not share a common ancestor in the next two, three or more generations with the others in Group 5.

Based on the information above and the travel time in the 1710s and 1720s, I suspect that Nathaniel's family lived reasonably close to Elaghmore.

It is said that Nathaniel Ewing married his cousin. Based on the information regarding marker DYS391 = 10, I would say that is true. But, the Ewing line for Robert, Rachel's grandfather, may go back a couple or so generations before it is combined with the ancestors of Nathaniel. Question: How far back does a person or family know their kin? Is it possible that they were related through the maternal side of the family? Or, did they know family a lot better than what we might know today?

Ann, known as the 'Sea Gull' because she was born on the ocean, married James Breading, her cousin.¹⁵ I sure would like to know how she is a cousin.

Doing a search for Nathaniel on the CD for the Derry Cathedral, the following three names of interest were found:

Nathaniel Ewine, buried in Birt [Burt] the 24th May 1684.

Nathaniel Jamison and Jenet Breadin, both of this parish, married by publication by Mr.

Alexander Forrester curat the 1st Jan 1684/5.

¹⁴ Ibid., p. 122.

¹⁵ Ewing, Elbert William R. *Clan Ewing of Scotland*, Corben Publishing Co., Ballston, Virginia, 1922, p. 164. Available from www.HigginsonBooks.com and online at www.ClanEwing.org.

Nathaniel, the son of Samuel Ewing and Katherin, his wife, buried the 16th Dec 1691.

From another CD with indices of wills,¹⁶ I found: Ewing, Nathaniel (merchant), Londonderry City (nuncupative) 1684. He is probably the one buried in Burt.

The following names and dates also appear on the CD for the Derry Cathedral's Register:

Nathaniel Ewine, buried in Birt [Burt] the 24th May 1684 [An adult?]

Alexander Ewing of Penyburne, buried the 18th July 1659 [An adult?]

Alexander Ewing [of Shantallow possible family?]

Robert, the son of Alexander Ewing born ye 7th April 1654

Robert, the son of Alexander Ewing of Shane Tallow in this parish born the same day,¹⁷ 11th April 1654

Alexander, son of Alexander was borne and bap., of Penyburne mill born the 1st bap 1st May 1656

Allexander, the son Alexander of Penyburne mill buried 6th of May 1656

Allexander, the son of Allexander Ewing, born March 26th 1657, bap 2nd April 1657

[blank] the daughter of Alexander Ewing bur. 7th Feb 1657/8 unnamed daughter was buried

Joseph, the son of Allexander Ewing of this pish. bap. the 30th Dec, 1658

William Ewing, Merchant, of Londonderry [possible family]

1653, Dec 1, dau. Frances was born, Templemore Parish

1655, May 27, son William was born and bap.

1655, Dec 27, wit. to the marriage of William Norrey and Elizabeth Ewing, of this parish

1656, Oct 3, son Alexander was born

1657, Nov 11, son Patrick was born; bap. Nov 12th

Elizabeth Ewing married William Norrey, both of this parish, 1655, Dec 27, wit: William Ewing and James Bogs

Jennet Ewing of Templemore Parish married James Bogs of this parish 21 Aug 1660

John, son of William Norrey [and Elizabeth Ewing] of Shane Tallow, bap. 9th Oct 1656

1659 Alexander Ewing, Titulado, Londonderry City. (Civil Survey, Census, 1659, Ireland Research, Appendix 10f) [Is this Alexander the same Alexander that was buried in 1659?]

There is no way to determine for sure how many Ewing families were living in the Liberties of Londonderry. Is the Alexander that lived on the land in the townlands Shantallow, Pennyburn and city Londonderry the same person? Based on the dates of the births of the children and some of the

¹⁶ *Index to the Prerogative Wills of Ireland, 1536-1810, & Supplement*, Edited by Sir Arthur Vicars. Published by Archive CD Books Ireland Ltd., Unit 1, Trinity Enterprise Centre, Pearse Street, Dublin 2, Ireland.

¹⁷ In the records, there is a heading for births, deaths, and marriages with a month and year. As the month changes, the new month and year is stated, with the entry sometimes just having the day recorded. If this entry and one above it are not for the same person, then it is definite that we have two men named Alexander. We have to ask the question: Why do some entries have 'of Shane Tallow' and 'of Penyburne Mill'?

marriages, we can estimate that a number of the people were born in the first twenty-five to thirty years of the 1600s. And, that could put those people back into Scotland, since it is said that some of the families went back to Scotland after certain events happened in Ireland. But we have no way of knowing if any Ewing families moved back to Scotland and returned later to Ireland. We need to know more about people returning to Scotland. Was it from certain areas?

Based on the church records, using the births and deaths dates, we know there are several families in Ireland in the 1650s and 1660s. Four men named Patrick Ewing and a fifth from another source were probably born during those years.

To make more progress beyond this point, it will be necessary for us to change our paradigm. We need to look at a lot of the known information and look at it from a different angle.

Most everyone would agree, based on the information that is available, that Nathaniel Ewing is the only child of his father by his father's first wife. I prefer to change that statement just a little without taking anything away from what is known: Nathaniel Ewing is the only known child of his father and his father's first wife. No one really knows for sure the name of Nathaniel's father. Therefore, if a child was born and lived to be two years old, for example, and died, no one on this side of the oceans has that kind of information.

To go one step further, we can consider the naming convention used by the Scots-Irish: the first son was named after the father's father, and the second son was named for the mother's father. If that actually happened and Nathaniel is the only child of his father's first marriage, then Nathaniel's grandfather could be a Nathaniel Ewing. I am definitely not saying that is the case. But, when you look at all of the above information there is a chance that it is a possibility. Alternatively, Nathaniel could have been named for his mother's father. Think about it.

One thing we do know or can estimate concerning Nathaniel is that he was born about 1693. Assuming his father was 30 years old when Nathaniel was born, the father would have been born about 1663, and the grandfather of Nathaniel would have been born about 1633. It is very possible that the grandfather of Nathaniel is one of the Ewings that moved to Ireland from Scotland. Or, even the father of Nathaniel.

James R. 'Jim' McMichael has been a member of Clan Ewing in America since 1990 and served as Journal Editor and Treasurer from 1993 through 2002. He organized the Clan Ewing research efforts, using professional researchers, in Scotland in 1991 and Ireland in 1995. He is the Clan Genealogist for Clan Ewing. Jim published his Ewing history, Alexander Ewing (1676/7-1738) and Descendants,¹⁸ in 1999. He is currently trying to sort out some of the Ireland information in order to provide a better picture of where our Ewings lived.

¹⁸ Available online at the *Clan Ewing* web site (www.ClanEwing.org).

Echoes of the Shenandoah

Tenth Gathering of Clan Ewing in America

The Planning Committee for the 2008 Gathering is excited to have heard from those of you who have registered. David 'Mountain Dave' Purtill was the first registrant. He will receive his prize at the registration table!

So far, we have folks coming from Arkansas, California, Maryland, New Mexico, North Carolina and Texas. We hope you can also join us September 18-21 in Winchester! If you have misplaced your registration form, there is one you can tear out at the end of this issue of the *Journal*. Or you can give this tear-out to a cousin or friend who might like to attend.

Good News! A correction to the information sent to members is that Dulles Airport is only 55 miles from Winchester. A map will be included with your confirmation letter.

More Good News! Our dinner speaker, Michael Foreman, was recently named *Outstanding Citizen of the Year* by the Regional Chamber of Commerce. You won't want to miss this informative, entertaining speaker!

A Silent Auction is a new feature at this gathering. Items will be displayed in the Reference Room on Thursday, Friday and Saturday. Bids may be made up until 6 PM Saturday evening. Proceeds will offset gathering expenses. Six Civil War prints by Mort Kunstler have been donated with the proceeds from their sale being directed for preservation of the Ewing Family Cemetery in Stephens City.

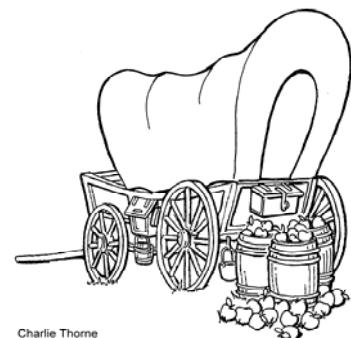
In addition to casual snapshots, we are planning to have family group photos taken at the gathering as we did several years ago. We will ask you to gather by ancestor and see how many groups we have. Originally we did this by immigrant ancestor, but *Clan Ewing* has grown so much that this time we will assemble by earliest known ancestor.

In this issue of the *Journal*, we continue our series of reports providing background information relating to ***Echoes of the Shenandoah***. Previously featured in this series are:

Ewing, Evelyn Jones. Colonial History of the Shenandoah Valley, *J. Clan Ewing*, Vol. 13, No. 2 (May 2007), pp. 11-14. An introduction to the settlement of the Shenandoah Valley by William Ewing and other descendants of John Ewing of Carnashannagh.

McClure, Jean. Great Philadelphia Wagon Road, *J. Clan Ewing*, Vol. 13, No. 3 (August 2007), pp. 15-20. A discussion of the development of the migration path from Philadelphia into and through the Shenandoah Valley, with an emphasis on the use of this migration path by descendants of John Ewing of Carnashannagh who settled the Stephens City, Frederick County, Virginia, area.

Fravel, Linden. The Newtown Wagon, *J. Clan Ewing*, Vol. 14, No. 1 (February 2008), pp. 13-18. This report concerns one of the most common and essential tools of early America, the road wagon. It complements the information about the Conestoga wagon in Jean McClure's report.



Charlie Thorne

Linden describes the Newtown wagon and the wagon industry in Newtown (Stephens City). He also provides information about the history of the Frederick County area up to the Civil War.

Ewing, Evelyn Jones. Ewings of Shenandoah Valley, Virginia (Part 1), *J. Clan Ewing*, Vol. 13, No. 3 (August 2007), pp. 15-20. A genealogy of the descendants of John Ewing of Carnashannagh emphasizing the children of William Ewing, his son.

Ewing, Evelyn Jones. Ewings of Shenandoah Valley, Virginia (Part 2), *J. Clan Ewing*, Vol. 13, No. 4 (November 2007), pp. 13-25. A continuation of the genealogy of the descendants of John Ewing of Carnashannagh emphasizing the children of William Ewing, his son.

DaHarb, Darryl Dene. John Ewing, Son of William Ewing, Grandson of John Ewing of Carnashannagh, *J. Clan Ewing*, Vol. 13, No. 4 (November 2007), pp. 26-31. A discussion of the descendants of John Ewing, son of the William Ewing who is the emphasis of the reports by Evelyn Jones Ewing.

Ewing, Jeannette. The Handley Library, Winchester, Virginia, *J. Clan Ewing*, Vol. 13, No. 2 (May 2007), p. 15. A brief introduction to an important place to visit and conduct research while attending the 2008 Gathering.

York, Ted and Betty (Ewing). The Museum of the Shenandoah Valley and the Historic House and Gardens at Glen Burnie, *J. Clan Ewing*, Vol. 14, No. 1 (February 2008), p. 12. Provides a glimpse of the *Historic House and Gardens at Glen Burnie*, home of the founder of Winchester, Col. James Wood, and the adjacent *Museum of the Shenandoah Valley* which provides visitors with many insights into the founding and evolution of this region of Virginia.

Avery, Karen. Local Area Attractions, *J. Clan Ewing*, Vol. 14, No. 1 (February 2008), pp. 19-20. A list of attractions in the general area—Washington, D.C., to the north, the Allegheny Mountains to the west and Williamsburg on the south—attendees may want to visit and enjoy during extra days before and after the gathering.

This series of reports continues in this issue of the *Journal* with glimpses into the early life of Stephens City settlers and an overview of what the Civil War meant to the citizens of Winchester.

History of the Wayside Inn

From the Wayside Inn's web site (www.alongthewayside.com)

The Wayside Inn's heritage is based on service to the traveler. Our first guests began arriving in 1797, pausing for bed and board as they journeyed across the Shenandoah Valley. Twenty years later with the building of the Valley Pike, the Inn became a stagecoach stop, a relay station where fresh horses were ready, and where weary passengers could rest and enjoy delicious food and spirits.

During the Civil War, soldiers from both the North and South frequented the Inn in search of refuge and friendship. Offering comfort to all who came, the Inn was spared the ravages of the war although both the South's Stonewall Jackson and the North's Phil Sheridan campaigned fiercely through the Valley.

The Inn expanded and prospered during the early 20th Century and catered to its newest visitors, now traveling through the Shenandoah Valley by automobile.



In the 1960s a Washington financier and antique collector energetically restored and refurbished the Inn, decorating each room with its own unique flavor.

In the Fall of 1985, a devastating fire nearly gutted the structure, but with love and care the Inn has been able to retain its 18th Century atmosphere. The tradition continues as each visitor receives a warm welcome back to the bygone era of fine food and lodging.

Echoes of the Shenandoah

Winchester-Frederick County is known for hosting the Shenandoah Valley Apple Blossom Festival, an annual event featuring the world's largest fire-fighters' parade. Festival highlights also include a grand feature parade, coronation of Queen Shenandoah, a circus, a large arts-and-crafts show in the park, and much, much more! The population of Winchester rises from 25,000 to 250,000 during the Apple Blossom Festival.

Winchester – Home of Spirits and Ghosts

Evelyn Jones Ewing (+1 434.634.9227, *jeej at telpage dot net*)

Winchester resident Mac Rutherford conducts popular evening Ghost Tours through Winchester and Mt. Hebron Cemetery. During the tour, he weaves fascinating stories about the area's ghosts and spirits. Many of these stories are included in a recent collection of quite amusing one-to-three-page write-ups.¹

Three of the locations he includes on his tours are quite close to each other. Gathering attendees might be interested in visiting them while in Winchester. Synopses of his stories about these three locations are:

During the French and Indian War, George Washington's Militia soldiers drilled on the land which is now the parking lot across from Braddock Street Methodist Church at Braddock and Wolfe Streets in Winchester. Today, colonial soldier spirits in ragged-looking clothing have been seen drilling on the parking lot. Earlier, when the Grand Furniture Store was on this lot, employees and customers saw colonial soldiers trying to march between the furniture. (Second Edition, March 2005, p. 8)

On May 25, 1862, Gen. Stonewall Jackson drove the Yankees out of Winchester toward the Potomac River. The Yankees broke rank and ran after passing the Joseph Denney home where northern newspapermen were housed. Today, early in the morning while Winchester is quiet, a large group of what seems to be Union soldiers may be seen retreating, 'double-quicking,' north on Braddock Street. (Second Edition, March 2005, p. 10)

The spirit of Patsy Cline, a Winchester native, was encountered every Labor Day for years by fans celebrating her birthday. When they visited her former recording studio at 38 West Boscawen St, former site of the G&M Music Store between Braddock and Loudoun Streets, a young Patsy joined the fun. The door to the back entrance of the store would open and slam shut every day at the same time. At the Chamber of Commerce, visitors often felt very cold and looking around would see a very sad woman looking at a Patsy display and then they would notice her hand go through the glass to touch some things. (Second Edition, March 2005, p. 13)



Mac Rutherford

(From: www.LongHillBB.com/indexmac.htm)

*Evelyn Jones Ewing is a former public elementary school teacher. Evelyn and her husband, James Earl 'Jim' Ewing Jr., authored The Ewings of Frederick County, Virginia. As members of the 2008 Gathering Committee, Evelyn and Jim will be our hosts for ***Echoes of the Shenandoah***.*

¹ Rutherford, Mac. *Historic Haunts of Winchester, A Ghostly Trip Through Winchester's Past.* Information about Mac Rutherford and his books may be found at his web site, www.LongHillBB.com/indexmac.htm.

Winchester Experiences the Civil War

Trish Ridgeway (+1 540.662.9041, *TRidgeway at hrl dot lib dot state dot va dot us*)

I went ... to the Court House; the porch was strewed with dead men. Some had papers pinned to their coats telling who they were. All had the capes of their coats turned over to hide their still faces; but their poor hands, so pitiful they looked and so helpless. ... Soon men came and carried them away to make room for others who were dying inside.

Most of them were Yankees, but after I had seen them, I forgot all about what they were here for. I went on into the building.

I wanted to be useful, and tried my best, but at the sight of one face that the surgeon uncovered, telling me that it must be washed, I thought I would faint. It was that of a Captain Jones, of a Tennessee regiment. A ball had struck him on the side of the face, taking away both eyes and the bridge of his nose. ... The surgeon asked me if I would wash this wound. ... I tried to say yes, but the thought made me so faint that I could only stagger towards the door. As I passed, my dress brushed against a pile of amputated limbs heaped up near the door.¹

Cornelia Peake McDonald, who lived in Winchester for much of the Civil War, wrote about going to the courthouse after a battle at Kernstown on March 23, 1862. This battle—1st Kernstown, as it later became known—was the first of many in and around Winchester during the war, and it marked the beginning of Stonewall Jackson's Valley Campaign

Her experience matches those of many Winchester residents once the war began. Initially Winchester sent a delegation to Richmond to vote against seceding from the Union, but the delegation turned back after hostilities began at Fort Sumter. Therefore, at the opening of the war Winchester was a divided town—some residents supported the South and others the North—and those divisions continued throughout the war.

A claim that is often put forth by today's residents is that the city changed hands over seventy times. The correctness of the statement depends upon how you interpreted *changed hands*. Different groups of soldiers did enter the town over seventy times. Winchester



Old Court House, Winchester, Virginia

Home of the Civil War Museum

(Courtesy of Trish Ridgeway)

¹ McDonald, Cornelia Peake McDonald. (Edited, with an Introduction, by Minrose C. Gwin). *A Woman's Civil War: A Diary with Reminiscences of the War, from March 1862*, The University of Wisconsin Press, Madison, Wisconsin, 1992.



Graffiti on Display at the Civil War Museum

(Courtesy of Trish Ridgeway)

clear the path of invasion (and of retreat, if necessary) for Lee to move North to Pennsylvania, where the battle of Gettysburg eventually ensued.

My favorite book about the Winchester civilian experience during the war is *Winchester Divided*² which contains two wartime diaries. One diarist is Julia Chase, a Union supporter, and the other is Laura Lee, a staunch Confederate. The book is in chronological order and alternates diary excerpts day-by-day. The diary entries make clear that accurate information about the progress of the war was hard to come by. Within days of each other, one reports that their boys are in town for good while the other proclaims the opposing force is approaching and is sure to win. Their early reports on distant battles were optimistic for their side regardless of the eventual outcome.

The local area saw six major battles:

1 st Kernstown	March 23, 1862	Shields (Union) defeats Jackson
1 st Winchester	May 25, 1862	Jackson (Confederate) defeats Banks
2 nd Winchester	June 14, 1863	Ewell (Confederate) defeats Milroy
2 nd Kernstown	July 24, 1864	Early (Confederate) defeats Crook
3 rd Winchester	Sept. 19, 1864	Sheridan (Union) defeats Early
Cedar Creek	Oct. 19, 1864	Sheridan (Union) defeats Early

² Mahon, Michael. *Winchester Divided: The Civil War Diaries of Julia Chase and Laura Lee*, Stackpole Books, Mechanicsburg, Pennsylvania, 2002.

changed back and forth from Confederate to Union hands and vice versa around twenty-five times. I do not think the difference matters that much. The civilians in the area during the war kept very good track of who was in charge. Diaries of both Union and Confederate supporters identified the successive occupations. They had to figure out each day, sometimes multiple times within a day, who was in charge so that they would know if they needed a pass to leave town, who might want to occupy their homes, and what was the best way to try to get food for their families.

Winchester was strategically located at the apex of roads leading north and south and east and west. However, the geography of the town, ringed by hills, made it impossible to hold as both sides figured out early in the war. The Southern victory in Winchester in a May 1862 battle (later known as 2nd Winchester) was not planned as a way to seize control of the city but as a means to

At some time in each of the Winchester battles, residents found themselves under fire. The streets would fill with soldiers rushing to or from battle. After all the nearby battles, and even after ones more distant such as Gettysburg and Antietam, every public building and private home was filled with the sick, dying and wounded. The sights that so horrified Cornelia McDonald, as described in the opening paragraphs above, were a regular occurrence in and around Winchester.

A courier arrived in town on July 5, 1863, warning residents to expect at least 5,000 Confederates wounded from the battle of Gettysburg. Hundreds, with hand, arm or head wounds, walked through Winchester on their way to Lee's central hospital in Staunton. The road from Martinsburg was clogged with ambulances and other sorts of wagons carrying the more severely wounded. Until the Confederate forces began evacuating on July 19, the citizens of Winchester worked night and day to provide lodging, bedding, food and nursing to the wounded.

This brief discussion can only touch on the stories and suffering of civilians and soldiers in Winchester during the Civil War. The town was decimated. The area saw huge numbers occupying its buildings and consuming everything in sight. Not only that, but soldiers brought typhoid and other virulent diseases that spread through the local population. As with the rest of the nation, healing came slowly; and as with much of the South, economic health came even later. The Civil War sites throughout the local area pay homage to all soldiers and civilians who struggled through those dreadful years.

There are two good starting points on the web for those seeking additional background information on the Civil War in the Shenandoah Valley. The first—the *Shenandoah at War* web site³—is provided by the Shenandoah Valley Battlefields National Historic District and provides a good introduction to all the campaigns and battles in the Valley as well as links to local attractions. At this web site and under the *Winchester* topic, twelve different attractions and sites are identified which are related specifically to the Civil War. The second web site with background information—the *Virginia Civil War Traveler* web site⁴—describes Civil War historic markers in various localities and provides directions to the sites. I hope you can take some time to visit some of Winchester's Civil War sites. They all have different and fascinating stories of the war that shaped our nation.

Trish Ridgeway, Director of the Handley Regional Library, holds an M.S. degree in English. She is President of the Board of the Old Court House Civil War Museum in Winchester.

³ www.ShenandoahAtWar.org

⁴ www.CivilWarTraveler.com/EAST/VA

A Short History of Stephens City

Jeannette Ewing (+1 540-869-5058, *jwewing88 at yahoo dot com*)

Many towns were settled around the time that Stephens City received its charter in 1758 under the name of Stephensburg. Also known as Newtown and Pantops, it is located in the Shenandoah Valley just south of Winchester. Some references say that men entered the Shenandoah Valley as early as 1632. For example, the Valley was included on one of Samuel de Champlain's maps. You might ask if these explorers found Indians in the Valley and the answer is yes. Susquehannocks, Iroquois and Shawnee lived near the Shenandoah River, but by the late 1700s Indians had moved west.

Other explorers to the Valley were John Lederer in 1669, Colonel Cadwallader Jones in 1673 and Louis Michel in 1705. The man given credit for the first extensive settlement was Governor Spottswood in 1716. Hans Joist Heydt (Jost Hite) brought the first large groups of settlers sixteen years later.¹ Peter Stephens, the founder of Stephens City, came with Hite.

... Joist Hite was a smart, modern day real estate man. When he arrived in 1732, he acquired 5000 acres covering the Opequon's entire limestone water shed. There were commercial farmers ... who came to the Valley to acquire land, to farm it, and to profit from it.²

As a result of the abundance of trees and stone in the Valley, most structures were built of logs or stone:

Most early dwellings in Stephens City were of log construction according to the national Register of Historic Places . . . and some 40 log homes have survived from the earliest period of settlement, though most have been altered in some form since the eighteenth century.³

Jost Hite's stone house, erected next to Opequon Creek, was conveyed in 1809 to David Carlile. Another stone building and grist mill found west of Hite's home were part of this settlement. Peter Stephens built a log cabin two miles south of Hite's along the stream that is now known as Stephens Run. Because water sources were important to pioneers, they often settled near a creek or stream. William Ewing's property contained land on both sides of Stephens Run.

What made Stephens City different from the other towns? They all had blacksmiths, carpenters, general stores, orchards, farmers, tavern keepers, and coopers. The Great Wagon Road, which you can read about in the August 2007 issue of the *Journal*,⁴ and the Alexandria Road intersected in Stephens City. These routes became natural avenues for transporting commodities to port cities such as Baltimore and Alexandria as well as other locations. The wagon-making industry—which you can also read about in

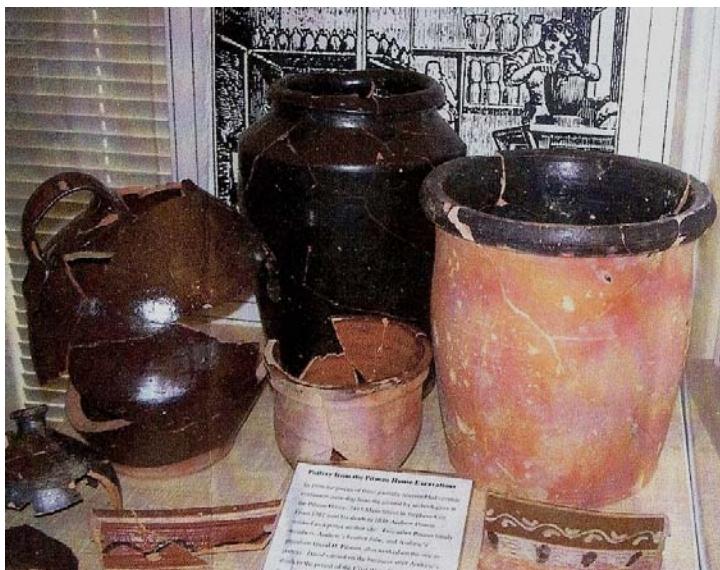
¹ From an article by Peter Krouse in Lehman, Sam (Ed). *The Story of Frederick County*, Wisecarver's Print Shop, 1989. (This was a publication to commemorate the 250th anniversary of Frederick County and is available at the Stewart Bell Jr. Archives at the Handley Library in Winchester, Virginia.)

² From an article by Warren R. Hofstra in Lehman, Sam (Ed). *The Story of Frederick County*, Wisecarver's Print Shop, 1989. (This was a publication to commemorate the 250th anniversary of Frederick County and is available at the Stewart Bell Jr. Archives at the Handley Library in Winchester, Virginia.)

³ Park, Sunyoon. *The Life of a Potter, Andrew Pitman*, Report 44FK528, Virginia Department of Historic Resources, 2001. Available from: Virginia Department of Historic Resources, 2801 Kensington Avenue, Richmond, Virginia 23221. Also available at the Stewart Bell Jr. Archives at the Handley Library in Winchester, Virginia.

⁴ McClure, Jean. Great Philadelphia Wagon Road, *J. Clan Ewing*, Vol. 13, No. 3 (August 2007), pp. 15-20.

the August 2007 issue of the *Journal*⁵—also gave rise to Stephens City's importance for local farmers who needed to haul their wheat to Alexandria for sale and for settlers moving south and west. A need for earthenware containers to convey merchandise developed at the same time.



Earthenware Display at the Newtown History Center

(Courtesy of Jeannette Ewing)

In 1761, Anthony Pitman settled in Stephens City with his sons Andrew and John. While very little is known about Anthony, he built a log house on Main Street in 1782 and purchased 'red lead' from a merchant in Winchester in 1805. This material was used to make the glaze for pottery. In 1987, Linden Fravel purchased this property and upon digging for utility lines, found shards within fifteen feet of the house. One was labeled 'D. H. Pittman.' There have been numerous archaeological digs at this location. Many pots have been pieced back together and are displayed in the house. The book *The Life of a Potter, Andrew Pittman* discusses the results of these explorations.⁶

Not only was the red clay in this area readily available for earthenware containers, but the limestone mentioned previously also proved useful. In *The Story of Frederick County*, Mike Perry writes:

Sedimentary rocks in the form of limestone and sandstone have laid beneath the surface of Frederick County for many thousands of years. They have been walked over by prehistoric animals, Indians, and finally by the settlers from Europe who were to call this new world home. It was not until the twentieth century that men developed the means to quarry this basic resource in the commercial quantities and varieties now so useful to our community. Throughout the settlement of this region our ancestors used local stone for fences, foundations, walls, fireplaces and chimneys. Early kilns were constructed of rock to contain the hot Oak fires needed to burn the impurities out of limestone fed in through the top. They produced the fine, white powdered lime needed for tanning leather and manufacturing plaster, whitewash, paper, and a variety of other products. As the population of the area grew, so did

⁵ Fravel, Linden. *The Newtown Wagon*, J. *Clan Ewing*, Vol. 14, No. 1 (February 2008), pp. 13-18.

⁶ Park, Sunyoon. *The Life of a Potter, Andrew Pitman*, Report 44FK528, Virginia Department of Historic Resources, 2001. Available from: Virginia Department of Historic Resources, 2801 Kensington Avenue, Richmond, VA 23221. Also available at the Stewart Bell Jr. Archives at the Handley Library in Winchester, Virginia.

the need for lime and stone building and construction materials, and quarries were developed throughout the county.⁷

Around 1900, Edward D. Grove of M. J. Grove Lime Company in Maryland was riding the train which runs on the west side of Stephens City. While looking for additional locations for a plant, he spotted limestone at the McLeod Farm. He began with three carts and three horses. In 1910, an iron clad kiln was constructed and in 1914 electricity became available. Barrels were made on site in order to ship the limestone on the train. It is reported that 2,000 tons per day were mined during World War I. Operations ceased in 1982, but you can still see the quarries which provided one million gallons of water per day to Frederick County. Company houses and kilns that belonged to the Grove Company are still standing.

Although there has been a great deal of development all around Stephens City, much of the original parts of the town is laid out as it was in 1758. A pictorial history is being prepared and will be published in time for the 250th Founder's Day celebration in Stephens City next October.

*Jeannette (Wright) Ewing began working at the Handley Library as a reference librarian and retired as Administrative Assistant to the Director of the Handley Library. As members of the 2008 Gathering Committee, Jeannette and her husband, Bill M. Ewing, will be hosts for **Echoes of the Shenandoah**. Jeannette currently minds their shop which sells miniatures and dollhouse furniture while Bill serves as an elected member of the Board of Supervisors of Frederick County. He is descended from William Ewing, a son of John Ewing of Carnashannagh.*

⁷ From an article by Mike Perry in Lehman, Sam (Ed). *The Story of Frederick County*. Wisecarver's Print Shop, 1989. (This was a publication to commemorate the 250th anniversary of Frederick County and is available at the Stewart Bell Jr. Archives at the Handley Library in Winchester, Virginia.)

Cedar Creek Presbyterian Church, Marlboro, Virginia

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Among the many historic churches in Frederick County, Virginia, is the Cedar Creek Presbyterian Church in the community of Marlboro, about six miles west of Stephens City, previously Stephensburg. This church was founded in 1736 on Cedar Creek, an important tributary of the Shenandoah River. Opequon Presbyterian Church, also founded in 1736, is situated on Opequon Creek about three miles southwest of Winchester and four miles north of Stephens City. The congregations of Cedar Creek and Opequon, two of the oldest churches in the Winchester area and only about nine miles apart, have shared pastors and enjoyed a close relationship through the years.

These churches were founded by the Scots-Irish families who came to the Valley with Jost Hite in 1732. In *The Planting of the Presbyterian Church in Northern Virginia*, Dr. James R. Graham indicates that the families were joined by others who came in 1735 with or soon after William Hoge, a Scot who had left Scotland during the persecution. The families of Glass, Vance, White and others united with Mr. Hoge to organize the Opequon Church known by many as the oldest congregation west of the Blue Ridge. Mr. Hoge gave the land for the Opequon Church at what is now Kernstown. The Rev. William Williams, the first Presbyterian minister in the Valley of Virginia, aided the organization of the Opequon and Cedar Creek churches. These early Presbyterians brought their Bibles, Catechisms and Confessions of Faith with them and requested supply minister visitations as soon as they settled.¹

Dr. Graham also states that in 1755:

Opequon was the most important church in the Valley. ... The nearest Episcopal Church was at Bunker Hill (Berkeley County, West Virginia) and there was probably no church of any faith in Winchester until 1753, when a Lutheran Church was organized. George Washington, while in command at Fort Loudoun [in Winchester], often rode out to Opequon to worship.²

The first meeting house of the Cedar Creek Presbyterian Church was a log house erected in 1736. The first stone church was built before the Revolutionary War. The second stone building was erected after the Civil War and dedicated on July 28, 1876. This handsome stone church has been enlarged and is still (in 2008) used regularly for Sunday services by Presbyterians and friends in the community.³

Few records of the Cedar Creek Church in the 1700s are available. The early Presbyterian Church records on microfilm at the Union Seminary Library in Richmond, Virginia, were searched, but they begin with 1815 and contain no Ewing families. However, there is a Frederick County deed written in the colonial era with important information. Lord Fairfax deeded land to the elders of the Cedar Creek Church in 1762 for the first stone church. The deed reads:

¹ Graham, James R. *The Planting of the Presbyterian Church in Northern Virginia*, Geo. F. Norton Publishing Co., 1904, pp. 4, 9, 19. (Printed copies are available online via several vendors. A Google search using *The Planting of the Presbyterian Church in Northern Virginia* will identify these vendors.)

² Ibid., p. 15.

³ *Cedar Creek Presbyterian Church History* written in 1986 for the 250th anniversary.

... conveying 100 acres of land to William Vance, William Evans, James Colville, James Hogg, and Andrew Blackburn, elders of the Presbyterian congregation [of Cedar Creek] and their successors, for building a meeting house thereon.⁴

Several of the elders listed are of interest to Ewing descendants. William Vance may have been a son or grandson of Jane Ewing Vance, widow of Andrew Vance and William Ewing's sister. There is proof that Jane Ewing Vance lived in Frederick County where Andrew Vance's will was written in 1750. In 1747, William Ewing and Joseph Colville were executors of John Black's will which William Vance, Samuel Vance and John Morse / Morris witnessed.⁵ William Ewing seems connected to the other elders and involved with the Cedar Creek Church. Families researching William Ewing have tried to find records to answer the question: Was William Evans actually William Ewing, son of John Ewing of Carnashannagh? Ewing was sometimes spelled Ewen, Ewan, Ewin and Evans. Complicating the research, therefore, is the fact that Isaac Evans, William Evans and William Ewing all lived in the area as they are all listed on the July 24, 1758, Frederick County Militia Roster of Col. George Washington.⁶

Ginny Hawkins Bowers, whose parents operated a store in Marlboro and were active members of Cedar Creek Church, shared information that her mother had collected through the years. Young Ginny helped her mother record the names appearing on the stones at the old church cemetery which has not been accessible in recent years. She has located photos of the cemetery but the names are not legible and she has provided some interesting colonial era history of Marlboro that the early settlers experienced.

Near the Cedar Creek Church was the Marlboro waterfall, a twenty-five foot waterfall which fell from Marlboro Spring into Cedar Creek and had a constant average flow of 2,700 gallons per minute. In colonial times, this water, piped east from the top of the fall by gravity, supplied Stephens Fort, Marlboro Manor House, Zane's Marlboro Iron Works, a whiskey distillery, a warehouse and a store. It also operated the large flour and feed mill nearby.⁷

This natural water source contributed to the growth and well-being of the Marlboro area, Frederick County and Shenandoah County. It provided work opportunities for the new settlers. Isaac Zane Jr., born in 1743 to a Philadelphia Quaker family, saw the potential of the area. As a young man he had visited Barbados, spent a year in London traveling by way of Ireland, and after returning home decided to follow his uncle to the Virginia frontier. He purchased an interest in the former Lewis Stephens Iron Works in 1767, joining three other Philadelphians. By 1768 he had become the sole owner, but with much debt. The Marlboro Iron Works prospered and Zane accumulated an estate of more than 20,000 acres in Frederick and Shenandoah Counties. He built a two-story stone residence on the bank of Cedar Creek with a fountain, garden, ponds, bath house, stone ice and spring houses, orchards, barns, stables, and servant quarters. Nearby were the forge, furnace, a two-hundred gallon still, stone mill, saw

⁴ Graham, James R. *The Planting of the Presbyterian Church in Northern Virginia*, Geo. F. Norton Publishing Co., 1904, p. 4, 9. (Printed copies are available online via several vendors. A Google search using *The Planting of the Presbyterian Church in Northern Virginia* will identify these vendors.)

⁵ John Black Will, Frederick Co. Will Bk. 1, pp. 157-159; William Ewins and James Colville, Executors, William Vance, Samuel Vance and John Morse / Morris, Witnesses; *Frederick Co., Va., Wills, 1743-1800*, p.12.

⁶ Clark, Murtie June. *Colonial Soldiers of the South, 1732-1774*, Genealogical Publishing Co., Baltimore, Maryland, 1999, p. 513.

⁷ Marlboro Waterfall Photograph and Text from *The Winchester Star*, n.d., Handley Library Archives.

mill, stone smith's shop, store and counting house. Nearly one hundred fifty persons were employed cutting wood and mining ore to feed the furnace and four-fire forge. Few of these workers were slaves, though some convict indentured servants were used.⁸

The Isaac Zane Marlboro Iron Works utilized the rich beds of brown hematite ore and the abundant tracts of woodland on the property. This enterprise made Marlboro a bustling community with a steady stream of settlers searching for a better life. Gene Dick, the Mayor of Middletown, today owns part of the Zane property that his ancestor, Thomas Dick, purchased. His research, and family memories passed down to him, tell of the furnace and forge that ran twenty-four hours a day with shifts of laborers employed. An acre of hardwood was needed to feed the furnace each twenty-four hours.

Isaac Zane Jr. served in the Virginia House of Burgesses, representing Frederick County at the Revolutionary Convention of March and July 1775 and May 1776. He was a Colonel in the Shenandoah Militia and during the war years produced many of the munitions needed by the military. The Marlboro Iron Works went on a war footing producing critically needed six- and four-pound ordnance, shot, swivel balls, chain shot, kettles, salt pans and stoves for the colonial forces. By 1782 Zane had received no payment for many of the munitions the iron works supplied. Governor Harrison wrote that the four cannons he currently needed "to fit out four gun boats" could not be paid for, as there was "no resource or means of complying with the request but your patriotism ... I need not tell you that the Treasury is at Present without Cash." At the end of the conflict Zane was still heavily in debt.⁹

Visitors to the Marlboro Manor House and Iron Works included Thomas Jefferson and James Madison who were remembered in Isaac Zane Jr.'s will. In 1783 Jefferson was invited to stop at Marlboro Manor on the way to Congress in Philadelphia. After the visit, Mr. Jefferson sent a thermometer for exact readings in the cave they had explored and suggestions for redesigning the Marlboro water wheel. Isaac Zane Jr. reciprocated with the gift of a looking glass for Martha Jefferson.¹⁰

The faith of the Presbyterians was so important that the Cedar Creek and Opequon Churches were founded immediately after arriving in Frederick County. The religious life of the pioneers sustained them through the dangerous years on the frontier. Church activities helped newcomers become integrated and strengthened the membership as well as the community. The Cedar Creek and Opequon Presbyterian Churches were central to the social and religious life of our ancestors and that of the many settlers who came to Frederick County, stayed a while, and later moved on to newer frontiers.

*Evelyn Jones Ewing is a former public elementary school teacher. Evelyn and her husband, James Earl 'Jim' Ewing Jr., authored The Ewings of Frederick County, Virginia. As members of the 2008 Gathering Committee, Evelyn and Jim will be our hosts for ***Echoes of the Shenandoah***.*

Note from the Author: 2008 Gathering attendees who desire to visit the Cedar Creek Presbyterian Church or the Opequon Presbyterian Church on Sunday, September 21, are requested to notify me. The service at Cedar Creek Church begins at 11:00 AM. The Opequon Church has services at both 8:30 and 11:00 AM

⁸ Moss, Roger W. Jr. Isaac Zane, Jr., A Quaker for the Times, *Virginia Magazine of History and Biography*, July 1969, p. 67.

⁹ Ibid., pp. 69-71.

¹⁰ Ibid., pp. 72, 74.

Thomas Ewing Jr. and William Tecumseh Sherman

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Thomas Ewing Jr. was a brother-in-law of William Tecumseh Sherman. Their lives were complexly intertwined. Their inter-connections are discussed in the following.

William Tecumseh Sherman

Imagine you are William Tecumseh Sherman¹ on the afternoon of July 18, 1861. You are forty-one years old and a newly appointed Colonel leading a brigade of blue-coated infantry on dusty Virginia roads towards your destiny.

None of the four regiments in your brigade has trained together. None has fought anybody, except themselves. One unit is made up of hard-headed Irish militia from New York City, the 69th Regiment, whose Tammany Hall rebellious streak peaked when in 1858 they refused to form up and salute the visiting Prince of Wales.

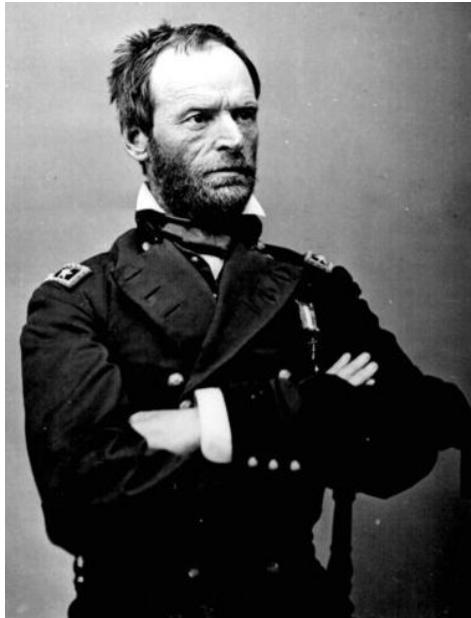
Another of your regiments is composed of Scotsmen who will not speak to the Irish.

Your Wisconsin regiment's uniforms are gray, which will cause problems when they meet an opposing army also dressed in gray.

Another New York regiment of dockworkers has got into the regiment's medicinal whiskey barrel the night before the march, and many have enormous hangovers in the searing heat.

On July 18, 1861, William Tecumseh Sherman was marching into Virginia at the head of a brigade that was part of a 35,000 man force led by Irwin McDowell. The army had been goaded into moving before they were trained. Sherman called his men 'rabble.' Everyone believed it would be a short war. But just after Fort Sumter was fired upon, Sherman predicted to Secretary of War Simon Cameron that one could more quickly put out a house fire with a squirt gun than fight out the war in only a few months. He predicted it would consume the nation.

He was right. The war consumed 600,000 lives. As Sherman faced his first battle, at Bull Run, he feared he was not ready. He was high-strung and nervous. His asthma was bothering him.



Maj. Gen. William T. Sherman, USA, in May 1865

(The black ribbon around his left arm is a sign of mourning over President Lincoln's death. Portrait by Mathew Brady.)

¹ Portrait from http://en.wikipedia.org/wiki/William_Tecumseh_Sherman.

William Tecumseh Sherman was an 1844 West Point graduate. Except for minor searches for Indians during the Seminole Indian Wars in Florida in that decade, he had never seen combat. He had difficulty remembering the complex commands in a conventional army necessary to turn a marching column into Napoleonic squares² to fend off the Confederate cavalry rumored to be in that area of Virginia.

Worse, he had never stood across that short killing zone and watched an enemy unleash a volley, heard lead bullets cracking bones and skulls and chests as the wounded screamed and fell, or seen cannons turning neat lines of advancing infantry into a red mist of blood.

Later, Sherman would be labeled insane by newspapermen. He suffered a nervous breakdown. However: He saved Grant at Shiloh. He helped encircle Vicksburg, then marched on Atlanta, and then marched on to the Sea. He brought a terrible scourge of war to the South.

But on that day in 1861, on that Virginia road, Sherman was not popular with his men. He was a novice. All of the Ewings that went to war in 1861 and 1862 were, like Sherman at Bull Run, novices. So was the United States, which was embarking on a bloodbath.

The Ewing Family

The Thomas Ewing family of Lancaster, Ohio, had taken William Tecumseh 'Cump' Sherman into their home as a boy of nine when Cump's father died unexpectedly. Cump was raised by Thomas Ewing Sr., one of the best real-estate lawyers in America and the last of the old Whig lions and Senators of the Henry Clay and Andrew Jackson eras. In 1856, with Cump out of the army and married to Ellen (Ewing) Sherman, Thomas Ewing Sr.'s sons, Thomas Jr.³ and Hugh, migrated to Kansas to build a life in the river town of Leavenworth.

Leavenworth was the largest town between St. Louis and San Francisco. It was a wild and woolly town full of border ruffians, land speculators, and huge freight-wagon companies plying the Oregon, Utah and Santa Fe Trails. Claim jumpers were as numerous as farmers. Leavenworth was not far from Lecompton, the territorial capital of Kansas, where federal agents were attempting to impose a slave-oriented constitution on the more numerous free-state settlers. When Free State / Free Soil men fought back, the result was Bleeding Kansas.



General Thomas Ewing Jr.

² "The [Napoleonic] square was the battlefield refuge for infantry being attacked by cavalry and would present a hedge of bayonets to ward off the mounted killers whose best options then became to employ lances or cavalry firearms. ... On order to form a square, the well-practised infantry would form an oblong with the front ranks jamming their musket butts into the ground to begin the process of building an almost impregnable hedge of steel." From www.napoleonguide.com/infantry_formations.htm.

³ Portrait from [http://en.wikipedia.org/wiki/Thomas_Ewing,_Jr..](http://en.wikipedia.org/wiki/Thomas_Ewing,_Jr.)

Atrocities were numerous. John Brown and his supporters took broadswords to several pro-slavery men and left their mutilated bodies floating in the Marais des Cygnes River. Lawrence, Kansas, was burned to the ground in 1856 without deaths or injuries. Seven years later, William Quantrill returned with a loosely organized force of pro-Confederate bushwhackers and carried out one of the worst atrocities in American history, leaving 180 dead.

Bleeding Kansas was where the American Civil War started five years before the Confederates fired on Fort Sumter.

Thomas Ewing Sr.'s sons—Thomas Jr. and Hugh—were in Kansas through all of it. They turned to land speculation and the practice of law to sustain them. When land speculation nearly ruined them financially, they made do in the rough and tumble of a frontier law practice.

Inter-connections

William Tecumseh Sherman married Ellen Ewing—Thomas Ewing Jr.'s sister—in 1850 and, partly at her insistence, he left the army in 1853 for civilian pursuits. He tried banking, failing twice. He went to Kansas in September 1858 to practice law with his brothers-in-law, Thomas Jr. and Hugh Ewing. There he was made a partner even though he had never been a lawyer. Although Cump had no particular talent, he was licensed by Judge Samuel Lecompte on 'grounds of general intelligence.' He was out of the army and depressed. Sherman could not get his wife and children to live with him in Kansas because Ellen declared she would not go to Kansas and live like a squaw. Thomas Ewing Jr. was an up-and-coming politician and trial lawyer, well-known in the Kansas territory. William Tecumseh Sherman was turning into a nobody.

Cump worked to build his father-in-law's 1,000-acre farm northeast of Topeka. He was so depressed at this point, he pronounced himself a 'dead cock in the pit.' More than once, he put a pistol in his mouth and considered pulling the trigger.

Sherman's 1861 march in Virginia towards Bull Run was his Rubicon. All his failures before that time—including when he was a lousy Kansas territorial lawyer—would soon be eclipsed by his fame as a general. In addition, his foster brothers—Hugh, Thomas Jr. and Charley Ewing—would rise in his vortex.

Hugh Ewing would go on to be a major general in the army, and, as a brigade commander on the Union left at Antietam, had a golden opportunity to sweep the rebel right flank, take the town of Sharpsburg and win the Civil War in one decisive stroke. The attack of his division of IX Corps⁴ failed, however. Hugh Ewing went on to lead a division at Vicksburg under Sherman. His attack at Missionary Ridge under Sherman was a failure and the low point of his military career (although the actual blame for the failure was Sherman's orders for a piecemeal attack instead of the use of overwhelming force). His animosities against Sherman after that battle and during the remainder of the war became legend in the family.

⁴ "IX Corps (Ninth Army Corps) was a corps of the Union Army during the American Civil War that distinguished itself in combat in multiple theaters: the Carolinas, Virginia, Kentucky, Tennessee, and Mississippi." From: [http://en.wikipedia.org/wiki/IX_Corps_\(ACW\)](http://en.wikipedia.org/wiki/IX_Corps_(ACW)).

After the war, Hugh Ewing was named Minister to The Hague by Andrew Johnson before settling down to raise his family in Ohio near the family homes in Lancaster.

Thomas Ewing Jr. was a leading free-state politician in Kansas. A confidant of Lincoln, he helped Stephen A. Douglas defeat the Lecompton Constitution in Congress—"the dragon [Douglas] sired" as Hugh described it.

With new-found fame as a lawyer and orator, Thomas Ewing Jr. was elected chief justice of the Kansas Supreme Court when statehood was granted in 1861. A year later, he gave up that job, raised the 11th Kansas Infantry Regiment, and served as its colonel at the battles of Prairie Grove and Cane Hill, checking Confederate inroads into western Arkansas.

Lincoln named Thomas Ewing Jr. a Brigadier General and Commander of Union Forces in Kansas in July 1863. A month later, Quantrill attacked Lawrence, leaving 180 dead and dozens wounded. Ewing retaliated with a 'no quarter' effort to eradicate rebel guerrillas in western Missouri, issuing the infamous Order No. 11 that moved 20,000 people—Union sympathizers as well as rebels—out of the area and into Arkansas. It was the largest *non-racial* forced migration of Americans in the history of the country. But no Missouri guerrilla ever invaded a Kansas town again.⁵

Thomas Ewing Jr. turned down an offer by Sherman to command a Union division in Sherman's Atlanta campaign—probably in deference to the fact that his brother Hugh had not first been given the offer. During Price's Raid into Missouri in the autumn of 1864, fate placed Thomas Ewing Jr. in command of 800 men and a dozen cannon in a little earth fort at Pilot Knob, Missouri, where they bled Sterling Price's 25,000-man force at the Battle of Fort Davidson. Then, in darkness, he marched his 550 survivors out of the fort through Confederate lines and conducted a sixty-mile running battle with Joe Shelby's cavalry to escape to Rolla, Missouri. It was one of the more spectacular battles of the war.

Considering that Price's Raid was intended to capture Missouri for the Confederacy and thereby end Lincoln's re-election chances, Thomas Ewing Jr.'s actions at Fort Davidson (The Battle of Pilot Knob) may have saved Lincoln's Presidency. Lincoln realized this. In 1863, Thomas Ewing Sr. had not liked his namesake son with no military training becoming a brigadier general: "Why did you make [my] Brat a general?" he asked Lincoln. Lincoln later saw Thomas Ewing Sr. at an 1864 social function, and asked, "What do you think of the Brat now?"

Lincoln was re-elected in November and assassinated the following April. Thomas Ewing Jr., a Lincoln insider and friend, then undertook one of his more arduous tasks—the defense of Dr. Samuel Mudd, one of the Lincoln-assassination conspirators.

After the war, Thomas Ewing Jr. championed Democratic politics, helped Andrew Johnson avoid impeachment by lobbying his old friends in the radical Republican Party, served two terms in Congress, and advocated Greenback Politics against the hard money 'swallow-tails' in the Republican Party. He invested in railroads, especially the Leavenworth, Pawnee and Western, which became the forerunner of the Union Pacific, but he never realized his dream of serving in the United States Senate.

⁵ Lest you think Order No. 11 was the end of the 'war' between Kansas and Missouri: On November 24, 2007, when Kansas University played Missouri for the Big 12 North Championship, Missouri fans sported T-shirts that read 'Lawrence: We burned your town to the ground!' and '1863: Missouri 180, Kansas 0.'

Ron Smith, an attorney in Larned, Kansas, began researching his family in 1992. The synopsis provided in this article is more completely discussed in his book, Thomas Ewing, Jr.: Frontier Lawyer and Civil War General, scheduled for publication by the University of Missouri Press in October 2008. The book contains information about the Leavenworth, Kansas, law firm Sherman, Ewing and McCook, as well as extensive information about the Civil War and the subsequent Reconstruction and Gilded Age periods. Ron will attend the 2008 Gathering and give a presentation New Literature for Clan Ewing: Thomas Ewing Jr. and Bleeding Kansas.

In the Beginning ...

A girl asked her mother: "Where did humans come from?"

The mother answered: "God made Adam and Eve and they had children."

Two days later the girl asked her father the same question.

The father answered: "Many, many years ago there were monkeys. Humans evolved from them."

The youngster returned to her mother and said: "Mom, you told me that humans were created by God, but Dad said they evolved from monkeys. I'm confused!"

The mother answered: "Well, dear, it's really very simple. I told you about my side of our family and your father told you about his."

Contributed by David N. Ewing

Grand-dad Will's Stories

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

My great-grandfather, William Marion Ewing, had a very major influence on my life, my beliefs and my understanding of my cultural heritage. Grand-dad Will—as I called him—was my best friend, my mentor, and, as I look back with hindsight, one of the greatest influences in my life. He was a constantly loving, sharing teacher. He turned everything into something new to learn, directly and indirectly. Growing up at his knee was a learning and fun time. I wish every child could be as fortunate as I was to have a great-grandfather such as him.

Grand-dad Will was a great story-teller; he told me many, many stories. Most were seemingly, at the time, simplistic: How to make bow and arrows, how to skin a rabbit and tan its hide, and how to spin a bucket of water around and over your shoulder and not spill a drop. Others were more deep and 'serious.'

To help my children, and others, better understand their cultural heritage, I will relate some of Grand-dad Will's stories in future *Journal* issues. In addition, through my research I have learned that many of his stories concern the lives of William 'Swago Bill' Ewing, James 'The Pioneer' Ewing and others of my ancestors. Relating his stories will hopefully help other descendants of these Ewing pioneers gain insights into the delights and challenges, rather than merely the genealogical details, of their ancestors' lives.

My lineage back through Grand-dad Will to William 'Swago Bill' Ewing (who married Mary McNeil) and Swago Bill's father James 'The Pioneer' Ewing (who married Sarah Mayes) appears in a previous issue of the *Journal*.¹ A narrative synopsis of Grand-dad Will's life follows. His ancestry-illuminating and life-influencing stories will appear in future issues of the *Journal*.

William Marion 'Will' Ewing and His Family

William Marion Ewing—"Will" as he was known by friends and family—was born February 21, 1871, in Putnam County, Missouri. He was the only son of John Anderson Ewing (born October 29, 1836, in Huntington, Gallia County, Ohio) and Evaline Mary Gardner (born February 15, 1844, in Preble County, Ohio, and the daughter of John Gardner and Caroline Cob / Cobb).

Will's father and mother both died when he was just eight or nine years old. Will had a younger sister—Georgia Ann—who was barely a year old when their parents passed away. After the death of his parents, Will lived with his grandparents, John Jordon and Elizabeth Ann (Viers) Ewing, in Schuyler County, Missouri. His childhood was harsh, but it was in the context of a loving family. He was strongly encouraged toward education, and he learned many family stories from his grandfather. His grandfather died when Will was seventeen, and his grandmother died ten years later. Will took care of his grandmother until she died in 1899 in Putnam County, Missouri.

At age twenty-one, Will married Ellen Ann Admire, a daughter of Jesse and Mary Delilah (Ferguson) Admire, who was born November 6, 1877, in Putnam County, Missouri. 'Ellie' was fifteen years old at the time of their marriage on October 30, 1892, in Martintown, Missouri. Will and Ellie Ewing started

¹ *J. Clan Ewing*, Vol. 13, No. 4 (November 2007), p. 8.

their married life in Putnam County. Will was a member of one of the first Crews hired to string telephone lines through the Ozarks countryside.

The first child born to Will and Ellie was my grandmother Evaline Mary Ewing, born July 26, 1894, in Putnam County, Missouri. After the death of Will's grandmother Elizabeth, and around 1900, the family moved south to Boone County, Arkansas, where the rest of the family's children were born. The family resided in Alpena Pass, which is cited as belonging to Boone or Carroll County depending on the county line at the time.

Will was primarily a farmer. He was also a skilled, talented wood-worker. He made all the furniture in his home and carved beautiful pieces of art, bugs and birds—anything I would ask him to render. He made a small replica of a buckboard wagon that I loved.

Will and Ellie's family consisted of four sons and three daughters plus twin daughters who died at birth. Their second child, Henry Lee Ewing, was born February 21, 1890, and their third child, Anna Mae Ewing, was born September 30, 1900. Their fourth child—Marion Francis 'Monk' Ewing, born in 1902—was killed in a railroad fire circa 1941/42, leaving one daughter. Will and Ellie's fifth born was William Hugh 'Bill' Ewing (born March 3, 1907), their sixth born was Vinita 'Nettie' Ewing (born May 30, 1911), and their last born was John Anderson Ewing (born April 28, 1915) who was known as 'Pat.'

The same year their last child, Pat, was born, Will and Ellie's oldest child Evaline Mary—known as 'Linee'—married Garland Blaine Richardson. The Richardson family had moved to Carroll County, Arkansas, from Tennessee in 1850. Garland and Linee were married September 11, 1915, in Carroll County and the following July 18th their only child was born in Alpena Pass, Arkansas. This child, Frederick, was my father; he married Addie Lee Mann. Garland and Linee's marriage was short lived. The 1920 census shows Linee and her three-year old son—my father, Frederick—living with her father and mother, Will and Ellie Ewing.



At Home in Casa, Arkansas (circa 1943)

Back Row: Margrett (Richardson) McCorkle, Addie Lee (Mann) Richardson, William Marion Ewing, Georgia Ann Ewing; **Front Row:** William Richardson, Patricia Richardson

(Courtesy of Margrett McCorkle)

By the end of 1921, my great-grandmother Ellie had passed away. She died on December 3, 1921, and is buried in Alpena Cemetery in Carroll County, Arkansas. I never knew Ellie, but from Grand-dad Will's many stories about her, she had an extraordinary artistic ability. She was a portrait artist and did numerous charcoal portraits of her neighbors and others in her community. She was the love of my great-grandfather's life. He never quite recovered from her death. He lived out the rest of his life alone, with just his children and a 'Big Old Red Mule.'

From the time of the 1920 census until his marriage to my mother in 1935, my father was raised by his grandfather. His grandfather Will was therefore the only 'father' he knew, and my father's aunts and uncles were like siblings to him.

As life moved on and my siblings and I were born, we spent much time visiting Grand-dad Will, who by this time lived in Casa, Arkansas, just at the foot of Petit Jean Mountain. Grand-dad Will loved the mountains. Perhaps being in the mountains was in his blood, having descended from James 'The Pioneer' Ewing of Pocahontas County, West Virginia. The mountains were where he wished to be buried when the time came. That time came on July 1, 1956, when he was eighty-five years old. I was fourteen at the time and had spent much of those fourteen years at his knee, fishing, blackberry picking, hunting for Indian arrow points, and sitting on his lap for long summer afternoons listening to his many stories. He wrote in that beautiful, old script handwriting and left a trunk filled with chronicles of the stories that he spent hours telling me.

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

Ewing Surname Y-DNA Project – Article 14

David N. Ewing (+1 505.764.8704, DavidEwing93 at gmail dot com)

This is the fourteenth in a series of articles about the Ewing Surname Y-DNA Project. The previous thirteen articles have appeared in the last thirteen issues of the *Journal of Clan Ewing*. They are also available online through links at the project's web site (www.ClanEwing.org/DNA_Project/index_Y-DNA.html). Extensively cross-linked results tables, project participant lineages, group relationship diagrams and network diagrams are also available on the project's web site.

Progress of the Project

Our 80th participant has joined the project! We have results on seventy-four participants, four participants have samples in the lab awaiting analysis, and two participants have recently been sent specimen collection kits they have not yet returned to the lab. You may recall that our goal when we started the project in October 2004 was to recruit 100 participants, because we thought that number would allow us to make some reasonably robust genealogical claims. We had seven participants join the project in 2004, sixteen in 2005, twenty-nine in 2006, twenty-one in 2007, and seven have joined so far in 2008. We are well on the way to achieving our goal. We would really like to have results on our first 100 participants analyzed and ready to present at the gathering in September, but we are not going to make it at the rate of two new participants each month. We encourage any of you who have been thinking about joining the project or recruiting a distant Ewing relative to join to act now. From the time a person signs up until we can analyze and assimilate the results takes a couple of months, so if we are going to have this done by September, we need participants to have signed up by the first of July or so. Information on how to join is at the end of this article.

The Project Web Site

William Riddle, the *Clan Ewing* Web Master, has pretty well completed overhauling the structure of the Ewing Surname Y-DNA Project web site, but there is still a lot of work to do on individual pages, and maintaining the site by keeping pages updated as the project grows will be a never-ending task. If you are interested in the project and have not visited the web site lately, please have a look. We would very much appreciate your comments and suggestions.

British Ewings Join the Project

In the last issue of the *Journal*, we reported on the results of Peter Anthony Ewing (PA) of Crieff, Perthshire, Scotland, who was a reasonably close match of project participants SL and ME, a pair of third cousins in Group 8, who do not know where their immigrant ancestor may have come from. Peter's ancestors lived in the vicinity of Glasgow, and since none of the project participants who trace their ancestry to Donegal have a similar pattern, we think probably the immigrant ancestor of SL and ME came to America directly from Scotland, rather than via Donegal, as for so many American Ewings.

We have now received results for Thor Ewing (JT) of Shropshire, England. He was born in England, but his father and grandfather were born in Belfast, and he believes his second great-grandfather is the William Ewing he found in Griffith's Valuation of Ireland from the mid-19th century, who was living at that time in Tannaghmore South, Lurgan, Rogers Court, in the Parish of Shankill, County Armagh ... northern Ireland (which was not yet then Northern Ireland). So how about his results? Ewing Group 5,

wouldn't you know! He is only genetic distance 2 from the Group 5 modal, so is plainly related to the other participants in Group 5, but nothing in the results suggests a closer kinship with one of them than another. He appears not to be descended from William?, the progenitor of Group 5 - Part 1.

Differentiating Closely Related Families

In the last issue of the *Journal*, we introduced DYF399X, a group of three very rapidly mutating STR markers that we hope might help us genetically differentiate different branches of the large closely related group of Ewings. Family Tree DNA offers these markers as 'Advanced Tests' that are not included in the regular 37-marker or 67-marker panels. We now have DYF399X results on twenty participants in the group of closely related Ewings, with some representatives from Ewing Groups 1, 3, 4, 5 and 7. We will discuss these results here, but first, let us review the problem we are trying to solve.

When surnames began to be widely used in the Lowlands of Scotland something less than 1,000 years ago, everyone who adopted a given surname was not necessarily biologically related to the others. Clan membership did not depend strictly on biological relatedness. Furthermore, for many reasons extending up to the present day, surnames are sometimes used that do not reflect biological descent. An illegitimate son might use his mother's surname rather than his father's. An adopted son might take the name of his adoptive father. The husband of an heiress might take his wife's name in order to qualify them for an inheritance. Poor education and inconsistent orthography have often led to different names being spelled in the same way and the same name being spelled in different ways. As a result of factors like these, most Y-DNA surname projects like ours have found a fair amount of diversity in the Y-DNA of participants who share the same surname, and when successful, they identify several distinct DNA lines that identify different branches of what are essentially biologically unrelated families.

Perhaps the most striking finding of the Ewing Surname Y-DNA Project to date is that most of our participants are in fact closely related biologically. Roughly two-thirds of our participants have such similar Y-DNA that it is difficult to distinguish them from one another on the basis of their Y-DNA alone. We have conventional genealogy on all of our participants, in some cases with documented lineages going back 400 years. We have defined several Groups based on their conventional genealogies: Group 3 consists of the descendants of James Ewing of Inch; Group 4 consists of the descendants of John Ewing of Carnashannagh; Group 5 - Part 1 consists of the descendants of Nathaniel Ewing and his half-brothers, whose father is thought to have been named William Ewing; and Group 7 consists of the descendants of James Ewing born circa 1720/25, whose immigrant ancestor is unknown. We have identified a couple of sub-branches of these families that have distinctive marker patterns (for example, Group 5 - Part 1 and the sub-branch in Group 4 descended from Pocahontas James Ewing), but for the most part there is so much overlap in the Y-DNA results among the Groups defined by conventional lineages that we can not decide, based on Y-DNA alone, which branch a participant might belong to when his conventional lineage is not known.¹ Group 1 consists of participants who do not know their

¹ This is best seen on the network diagram available online at

www.clanewing.org/DNA_Project/DNA_ProjectResults/network/Y-DNA_Network_Detail.html

The two sub-branches for which we have distinctive marker patterns are Group 5 - Part 1, which appears as the light-green circles at the far right (TW2, WR, JN, DG and JW), and the descendants of Pocahontas James, which appear as the turquoise circles at bottom center (RD/RP, BE, FE, and WC). The four participants who match the modal value are shown in the large multi-color circle; the yellow circles represent the participants in Group 1.

conventional genealogic connection with the others, but whose Y-DNA is very similar to the large group of closely related Ewings constituting the majority of participants in the project.

We would like to be able to tell each participant in Group 1 which of the other Groups he should focus on in trying to get over the genealogical brick wall at which he has found himself stuck. Using the 37-markers for which most of our participants have been tested, we cannot do that. Consider that four participants exactly match the Ewing modal and have identical Y-DNA results; one of them is in Group 3, two are in Group 4 and one is in Group 7. Within genetic distance 1 of the modal there are three more participants in Group 3, four more in Group 4, two in Group 5 and five in Group 1. You can see why we do not know what to say to the participants in Group 1 about which of the other Groups may include their closest relatives. This is the problem we are trying to solve with DYF399X.

DYF399X

DYF399X consists of three very rapidly mutating markers that we hope will help us distinguish these branches genetically. The DYF399X markers are so unstable that most genetic genealogists consider them too unreliable to pay much attention to. Anthropological geneticists, who are interested in deep ancestry, not only ignore DYF399X, but usually also ignore all of the multi-copy markers, such as CDYa/b and DYS 464a-d, because their relatively rapid mutation rates result in confusing back mutations and parallel mutations.² We think that this very instability may give us just the tool we need to distinguish closely related branches, but we expect (indeed, we have found) some confusing and difficult-to-interpret results, as well.

So far, we have DYF399X results on twenty participants in the large group of closely related Ewings, including six in Group 1, four in Group 3, three in Group 4, five in Group 5 - Part 2, and two in Group 7.³ I do not want to repeat here the lengthy and somewhat technical results discussion that is available on the web site, but the short story is that two of the three markers have clear modals for the Ewings tested so far, but the middle marker is more diverse. This means that two of the DYF399X markers have no value for distinguishing branches (though eventually they may emerge as important in distinguishing sub-branches), but that the third has potential.

All of the participants in Groups 4 and 7 for whom we have DYF399X results have 25c at the middle marker. None of the participants in Group 3 and only one of the participants in Group 5 have this value at this marker. This is an especially interesting finding in view of the fact that some have argued for a connection between James Ewing born circa 1720/25 (the progenitor of Group 7) and the John Ewing of Carnashannagh family (Group 4) on independent grounds. Four of the five participants in Group 5 - Part 2 (we have no results on anyone in Group 5 - Part 1) have 26c at the middle marker⁴ as does one of the participants in Group 3. So how about the participants in Group 1?

² Not to mention the fact that they are subject to reLOH events, which introduces another layer of complexity, but is beyond the scope of this discussion.

³ A detailed DYF399X Report and a table of actual results is available on the project's web site at www.clanewing.org/DNA_Project/DNA_Articles/Document_DYF399XReport.html.

⁴ TG has 25c. A look at the network diagram cited above will show you why we think that is almost certainly a result of a parallel mutation, rather than because of any particularly close relationship with the men in Groups 4 or 7.

Remember, we are trying to find a way to make a recommendation to the participants in Group 1 about where to look for their ancestors. One of them (FI), has completely incomprehensible results—even the expert at FtDNA⁵ has been unable to figure out what happened with his results. One (WC3) has 25c at the middle marker, the others (DC2, JC, CA and MT) have 26c. Our preliminary suggestion is that WC3 should have a closer look at the descendants of John Ewing of Carnashannagh and/or James Ewing born circa 1720/25, because 25c could very well be a marker for these lines. We wish that we could say with some confidence that the others should have a look at Group 5, but remember that the participants in Group 5 - Part 2 also do not know their conventional genealogic connection with one another, and that they all differ from the participants in Group 1 at DYS 391 = 10, a rather slowly mutating marker. We suspect, but certainly do not know, that 26c is the ancestral value for the middle marker (that is, it is the value that the common ancestor of all of the Ewings in the closely related group had), and as such, does not distinguish a specific branch. Still, if the derived value (the mutation to 25c) occurred close to the time of John Ewing of Carnashannagh, this could be a very useful branch marker. It even appears that this marker could distinguish Group 4 from Group 3, because none of the four participants tested in Group 3 so far have 25c at this marker (SR has 27c, DN and GR have 24c, and HW has 26c), but the results within Group 3 are so diverse that we can have nothing to say about what to expect with respect to the DYF399X results of other descendants of James Ewing of Inch.

The DYF399X results are neither unequivocal nor conclusive (after all, these are Y-DNA tests), but they are promising enough that we are now recommending that all participants in the large group of closely related Ewings (the participants in Groups 1, 3, 4, 5 and 7) order this test. Adding this test costs approximately \$25 and does not require submitting a new DNA sample. Project participants who want to add this test can find instructions for doing so in the DYF399X Report posted on the project's web site. Remember, this test will probably *not* be useful for project participants in Groups 2, 6, 8 and 9.

'Unrelated' Families

Groups 6 and 9 consist of participants who are clearly related to one another, and are unrelated to the participants in the large closely related group of Ewings. Ewing Group 8 has a couple of pairs of participants who are known relatives of one another and one of these pairs has similar Y-DNA to our Scottish participant, but mostly the participants in Group 8 are not related to one another or to the others in the project. The two participants in Group 2 may be related, but one of them has only 12-marker results, so we cannot say much about that. We think DYF399X testing would not be useful for any of the participants in these Groups, until such time as questions arise about how to distinguish branches within these groups. Interestingly, the results we have gotten in these 'unrelated' Ewing families are actually more typical of what one would expect in a surname project in that they are more diverse than the results in the large group of closely related Ewings. Further, our growing impression is that most of the Ewings in the large closely related group trace their ancestry to Donegal, whereas most of the Ewings in these other Groups trace their ancestry to Scotland. This suggests that one or a few closely related Ewings immigrated to Donegal from Scotland, and that most of the American Ewings in our project have descended from them.

⁵ www.FamilyTreeDNA.com

To Join or Get More Information

If you are ready to join the project, go to www.familytreedna.com/surname_join.aspx?code=M44915. Participation by Ewing women is welcome; they can get valuable genealogic information by persuading a male relative to submit a specimen. For more information, visit the project's web site⁶ and the FtDNA web site.⁷ If you want to ask questions, call me at +1 505.764.8704 in the evening, or EMail me at davidewing93@gmail.com.

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

⁶ www.ClanEwing.org/DNA_Project/index_Y-DNA.html

⁷ www.FamilyTreeDNA.com/public/Ewing

Ewing Settlers of Southwestern Pennsylvania

Part 4: Nathaniel Ewing (1794-1874)

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

Several James Ewing of Inch descendants who helped settle the Pittsburgh, Pennsylvania, area just before and after the Revolutionary War have been discussed in previous articles in this series.^{1, 2, 3} These were not the only Ewings to have helped settle this area during this time frame. In this article, we introduce another group of Ewing settlers, focusing on the family of one prominent citizen of Uniontown, Fayette County, Pennsylvania—the Honorable Nathaniel Ewing (1794-1874)—who was a distinguished member of the bar.

Were James Ewing of Inch and Nathaniel Ewing (1794-1874) related? Looking at their heritage helps answer this question.

Many of the southwestern Pennsylvania settler descendants of James Ewing of Inch trace back to his son Alexander (c1691-b1752) who was born in Inch Island (Lough Swilly), County Donegal, Ulster, Ireland. Several of James Ewing of Inch's children were baptized in the Burt Church near Bridgend in Burt Parish, County Donegal, Ulster, Ireland. Alexander and several brothers (John, Henry, Samuel, and, possibly, Thomas) immigrated to the Upper Chesapeake Bay area in the early-to-mid-1720s and settled in Nottingham Township, Chester County, Pennsylvania. Alexander's sons, James (1733-1825) and Moses (c1726-b 1798) migrated to the area of Robinson Township, Allegheny County, Pennsylvania, circa 1770, accompanied by at least one cousin.⁴



Nathaniel Ewing (1794-1874)

(from *History of the Presbytery of Redstone*)

¹ Riddle, William E. Ewing Settlers of Southwestern Pennsylvania, Part 1: Some James Ewing of Inch Descendants, *J. Clan Ewing*, Vol. 13, No. 1 (February 2007), pp. 21-29.

² Riddle, William E. Ewing Settlers of Southwestern Pennsylvania, Part 2: William, Grandson of Squire James Ewing, *J. Clan Ewing*, Vol. 13, No. 2 (May 2007), pp. 33-36.

³ Riddle, William E. Ewing Settlers of Southwestern Pennsylvania, Part 3: James Ewing and the Founding of the Montours Presbyterian Church, *J. Clan Ewing*, Vol. 13, No. 3 (August 2007), pp. 44-51.

⁴ This information about James Ewing of Inch and his descendants comes from the author's personal research and various other sources including: Fife, Margaret Ewing (ed. James R. McMichael). *Ewing in Early America*, Family History Publishers, Bountiful, Utah, 84101, which is available from www.HigginsonBooks.com and online at www.ClanEwing.org.

The heritage of Nathaniel Ewing (1794-1874) traces back to his:

parents	William Porter Ewing (1769-1827) m. Mary 'Polly' Conwell (1774-1844)
grandparents	George Ewing (c1738-c1785) m. Mary Porter (1745-1778)
great-grandparents	Nathaniel Ewing (1693-1748) m. Rachel Porter (c1710-a1748)

Nathaniel Ewing (1794-1874) was born in Coleraine, Ireland. His wife was baptized in the Burt Church near Bridgend in Burt Parish, County Donegal, Ulster, Ireland. He immigrated to the Upper Chesapeake Bay area in the early-to-mid-1720s. His estate was administered in Cecil County, Maryland. His son, George Ewing (c1738-c1785) was deeded land in Lancaster County, Pennsylvania, in the 1760s. His grandson, William Porter Ewing (1769-1827), was born in Little Britain, Lancaster County, Pennsylvania, and died near Hersterburg, Fayette County, Pennsylvania.⁵

So ... were James Ewing of Inch and Nathaniel Ewing (1794-1874) related? Almost certainly; but no information has been found that convincingly proves a relationship. Did the families know about each other and, possibly, collaborate in their life events? This seems 100% certain. Coleraine—Nathaniel's birth site—is about thirty miles from Inch Island (Lough Swilly)—James Ewing of Inch family's residence. Both families had an association with the Burt Church near Bridgend in Burt Parish, County Donegal, Ulster, Ireland. People from both families immigrated to the Upper Chesapeake Bay area in the 1720s and subsequently migrated to the Pittsburgh, Pennsylvania, area in the mid-to-late-1770s. It would be amazing if these two families not only knew about each other but also had some sort of biological relationship!

The following relates information about the life of Nathaniel Ewing (1794-1874) and his family. This begins with an excerpt from a transcription by Virginia Okie of Ewing-related parts of a book in her possession regarding the Presbytery of Redstone in Fayette County, Pennsylvania. This is followed by two articles by Joseph Neff Ewing Jr. which were originally published in the *Journal* in 1996 and 1997.

Nathaniel Ewing (1794-1874)⁶

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

Hon. Nathaniel Ewing was born in Fayette county, Pa., July 18th, 1794. He was the son of William Ewing, who came into Fayette county as a surveyor in 1790 and settled in the Dunlap's Creek neighborhood, and married Mary, daughter of Jehu Conw[e]ll. He graduated at Washington College under Dr. Matthew Brown, in 1812, with the highest honors of his class. He taught a year in Newark, Delaware, then studied law with Hon. Thomas McGiffin, of Washington, Pennsylvania, and was admitted to the Washington bar in June, 1816. The next year he removed to Uniontown, where he resided till his death, February 8th, 1874, in the eightieth year of his age and the forty-first of his eldership. He united with the church, October 9th, 1825, and February 3rd, 1833, he was ordained as Ruling Elder. In 1822 he married Jane, the second daughter of the late Judge Kennedy, a most estimable lady, who died in 1825. She was the mother of John Kennedy Ewing, a member of the

⁵ This information about Nathaniel Ewing (1794-1874) and his descendants comes from Fife, Margaret Ewing (ed. James R. McMichael). *Ewing in Early America*, Family History Publishers, Bountiful, Utah, 84101, pp. 188-194. Available from www.HigginsonBooks.com and online at www.ClanEwing.org.

⁶ Transcribed by Virginia Okie from: *History of the Presbytery of Redstone Organized By the synod of New York and Philadelphia, Sept. 19, 1781, and Under its care till 1788; A part of The Synod of Virginia, 1788-1802 of The Synod of Pittsburg, 1802-1881; And now of The Synod of Pennsylvania, 1881-1889*, published 1889, pp. 121-122, 217-219.

present Session. In 1830 he married Ann Lyon, daughter of the late Rev. David Denny, of Chambersburg. In 1838 Mr. Ewing was appointed by Governor Ritner, President Judge of the Fourteenth Judicial district, to fill a vacancy caused by the resignation of Judge Baird. He served the constitutional term of ten years and left the Bench with increased confidence on the part of the people in his integrity and legal qualifications and without a stain on his judicial ermine. One of the Judges of the Supreme Court, himself a great lawyer, said he was the best Common Pleas Judge in the State. After leaving the Bench, he did not return to the practice of law, except in occasional cases in behalf of old friends. He was a fine ecclesiastical lawyer and had great influence in the General Assembly, of which he was a member in 1836, 1837, 1839 and 1850, as Commissioner from the Presbytery of Redstone. Judge Ewing was the most eminent, useful and influential citizen of Fayette county in his day and he also exercised his activity, influence and talents in the cause of Christ. To the very close of his life there was no apparent weakening of his powerful intellect. As in life, so in death, he leaned on God as the strength of his life and his eternal portion, and on a Sabbath morning quietly breathed his last on earth and began his eternal Sabbath in Heaven.

It is proper to add some additional items in regard to Dr. Campbell and Judge Ewing. In the history of Uniontown Church, prepared by Rev. S. S. Gilson, there is this record : "October the 9th, 1825, is a date long to be remembered by this congregation. It was then that the two young men, Dr. Hugh Campbell and Nathaniel Ewing Esq., came for the first time to the Lord's Table. Together they followed Christ with reverence and Godly fear for almost half a century. These men were properly regarded as the pillars of the church in their day, and it is hardly possible now to unduly exalt their influence as Christian citizens. They were also exceedingly useful in the higher courts of the church to which they were so frequently delegates. Indeed, it came to be said in Presbytery in regard to the Commissioners to the General Assembly; 'it was Dr. Campbell one year and Judge Ewing the next.' Dr. Campbell was a member of the famous General Assembly which met in [Pittsburgh] in 1838, at the time of the disruption. A man of far more than ordinary ability, he made his influence felt in that body. During the discussion he arose and made a remark or two which attracted attention. Some Doctor of Divinity made a remark which combed him a little, and wanted to know who is 'this young David?'

"The doctor arose and said: 'I am a very humble elder from a very humble Church and a very humble Presbytery, but I thank God I have the same rights on this floor as the most learned Doctor of Divinity or the greatest lawyer here.' He then proceeded to score his unfortunate antagonist in a speech of wonderful keenness, which electrified the Assembly. He was an excellent and impressive speaker and his addresses on the subject of Temperance were very eloquent."

The following tribute was prepared by his life-long friend, Nathaniel Ewing, and offered and adopted in session: "For more than thirty-five years Dr. Campbell has exercised continuously the office of Ruling Elder in this church with uniform acceptance and eminent ability and faithfulness. During this long period his exemplary walk, the abundance of his benefactions, exertions and prayers, and his diligent and scrupulous discharge of official duty, contributed largely to the maintenance, growth and establishment of the church. By the eminence of his gifts, also, he was enabled to perform effective service for the general interests of the Master's cause by sitting, on frequent occasions, as a member in each of the Superior Judicatories."

These words apply also with equal force to Judge Ewing as descriptive of his life and service. For almost forty-one years he was a member of the Session of Uniontown Church and very often a member of some of the higher courts. The compiler of this well remembers to hear his father speak of a General Assembly of which Judge Ewing was a member. Some knotty question was before the body. Difficulties

increased and no one seemed to know what to do, when Judge Ewing got up and in a few minutes cleared away the difficulties, so that the Assembly finished the business readily and properly. He acquired great influence in the Assembly and perhaps the most important service of this kind ever rendered was a report which he made on the decision of Judge Rodgers, of the Nisi Prius Court at Philadelphia, against the Presbyterian Church. This report is recorded in Full in the Minute Book of the Presbytery, covering six pages.

Judge Ewing acquired large wealth and gave liberally to the Lord without letting his right hand know what the left did. He chiefly gave his benefactions while he lived and was personally attentive to the wants of the poor of this community who were brought to his notice.

He was President Judge of the County Court and a Ruling Elder in the church, and his son, Hon. John K. Ewing, was also President Judge and is a Ruling Elder in the same church. His grandson, Nathaniel Ewing, is keeping up the succession, being President Judge in the county and a Ruling Elder in the church of his grandfather and his father.

Nathaniel Ewing in the Courts

Joseph Neff Ewing Jr. J. Clan Ewing, Vol. 2, No. 4 (November 1996), pp. 3-5.

One branch of the line sired by the immigrant Nathaniel Ewing has included more than its share of judges and connections with judges. This branch consists of the following:

Immigrant Nathaniel Ewing (1693-1748)
George Ewing (1737/8-1785)
William Porter Ewing (1769-1827)
Nathaniel Ewing (1794-1874)
John Kennedy Ewing (1823-1905)
Samuel Evans Ewing (1852-1939) and Nathaniel Ewing (1848-1914)

Nathaniel Ewing (1794-1874) was one of the ten children of William Porter Ewing, lived in Uniontown, Pennsylvania, and was President Judge of the 14th Judicial District (Fayette, Greene and Washington Counties) of Pennsylvania from 1838 to 1848. In 1801 he married Jane Kennedy, a daughter of John Kennedy (1774-1846), who lived in Cumberland County and was a Justice of the Pennsylvania Supreme Court from 1830 to 1846. John Kennedy married Mary Creigh, a daughter of Judge Creigh of Carlisle, Pennsylvania.

That Nathaniel's only child was John Kennedy Ewing (1823-1905), who also lived in Uniontown and who was President Judge of the 14th Judicial District 1864-1865. He married Ellen Willson, who was a sister of Judge Alpheus Evans Willson (1828-1884), who himself was a Judge and then President Judge of the 14th District from 1873-1883.

Of John Kennedy Ewing's children,

1. His oldest daughter Eliza Willson Ewing married Stephen Leslie Mestrezat (1848-1918), who became a Judge of the 14th Judicial District of Pennsylvania in 1894 and its President Judge in 1898. In 1900 he became a Justice of the Supreme Court of Pennsylvania and served until his death in 1918.
2. His son Nathaniel Ewing (1848-1914) was a Judge of the 14th Judicial District (by then consisting of only Fayette and Greene Counties) from 1887 to 1894 and President Judge until 1898. In 1906 he was appointed by President Theodore Roosevelt to be a Judge of

the United States District Court for the Western District of Pennsylvania in Pittsburgh and served in that capacity until 1908, when he resigned to become chairman of the Pennsylvania Railroad Commission, predecessor to the Public Service Commission and then the Public Utility Commission. In 1878 he married Sallie Smith, a stepdaughter of William Mitchell, a Justice of the Supreme Court of Minnesota.

3. Another of his sons Samuel Evans Ewing (1852-1939) served as a Judge of the 14th Judicial District in 1899 but had to resign because his hearing had become so poor he had trouble hearing what was going on in his courtroom.
4. John Kennedy Ewing Jr. married Mary H. Mitchell, a daughter of the same William Mitchell mentioned above as a Justice of the Supreme Court of Minnesota.

There are five portraits of former judges hanging in Courtroom #1 of the Court House in Uniontown, Pennsylvania, and four of them are of Ewings or Ewing relations—John Kennedy Ewing, the later Nathaniel Ewing, John Kennedy, and Stephen Leslie Mestrezat.

Hon. John Kennedy Ewing (1823-1905)

Joseph Neff Ewing Jr. J. Clan Ewing, Vol. 3, No. 1 (February 1997), pp. 6-8.

HON. J. K. EWING DEAD

Uniontown's Venerable Citizen and Jurist Killed by 10:02 B. & O. Train

STRUCK AT FAYETTE STREET CROSSING

Train Rushed on Him and He Could Not Escape

So read the headlines of the Daily News Standard of Uniontown, Pennsylvania, on May 25, 1905. The unfortunate decedent was my great-grandfather John Kennedy Ewing, who had been born in Uniontown on December 15, 1823.

Judge Ewing had been looking after some work he was having done at a lot he owned between the railroad and the White school house. He started away from the lot and walked east on Fayette Street, going leisurely along as on his usual morning walks. He was on the north side of the street and was noticed by a bystander, who reported that Judge Ewing had just reached the edge of the track when the shriek of the train was heard. It evidently bewildered the judge, and he made an attempt to jump ahead with the aid of his cane and was struck by the cowcatcher and killed instantly.

Judge Ewing's was the only child of Nathaniel Ewing (1794-1874), who was often referred to as 'The Lawgiver of Western Pennsylvania,' and who served ten years on the bench in the 14th Judicial District (Fayette, Greene and Washington Counties). John Kennedy Ewing's mother was born Jane Kennedy, a daughter of John Kennedy (1774-1846), who lived in Cumberland County and was a Justice of the Pennsylvania Supreme Court from 1830 to 1846, "one of the great jurists" of that Court according to the Daily News Standard.

John Kennedy Ewing spent his early life in Uniontown and graduated from Washington and Jefferson College in 1842 (at the age of 18!). "Rising above the temptation to a life of ease which surrounded his boyhood, he early developed an inclination to work which brought into prominence all the sterling qualities that characterized his future life." He read law in his father's office and was admitted to the bar in 1846 (at the age of 22!). In November 1864 he was appointed to a vacancy on the bench of the 14th Judicial District and served "commendably" until January 1866, when he had to retire from the bench and the active practice of law "on account of impaired health." (My father always said that one of the

impairments was in his hearing and that was in large part responsible for his unfortunate encounter with the 10:02 train.) Upon his retirement Judge Ewing continued with his wide interest in the coal and iron industries of Western Pennsylvania.

In 1847 Judge Ewing was married to Ellen Louisa Willson, a sister of Alpheus Evans Willson, who was also a judge of the 14th Judicial District. In May 1846 Judge Ewing united with the Presbyterian church of Uniontown and was ordained and installed as an elder in March 1860. He was a commissioner to the general assembly at Pittsburgh in 1864 and Omaha in 1887 and was frequently a delegate to synod and presbytery. He was a delegate to the Republican National Convention in 1884.

Judge Ewing had eight children, five of whom survived him: ex-Judge Nathaniel Ewing of Uniontown; ex-Judge Samuel Evans Ewing of Bryn Mawr, Pennsylvania; J.K. Ewing Jr. of Pittsburgh, who married Mary H. Mitchell, a daughter of a Justice of the Supreme Court of Minnesota; Mary Virginia Ewing, who married Jared M. B. Reis of western Pennsylvania; and Belle Kennedy Ewing, who married Benjamin Betterton Howell of Uniontown. Judge Ewing was pre-deceased by two children who died in infancy and by his daughter Eliza Willson Ewing, wife of Stephen Leslie Mestrezat, a Justice of the Pennsylvania Supreme Court.

Just the month before Judge Ewing's sudden death the Daily News Standard had published an extended and appreciative sketch of his life, in which it said, in part:

Hon. J.K. Ewing is the Nestor of the Fayette County Bar. Applied to him "Nestor" is no misnomer; he is the oldest and the wisest. Sometimes the name of Homer's hero is carelessly applied to one who has outlived his fellows. Judge Ewing is a great lawyer, and, what is rarer, a great jurist. I think his legal brethren will ungrudgingly acknowledge his supremacy in legal learning. He is a high authority on constitutional law.... Constantly battling with ill health, he has lived to the remarkable age of eighty-one. He is therefore truly the Nestor of the Bar. His philosophy and his personality are worth studying.

* * * * *

The history of the Ewings and their forbears is a part of the legal history of the state. Their record of judicial service is unique in legal annals. Judge Ewing's father was a judge. His grandfather was a judge. He distinguished himself in his own short term of service. His two sons were on the bench. Four generations of judges! Is there a parallel to this?

Judge Ewing served for a time as President of the National Bank of Fayette County and "led it up to the bulwark of strength which it now holds" according to a memorial prepared by the County Bar Association. The memorial went on to say:

He saw with prophetic eye the coming riches of the valley lying along the foot-hills of Chestnut ridge and advised and urged the officers of the Pennsylvania to construct the Southwest branch from Greensburg to Fairchance. As the great coke industries developed all along this line, the results have shown the wisdom of counsel.... As director and vice-president of the Southwest Railway company he lived to see his road become one of the richest feeders of the great Pennsylvania system. He engaged extensively and most successfully in the coal and coking industries of his native county.

In his family he was favored as few have ever been. So careful was he in the training of his children that his honored sons are proud to recognize his as the guiding hand that directed them into the prominent positions that they have attained in life. He was truly great.

Always an ardent admirer of the beauties of nature, on a lovely May morning, with the flowers of spring time blooming all about him while on an accustomed walk he was suddenly, almost instantly, lifted from the activities of life into the beyond. We shall miss him.

Joseph Neff Ewing Jr. is a former Chancellor of Clan Ewing (1998-2004). He is descended from Hon. John Kennedy Ewing's son, Samuel Evans Ewing, and a frequent contributor to the Journal of Clan Ewing, providing valuable information about his ancestors and Ewings in general.

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

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

Scottish Hospital Wards

An English doctor was being shown around a Scottish hospital. Near the end of his visit, he saw a ward of patients with no obvious injuries.

He started to examine the first patient, but the man proclaimed: "Fair fa' yer honest, sonsie face / Great chieftain o' the puddin' race!"

The doctor, taken aback, moved on to the next patient, who immediately said: "Some hae meat and canna eat / And some wad eat that want it."

The next patient cried out: "Wee sleekit cow'rin tim'rous beastie / O what a panic's in thy breastie!"

"Well," the English doctor muttered to his Scottish colleague, "I see you saved the psychiatric ward for last."

"Oh, no," said the Scottish doctor. "This is our Serious Burns Unit!"

Contributed by Joseph Neff Ewing Jr.

Ewing in the Census

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

This is a tiny, tentative step at the inception of the Ewing One-Name Study (EONS) Project.

Like most of you, I became interested in the name Ewing while searching for my own family roots. Gradually, this personal interest has evolved into a wider interest in Ewings generally, where they came from and who they have become. Recently, I have been prowling about the web and have found some web sites that have some easily accessible census data. In this article, I share some of the interesting things I found there.

2000 U.S. Federal Census

The U.S. Federal Census maintains a web site with data about the frequency of various surnames found in the 2000 U.S. Federal Census.¹ One can download information for all of the 151,671 surnames found in 100 or more individuals by the Census, along with some statistics regarding the ethnic distribution of each name. I tried to download all of these, and could have done it if I had a little more patience, but Excel can easily chew and digest only 65,536 rows of data, which I figured was enough to illustrate the point I was trying to make in this article, so I limited myself to these.

I looked through the top 65,535 names for common variants of Ewing, and found those in Table 1. As you can see, Ewing was the most common of these, and was the 969th most common name found in the census. There were 32,925 Ewings enumerated, which is not quite twenty-four Ewings per 100,000 people. Of these, 78.68% identified themselves as non-Hispanic white, 17.11% as non-Hispanic black and 1.64% as Hispanic. The file also showed the percentages of those who identified themselves as Asian and Pacific Islander (0.56%), American Indian and Alaskan Native (0.43%), and 'two or more races' (1.57%), but I left this information out of the table to make it a little easier to read.

I also found Yuen and Yuan, which might be construed as variant spellings, but these two names were 89% and 96% Asian respectively, so I think we can safely conclude that these names are not related to Ewing, despite the somewhat similar pronunciation. I have actually met a few Hispanic Ewings, so I was not too surprised to see that there were some in the Census, but I was quite surprised to see that 7.75% of the Ewenses (how in the world should I say that?—I mean to refer to the folks named Ewens as opposed to those named Ewen) reported themselves to be Hispanic, whereas only 2.47% of the folks named Ewen (without the 's') called themselves Hispanic, and smaller proportions of the folks from each of the other variants did so. I was also interested to see that the majority of the folks named Ewings (with the 's') identified themselves as black. Indeed, most of the Ewing variant surnames have a significant fraction of folks who identify themselves as black, which makes me puzzled and slightly embarrassed that as far as I know, we do not have any African-American Ewing members of *Clan Ewing*—there must be plenty of them who are eligible for membership. I think their participation would make our organization more vital. Perhaps we should think about whether we have unintentionally discouraged them from joining us, and look for ways to make sure they know they would be welcome.

¹ www.census.gov/genealogy/www/freqnames2k.html

Table 1: From the 2000 U.S. Federal Census

name	rank	count	nr/100k	% white	% black	% Hispanic
EWING	969	32925	23.93	78.68	17.11	1.64
MCEWEN	4422	7420	5.39	84.46	11.24	1.71
MCEWAN	11795	2432	1.77	89.06	6.74	2.01
EWEN	14168	1945	1.41	90.18	5.19	2.47
EWAN	23346	1017	0.74	82.69	10.42	1.18
EWINGS	33690	638	0.46	41.54	52.82	1.72
HEWINS	34342	624	0.45	79.81	15.71	< 4.00
MACEWEN	40139	514	0.37	97.47	< 4.00	< 4.00
EWENS	50686	387	0.28	81.65	7.24	7.75
EWIN	51233	382	0.28	69.90	24.08	2.09
MACEWAN	56826	336	0.24	97.02	0.00	< 4.00

These figures make me understand in part why we have had so little luck recruiting Ewing Surname Y-DNA Project participants with variant name spellings—the pool of these is smaller, at least in the U.S. It was surprising to me to see how rare the Ewin spelling variant is; we have three participants named Ewin in the Ewing Surname Y-DNA Project—almost three-quarters of a percent of the Ewins enumerated in this census. If we had as large a fraction of the Ewings, we would have almost 300 of them in the project. Still, McEwen / McEwan is under-represented in the project. Together, there are almost 30% as many of them as Ewings in the census, and if we had a proportionate number of them participating in the project, we should have a couple of dozen. As it is, our only McEwan is a New Zealander.

1990 U.S. Federal Census

The census bureau also has some surname data for 1990 available on the web,² but it is not nearly as detailed and is not based on the actual census, but rather on a 1990 Post-Enumeration Survey (PES), which was undertaken to estimate the amount of undercount in the census. The PES covered only a 7.2 million record sample, which was pared down further to 6.3 million because nearly a million of the records in the sample were missing crucial data. It is important to realize that there is no guarantee that the frequency data in this sample data corresponds to the overall frequency of surnames actually present in America. There is a *Documentation and Methodology* link on the web site for those interested in more details about this.

That said, Table 2 is a summary of the Ewing data available there. The rightmost column in the table did not appear on the web site, but was calculated by multiplying the frequency number in the second column by 1,000 to arrive at a number per 100,000 to facilitate comparison with the previous table. Rounding and low numbers made this exercise meaningless where the asterisks appear in the table.

² www.census.gov/genealogy/names

Notice that this sample had about fourteen Ewings per 100,000 names, whereas in the 2000 Census there were nearly twenty-four per 100,000. Surely this is not a result of any remarkable fecundity among Ewings or ongoing immigration, and I have an idea that this is just a reflection of the fact that Ewings were under-represented in the areas surveyed for the PES. I do not think we can or should make too much of these data, but it is also interesting to see that the relative position of Ewin is very much higher on this 1990 data than in the 2000 Census.

Table 2: From the 1990 Post-Enumeration Survey

name	% freq	rank	calc/100k
EWING	0.014	852	14
MCEWEN	0.003	3912	3
MCEWAN	0.001	13985	1
EWEN	0.001	17780	1
EWIN	0.000	20263	*
EWAN	0.000	22298	*
EWINGS	0.000	27733	*
HEWINS	0.000	28894	*
EWENS	0.000	40800	*
MACEWEN	0.000	46483	*
MACEWAN	0.000	not found	*

The National Trust Web Site

In the February 2008 issue of the *Journal* I spoke briefly about a cool web site with free information from the 1881 census of Great Britain and the 1996³ British Electoral Register.⁴ The link I gave before no longer works, but this resource is still available, having been relocated to the National Trust Web Site.⁵ One can search for any name and the web site will deliver maps of Great Britain, with counties color-coded to reflect the relative frequency of the name. In the map there are links to *Frequency and Ethnicity* and *Geographical Location*. Table 3 was prepared by performing searches on each of the variant spellings I previously found in the 2000 U.S. Federal Census, going to the *Frequency and Ethnicity* link and dividing the statistic reported there as 'occurrences per million names' by 1,000 to convert this to 'nr/100k,' so as to facilitate comparison with the other tables in this article.

³ This date is given in the definitions section of the *help* page, but the tables are displayed with the 1998 date. I have no idea why this is.

⁴ Ewing, David N. EONS: The *Clan Ewing* GOONS Initiative, *J. Clan Ewing*, Vol. 14, No. 1 (February 2008). pp. 28-31.

⁵ www.nationaltrustnames.org.uk

The 'ethnicity' part of this information did not seem very useful to me, as it was obtained by making a judgment about the ethnicity of the forename each Ewing had, not the ethnicity of the person. Presumably, our member Thor Ewing would have been counted as 'Nordic' in this scheme, even though he identifies himself as ethnically Scottish. In any case, 99.09% of the forenames Ewings had were 'British or unknown.'

Table 4 was prepared by performing searches on each of the variant spellings I previously found in the 2000 U.S. Federal Census, and going to the *Geographical Location* link, where I converted 'occurrences per million names' to 'nr/100k' as above. The page reached via the *Geographical Location* link has comparison data for surname frequency in other English speaking countries, but this is not based on census data. The U.S. figures used come from 1990 telephone books; the others are from electoral registers in 2002 and 2003. Interested readers can find details about this (and many more statistics) by going to the web page and checking the *Help* link. In order to interpret Table 4, you will need to understand what I have called 'index' because I could not easily fit 'as % of GB 1998 rate' into the table. Basically, this index shows how prevalent these names are with respect to their prevalence in Great Britain in 1998. Obviously, Great Britain in 1998 has exactly the same prevalence as Great Britain in 1998, so the index is 100 for every name. An index of 200 would mean that a name was twice as prevalent in a location with that index than in Great Britain in 1998, and an index of 50 would mean that it was half as prevalent. So, you can see that Ewing is over four times as prevalent and Ewen is less than ten percent as prevalent in Northern Ireland than in Great Britain in 1998.

Table 3: From the web site of the National Trust

name	1881			1998		
	rank	count	nr/100k	rank	count	nr/100k
EWING	1582	2777	0.103	2090	2885	0.077
MCEWEN	2189	1948	0.072	3330	1692	0.045
MCEWAN	931	4625	0.171	884	6864	0.184
EWEN	3169	1276	0.047	2903	1995	0.054
EWAN	5092	683	0.025	6959	691	0.019
EWINGS	12858	196	0.007	13237	288	0.008
HEWINS	9060	325	0.012	9365	464	0.012
EWENS	6222	545	0.020	7102	672	0.018
EWIN	14119	166	0.006	12656	309	0.008
MACEWAN	19368	56	0.002	13476	281	0.008

Note: MACEWEN is too infrequent to have statistics.

To me, the most striking thing about these figures is how many more McEwans than Ewings there are in Britain compared to the United States, and an even more impressive difference between Britain and Northern Ireland. Notice also the huge preponderance of McEwens in Canada, where that spelling appears to be favored over McEwan, which is the favored spelling in Great Britain by 4:1. It is also

interesting to me that these names are all well represented in all of these English-speaking countries except the Republic of Ireland, where they are nearly absent.

The *Geographical Location* link on the National Trust web site also lists the states and provinces within each of these countries that have the greatest prevalence of each of the names. In America, these are Kansas for Ewing, Maine for McEwen, Utah for McEwan, Vermont for Ewen, and Montana for Ewan. Interestingly, Ewings (with the 's') was found at its greatest prevalence in Washington, D.C., where the index was 872, more than triple the rate in the rest of the country.

Why are there more McEwen / McEwans than Ewings in Great Britain, Australia, New Zealand and Canada, whereas there are more Ewings in the United States and in Northern Ireland? And what has kept almost all of them, McEwen / McEwans and Ewings alike, out of the Republic of Ireland? Why are McEwan and Ewan found more often in western U.S. states and McEwen and Ewen found more often in New England states? I stumbled and mumbled a bit, and tried to cook up some speculation for myself about these questions, but then finally confronted the fact of the matter, which is that I really do not know. So here is a challenge: if any of you reading this do know, or have some ideas or information about the subject you would like to share, how about writing an article for the *Journal* about it?

Table 4: From the web site of The National Trust

name	Great Britain 1998		Great Britain 1881		Northern Ireland		Rep. of Ireland	
	nr/100k	index	nr/100k	index	nr/100k	index	nr/100k	index
EWING	0.077	100	0.103		0.384	438.4	0.003	3.8
MCEWEN	0.045	100	0.072		0.039	86.1	0.000	0.0
MCEWAN	0.184	100	0.171		0.103	56.8	0.001	0.4
EWEN	0.054	100	0.047		0.005	9.0	0.000	0.0
EWAN	0.019	100	0.025		0.000	0.0	0.000	0.0
name	Australia		New Zealand		U.S.		Canada	
	nr/100k	index	nr/100k	index	nr/100k	index	nr/100k	index
EWING	0.079	90.3	0.105	119.8	0.240	273.2	0.123	140.1
MCEWEN	0.083	184.3	0.194	431.9	0.057	126.9	0.246	545.6
MCEWAN	0.186	102.5	0.286	158.0	0.019	10.2	0.123	67.8
EWEN	0.036	68.9	0.070	132.0	0.015	28.7	0.063	119.1
EWAN	0.000	0.0	0.030	160.4	0.008	41.9	0.012	64.7

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

Ewing Digital Library

Who are Joshua Ewing (d. 8/9/1749) and Robert Ewing (d. 8/1/1753)?

Contributed by James R. McMichael (+1 281.367.2908, *JimMcMcl at gmail dot com*)

The following is from pages—titled *Copied from Old Bibles from the Jean Dorsey Estate*—in a notebook prepared by Lena Dorsey Brubaker (1898-1979) and transcribed by Marie Malark. The information appears to be from two different bibles.

I have added comments, denoted by [...], inter-relating these Ewings with respect to Nathaniel Ewing, an immigrant who, as noted in the material, died on September 6, 1748. Joshua (d. August 9, 1749) and Robert (d. August 1, 1753) are new to me. I was therefore unable to identify their inter-relationships to the others mentioned in this material or other Ewings known to me.

Please contact me if you have further information on the people mentioned here, in particular, Joshua (d. August 9, 1749) and Robert (d. August 1, 1753).

Rachel Ewing born June 16, 1767 about 10 o'clock in morning was married to Stephen H. Dorsey the 21st of April 1787 and departed this life the 23rd of March 1821 in the 54th year of her age.

[Rachel is the daughter of William Ewing (a son of Nathaniel) and Catherine Ewing (a daughter of Joshua.)]

Nathaniel Ewing born Feb 20th 1770.

[Nathaniel is a son of William Ewing (a son of Nathaniel.)]

On the sixth day of September 1748, Nathaniel Ewing departed this life.

[This is the immigrant Nathaniel.]

Joshua Ewing departed this life Aug 9th 1749.

Robert Ewing departed this life August 1st 1753.

Rachel Ewing departed this life Dec 30th 1774 about 8 o'clock in the morning aged about 73 years.

[Rachel was the wife of Nathaniel Ewing.]

William and Katherine Ewing was married January 11th 1753.

[William is the son of Nathaniel and Katherine is the daughter of Joshua.]

Joshua Ewing departed this life Aug 9th 1753.

[Joshua is a half-brother of Nathaniel.]

Jane Ewing wife of Joshua departed this life June 13th 1792 aged about 78 years.

[Joshua is an immigrant and a half-brother to Nathaniel Ewing.]

Katherine Ewing wife of William Ewing departed this life October 2nd 1814 aged 82 years.

[William is a son of Nathaniel Ewing.]

Rachel Ewing was born June 15th 1767. She was a daughter of William and Katherine Ewing. She was married to Stephen H. Dorsey April the 21st 1787 and departed this life March 23rd 1821 in the 54th year of her life.

Are There Evans / Ewing Family Interconnections?

Editor's Note: The following information comes from EMail messages to various Clan Ewing folks from Debra Anderson (kylea at jps dot net).

There are many variant spellings for the Evans surname. One of them is Ewing.¹ This raises the question of potential interconnections between families with the surname Evans and families with the surname Ewing.

My focus is:

A William Evans of early Frederick County, Virginia, who stated that he was also known as William Ewing / Ewen. He was 'of Pennsylvania' prior to arriving in Virginia.

This William may be connected to John Evans who was 'of Chester County, Pennsylvania.' This John Evans also removed to Frederick County, Virginia.

There are several collateral families (they all marry into each others' families) that removed from Chester County, Pennsylvania, to the area of Opequon Creek in Frederick County, Virginia, in the 1730s and 1740s where William Evans is known to have owned his land.

This William Evans married a Dorothy and their descendants are participants in the Evans Surname Y-DNA Project.²

I am most interested in the William Evans who married a Dorothy. I know that this William and his wife Dorothy owned land on Cedar Creek (Opequon and Cedar Creek Church areas) in Frederick County, Virginia.

I believe that various William Evans / Ewing / Evens may be the same as this William Evans but am not sure. For example, I do not know if my William of Cedar Creek, Frederick County, Virginia, is the same as a William Evans from Crooked Run, Frederick County, Virginia. There may have been two William Evans in Frederick County, Virginia, during the same time period.

I am in the process of gathering as many of the early Evans records from Virginia that I can find. I have not gathered Ewing records, but believe that perhaps it might not be a bad idea. I know that my Evans, per the various records, were mentioned as Evans, Evins, Ewins, Ivens, Euan and Ewan.

¹ For example, from Rudy Evans (*REEvans at WebsterDesign dot com*), I received the following: "I don't know if William Evans is a William Ewing. It appears there is a definite Ewing clan in East Nottingham [Township], Chester County. ... The Evan / Ewen variants I [can] understand. Instead of reading the names, think in terms of pronunciation. I pronounce my name 'eh vinz' but it is also pronounced 'EE vanz' which is close to 'EE wen' or 'EE win' or 'eh win'. And I know parts of the family at least spelled the name Evins presumably 'eh vins' or it could be 'EE vinz' It's difficult to reason out what a 17th or 18th century pronunciation might have sounded like."

² <http://freepages.genealogy.rootsweb.ancestry.com/~evansdna/EVANS%20Surname%20DNA%20Project.htm>

Various quotes from the source material I have collected so far follow, along with various notes about how they should or might be interpreted. I am interested in exchanging information with any and all who are researching a William Ewing of Frederick County, Virginia.³

Source Quotes and Research Notes

COMMENT: William Evans (a.k.a. as William Ewen / Ewing) shows up in Virginia in the 1738-1750 time period. From Fife's *Ewing in Early America*:⁴

William Ewing is on the Tax Lists of East Nottingham Twp. Chester Co., PA from 1729 through 1738 when tax lists begin to go missing. William Ewing appears with Henry Ewing in the Londonderry Tax of 1749/50 and 1750/51 then disappears.

On the 1751 tax William Ewing is next to David Watt who "purchased on 1 June 1764 from Robert Colvin, 67 3/4 acres of land part of a tract that was surveyed for Alexander Ewing in 1737."

SOURCE MATERIAL: O'Dell, Cecil. *Pioneers of Old Frederick County, Virginia*. Copy available at Sutro Library, San Francisco, California.

There is a brief mention of a William Evans who purchased some land from Joist Hite, 604 acres. Elsewhere, it is noted William Evans is also known as William Ewen / Ewing. This William Ewen / Ewing in an 11 April 1760 deposition affirmed he came from Pennsylvania to Virginia in April 1737 and agreed to buy 1,210 acres of land from Joist Hite for 5 pounds per 100 acres. Apparently Hite had sold part of the same property to someone else, so Ewing only got title to 625 acres, so he sued Hite. There is also a mention of [a] William Ewing who is listed in East Nottingham Township, Chester County, Pennsylvania Tax lists from 1729 to 1737 who may be the same man. It is reported that William Ewing was an Elder of the Presbyterian Church that met on Cedar Creek at Mulberry Run in Frederick County; this is William Evans h/o Dorothy. Lastly, it is reported that William Ewing received a Fairfax grant for 386 acres on Crooked Run on 18 June 1774 - the property today straddles the current boundary between Frederick and Warren Counties. No information was given on this William Ewing's family.

NOTE: The source of the cited deposition is: *Hite / Fairfax Lawsuit, British Copy, McKay Extract, pp. 1581, 1626, 1714; Gray, Northern Neck Grants, H-731 (8 November 1756)*. The Hite / Fairfax Lawsuit can also be found in the British Museum's Microfilm collection, Museum Catalogue "Add MS 15317," title of John Hite et al. vs. Lord Fairfax et al., in their file as "P. 7945," at the British Museum in London, England.

³ By the way, it appears that there is not a DNA match between my Evans group and the Ewing groups treated by the Ewing Surname Y-DNA Project (www.clanewing.org/DNA_Project/index_Y-DNA.html), though perhaps the Evans and the Ewings do share a common ancestor (much) further back. I suspect that it might be a good idea for these two 'projects' to consider comparing their Y-DNA test results. More needs to be done to explore Y-DNA evidence of a possible Evans-Ewing connection.

⁴ Fife, Margaret Ewing (ed. James R. McMichael). *Ewing in Early America*, Family History Publishers, Bountiful, Utah, 84101, Chapter XV, p. 123. Available from www.HigginsonBooks.com and online at www.ClanEwing.org.

Regarding the Hite vs. Fairfax lawsuit. ... I have been told that the full record of the case, which was sent to England in 1772, survives in the British Museum (Add. M.S. 15317) and there are transcripts of the bill and answer in the Manuscript Division of the Library of Congress.

NOTE: The Gray reference is Gertrude Gray [Gertrude is a descendant of Andrew Evans and Jane Creswell], from Volume II of her series of books *Virginia Northern Neck Land Grants*, four volumes in all.

NOTE: William Evans / Ewen / Ewing's time from 1729 thru 1735 in East Nottingham Township, Pennsylvania, is documented by the *Chester County Tax Records, 1715-1800*, Chester County Archives and Record Services, 117 W. Gay Street, West Chester, Pennsylvania, 19830.

NOTE: Based on the birth locations of his children, Jost Hite resided in Chester County, Pennsylvania, in the 1720s time period.

NOTE: Early Virginia records include many variants of the surname Colville. One of those variants is Colvin.

NOTE: There was a Henry Evans (a Revolutionary War veteran) of Botetourt County, Virginia. A Henry Evans seems to be connected to the Virginia Nathaniel Evans. Both are in Rockbridge County, Virginia, in 1779 and later in Jefferson County, Tennessee. I am not sure about these men—who they were, where they hailed from, or who they connect to—but there is no reason to believe that they were, or were not, related in some way (perhaps further back).

INFORMATION: From James R. McMichael:

I took a quick look at the book by Jim and Evelyn Ewing, *The Ewings of Frederick County*, and noticed a "Virginia Militia Poll taken in Frederick County, Jul. 24, 1758." In the list there is Isaac Evan, Wm. Evans and Wm. Ewing.

This book and a second book, *William Ewing of Frederick*, are both available in the Reading Room at www.ClanEwing.org. These books do a pretty good job documenting William Ewing who was born in Ireland, emigrated to Pennsylvania and then to Virginia.

NOTE: See www.popenoec.com/Shenandoah.htm#Vance/Colville for more information regarding the Opequon and Cedar Creek Churches.

NOTE: There is a deed, dated 1762 and made by Lord Fairfax, in which he conveys 100 acres of land to William Vance, William Evans, James Colville, James Hogg, and Andrew Blackburn elders of the Presbyterian Congregation of Cedar Creek, Frederick County, Virginia, for the purpose of building a meeting house thereon. The referred to William Evans is my William Evans

NOTE: My various Evans intermarried with the Vance, Blackburn, Colville / Colvin / Colwill and Hog / Hogg / Hoges families. My ancestor was Samuel Evans who married Ann Colville. Further, it is known that the elder Robert Evans married Mary Hoge (daughter of James).

NOTE: My elder Samuel Evans and the elder Robert Evans are believed to be brothers, both sons of William Evans. It is not known if Dorothy was the mother of both. Both Samuel and Robert named one of their daughters Dorothy.

INFORMATION: From James R. McMichael:

William Ewing, a son of John Ewing of Carnashannagh, lived in Pennsylvania and moved to Frederick County, Virginia. William purchased 1,210 acres from Hite but he never got title to the full 1,210. He filed a suit. He ended up getting 625 acres. At some point William Ewing owned land on Crooked Run.

NOTE: So it seems that there may indeed have been two William Evans / Ewings in early Frederick County, Virginia, during the same time period.

NOTE: In his EMail, James R. McMichael also mentions that he was not sure about whether this William Ewing went by Evans. According to Cecil O'Dell, this William—according to his own admission—was known as William Ewing / Evans / Ewen.

NOTE: I do not know what became of William Ewing / Evans / Ewen of Crooked Run, Frederick County, Virginia.

NOTE: My William and Dorothy Evans of Cedar Creek started selling their land in Frederick County, Virginia, in the late 1770s. Several of these (my) families migrated to the area of Washington County, Virginia. It is believed that the elder William Evans is the W. Evans who is buried at Abingdon very near my Ann (Colville) Evans who was the wife of Samuel Evans. This W. Evans, per his headstone, died in the year of his birth 1780. There are several records for William Evans in early Washington County, Virginia.

NOTE: Robert Evans, along with his wife Mary Hoge and their family, end up in what became Tazewell County, Virginia. This is the Robert Evans who was the father of Martha and Thomas Evans of the infamous *James Moore's Abb's Valley* story.⁵ From this story we learn that our earlier Evans were of Pennsylvania, though the county in Pennsylvania is not mentioned in any account that I have found. I (pretty much) take these 'stories' and divide by ten, but all accounts are very clear about the trip to Pennsylvania and the visit with the family there. We also know that the Colvilles, and then the Hoge / Hogs and Vances, along with Jost Hite, came to Virginia from Pennsylvania (a normal migration pattern); all settled in the area of Opequon.

Is Christopher Erwinge 1613 in Ulster a Ewing?

The following is an 'electronic conversation' between David N. Ewing (*DavidEwing93 at gmail dot com*) and James R. McMichael (*JimMcMcl at gmail dot com*). It begins with some information about a Christopher Erwinge and goes on to include information about other Ewings. It cites several books that may prove useful to Ewing genealogy researchers.

From David N. Ewing to James R. McMichael, 4 November 2007

I have found an interesting web site, where some old books can be downloaded for free. The web site is <http://books.google.com>; you can find what I found by putting *Ulster Plantation* into the search field. I downloaded *An Historical Account of the Plantation of Ulster at the Commencement of the Seventeenth Century 1608-1620* by Rev. George Hill, published by McCaw, Stevenson and Orr, Belfast, 1877. You

⁵ <http://onlinebooks.library.upenn.edu/webbin/book/lookupid?key=olbp12903>

may have heard of this book, and may wish to download it—but I warn you, the PDF file is 64 Meg and it took me 45 min. to download over my DSL connection. I gather that Rev. Hill took a rather unfavorable view of the English, and his history may be influenced by this, but he cites a ton of old documents.

The index contains only one entry that could be a Ewing. That is for Christopher Erwinge, who appears in footnote 104 on page 486. I have not spent the time to figure out where 'Necarne and Drumynshin' may be, yet, but I don't recall that we had heard of any Christopher Erwinge up to now, and I thought you would be interested.

Response from James R. McMichael, 4 November 2007

John McLaughlin had sent me a few pages from the Rev. George Hill book. I did a Google query and found the book. It is a very interesting book. I have looked through a lot of it.

Below, I have listed some information that John found in Part 2 of a book⁶ regarding John and Findley Ewing and some additional information found in parts of the book that were not available to him. The fact that Findley and John were granted Irish denization tells us a few things, one being they were not from Ireland.

Also, I have purchased some CDs:⁷

The Register of Derry Cathedral, Parish of Templemore, Londonderry, 1642-1703

Indexes to Irish Wills 1536-1858 (5 Vols.)

Index to the Prerogative Wills of Ireland, 1536-1810, & Supplement

About a week ago, I started a message to you and John giving you some of my thoughts. John and I sent a number of EMails to each other and got to a point there was no additional information. I purchased the above CDs and went to my library to check on the book he had found John and Findley in. I have had many different thoughts about the Ewings in Ireland before 1675 and need to finish the message that I started.

John and I tried to identify a lot of the townlands that were granted to the undertakers mentioned in the Rev. George Hill book for the area that was in Donegal. We could identify most of them. I think it is safe to say we know the general area where the undertaker James Cunningham got land. The Ireland Research⁸ indicated that ffyndlay Ewing was on Lady Cunningham's land.

Also, we could probably say they migrated from what is now All Saints and the Letterkenny area to Burt and Inch Island. And, there was a group in the Londonderry and Liberties of Londonderry areas.

The little piece of information about Findley and John in 1631 being granted Irish denization was a really good find. I believe there are a lot of little pieces of information available but they have to be found. One or two people can not read or look at all of the books available about Ireland.

⁶ Dobson, David. *Scots Irish Links 1575-1725*.

⁷ Information gleaned from these CDs appears in McMichael, James R., *Do Tidbits of Information 'Talk'?*, pp. 5-12 of this issue of the *Journal of Clan Ewing*.

⁸ Speer, Deirdre. *Ireland Research Reports*. (www.ClanEwing.org/research/Document_Relreland_Report.html)

One interesting thing is that there appears to be five men in Ireland born about 1660 plus or minus a few years named Patrick Ewing.

From *Scots Irish Links 1575-1725* by David Dobson

Part I – no Ewing names.

Part II

Ewin, William, an Irish student in Glasgow University, 1696.

Ewing, Joshua a Scots Irish student in Glasgow University, 1712.

Porter, Hew. James Porter, merchant, eldest lawful son of Hew Porter in Lochlerne, Ireland, a farmer burgess of Irvine, was admitted as a burgess of Irvine 26.5.1665. [26 May 1665]

Part III

Cunningham, Robert, born in Ayshire, educated at Glasgow University, 1621, graduated 1624, minister in Ulster from 1627 to 1647, died in Jun 1654, buried in Taughboyne, probated 5 July 1654, husband of Frances Cunningham, father of Hugh, William, and Elizabeth.

Ewing, Finlay of Coole McIean, County Donegal, yeoman, was granted Irish denization on 19 July 1631. [Irish Patent Roll]

Ewing, John, of Letterkenny, county Donegal, merchant, was granted Irish denization on 19 July 1631 [Irish Patent Roll]

Ewing, Robert, an Irish student at Glasgow University, 1705.

Part IV

Ewan, John 'claims the quarter land of Gortree by deed of purchase from Alexander Coningham freeholder thereof', Parish of Taboyne, County Donegal, 1653. [Civil Survey of Donegal, Londonderry and Tyrone]

Ewing, Alexander, a gentleman in Letterkenny Town, Parish of Conwal, Barony of Killmccrenan, County Donegal, 1659. [Census of Ireland 1659]

Ewing, Robert, a Protestant and proprietor in the Parish of Conwall, County Donegal, 1654. [Civil Survey of Donegal, Londonderry and Tyrone]

Porter, Hew, a former burgess of Irvine, Ayshire, settled at Lochlerne, Ireland, before 1665.

Porter, James, a son of Hew Porter in Lochlerne, Ireland was admitted as a burgess of Irvine, Ayshire, Scotland, on 26 May 1665.

Part V – no Ewing names.

Do Old Documents Provide New Information?

Contributed by James R. McMichael (+1 281.367.2908, JimMcMcI at gmail dot com)

I recently took a 'second-look' at a document concerning a John Ewin who was born circa 1692. The document is a deposition recorded July 13, 1747, in Queen Anne's County:⁹

⁹ Queen Anne's County Court (*Land Commissions*) 1723-1756, RT 1, MSA CE45-2. Image No. ce45-2-0299.

John Davis -

The Depositions of John Ewin of Queen Anne's County, aged about fifty five years being sworn on the holy Evangel of Almighty God with the bounded Hickory by him now shown he has known to be Deomed and taken for seven or eight and thirty years past, together Beginning Tree of a Tract of Land called Cranes Meadow, and that he has formerly seen W.C. Sol. Wm. Wright & Mr. Nathaniel Wright both now Park of said Land from the said Tree, and that the said Hickory has ever since been deemed to be the beginning Tree of said Land, and further with that the Beach by him now shown, was shown this Dayeon^t by the said W.C. Sol. Solomon and Nathaniel Wright for one of the bound Trees of said Land, and that he has carried the line from the said Hickory to the Beach and from the Beach to Cranes Tree, and further with W.C. Nathaniel Wright showed him three old Stumps, and told this Dayeon^t that one of them Stumps was the beginning of Cranes Land, so further with howew W.C. Solomon Wright run the line from the said Beach and come to the said Stumps, and that W.C. Sol. Wright said one of the said Stumps was the Beginning of Cranes Land, and that the said Stump stood near the place where this Dayeon^t now stands to the best of his knowledge, and further with not

13th July 1787 Sworn before -

In the presence of Dout^r Thompson

John Davis -

John Ewin
his
mark

We the are humbly to certify that in obedience to the Commission hereinabove annexed, we the sub:
scribers set up oaths and qualified our selves as the Law directs, to take the written Depositions
of Samuel Taylor and John Ewin, in the presence of Mess^r Thomas Hyson Wright, Nathan
Wright

Can the above Deposition tell us something 'new'? It concerns a Ewin rather than a Ewing, but family-name misspellings were not unusual in documents during the early 1700s. So, might the deposition tell us something new and interesting about a John Ewin / Ewing who lived in the Queen Anne's County area in the 1740s? More specifically, can the document help in nailing down the heritage of two Ewing Surname Y-DNA Project participants—Paul Tyler Ewing Jr. (PT) and Robert Lee Ewing (RL2)—who have traced their heritage back to Ewings who lived in Queen Anne's County, Maryland?

PT has traced his heritage to James Ewing who was born in 1732 in Queen Anne's County, Maryland, was buried on October 23, 1796, and was married to Anastasia Councill who was born in Queen Anne's County circa 1756. RL2 has traced his heritage to John Ewing who was born circa 1730 in Lancaster County, Pennsylvania, died on May 4, 1804, and married Mary Pratt (1738-1821) in Queen

Anne's County in 1759. James Ewing (1732-1796) and John Ewing (c1730-1804) were brothers and it is thought that their father was John Ewing (c1695-c1751) who married, circa 1728, an Elizabeth Jane in Queen Anne's County.^{10, 11} Further, it has been argued that John Ewing (c1695-c1751) was a half-brother of Nathaniel Ewing (1693-1748) with their father being a William Ewing (?-?).^{3, 4} Finally, it has been proposed that the John Ewin / Ewing who is the subject of the Queen Anne's County deposition was a half-brother of Nathaniel Ewing (1693-1748).¹²

According to David N. Ewing, the Y-DNA test results of PT and RL2 establish conclusively that they are not biological paternal-line relatives of the five other men in the Ewing Surname Y-DNA Project (the participants in Group 5 - Part 1) who believe themselves to be descended from William Ewing (?-?), but it does support that PT and RL2 are closely related to one another. Does the deposition confirm the Y-DNA evidence? Further, does it provide any hypotheses regarding the Queen Anne's County ancestors for PT and RL2?

In discussing the deposition, Margaret Ewing Fife notes:

[The deposition] given by John Ewin ... states that he is 'about 55 years of age'. If so he was born in 1692 But, 'Depositions' have been incorrect before and may be in this case. The word 'about' does give us room for speculation.¹³

So, we have a John Ewin / Ewing who was born circa 1692 and resided in Queen Anne's County in 1747.

Note that the *John Ewin* signature in the deposition contains 'his mark'—a vertical line with three crossing lines. John Ewin, a known son, signed his will on April 9, 1803, in Richmond County, North Carolina, with a mark that appears to be the same that his father used when the father signed the above deposition.

It is notable that the two men used a mark for their signature. In documents I have seen, the Ewing men who lived in the Chester and Cecil County areas signed their name with a signature but did not include a mark. For example, Fife discusses an Administration Bond, dated August 4, 1741,¹⁴ for Joseph Frazier and signed by William Cummings, John Ewing and Robert Crookshanks. Fife provides a copy of the Administration Bond¹⁵ and it shows a *John Ewing* signature which does not contain a mark.

¹⁰ Myers, Sara Ewing. *John Ewing, Immigrant from Ireland, 1660-1974: History & Genealogy of the Ewing Family & Related Lines, Thomas, Chisholm, McKenzie & my Mother's People*, Seigler, Adkison, Raiford, Steele, Helms, Terry, Stokes, 1975, pp. 6, 10-12, 22-24. (Note: Sara Ewing Myers says that John Ewing was born 1730 in Ewingville, Queen Anne County, Maryland.)

¹¹ Fife, Margaret Ewing (ed. James R. McMichael). *Ewing in Early America*, Family History Publishers, Bountiful, Utah, 84101, Chapter XXXI. Available from www.HigginsonBooks.com and online at www.ClanEwing.org.

¹² Ewing, Elbert William R. *Clan Ewing of Scotland*, Corben Publishing Co., Ballston, Virginia, 1922. Available from www.HigginsonBooks.com and online at www.ClanEwing.org.

¹³ Fife, Margaret Ewing (ed. James R. McMichael). *Ewing in Early America*, Family History Publishers, Bountiful, Utah, 84101, p. 267. Available from www.HigginsonBooks.com and online at www.ClanEwing.org.

¹⁴ *Administration Bond, Joseph Frazier, dec^d*, Lancaster Historical Society.

¹⁵ Fife, Margaret Ewing (ed. James R. McMichael). *Ewing in Early America*, Family History Publishers, Bountiful, Utah, 84101, p. 265. Available from www.HigginsonBooks.com and online at www.ClanEwing.org.

Might John Ewin / Ewing of Queen Anne's County be the John Ewing (1695-1751) who married an Elizabeth and is thought to be a half-brother to Nathaniel Ewing (1693-1748)? The first sentence in the deposition says:

The Deposition of John Ewin of Queen Annes County, aged about fifty five Years being sworn on the holy Evangelis of Almighty God Saith the bounded Hickory by him now shewn he has known to be doomed and taken for seven or eight and thirty Years past, to be the Beginning Tree of a Tract of Land called Lower Arcadia, ...

This seems to be saying that John Ewin / Ewing had known about the 'Beginning Tree' for the tract of land for thirty-seven or thirty-eight years. That would mean that this John Ewin / Ewing had been in Queen Anne's County thirty-seven/eight years prior to the deposition. That would put him in the county by 1710 when he would have been about eighteen years old. That is several years before Nathaniel and his half-brothers are known to have arrived in the colonies.

This is a step, albeit small, in sorting out the Ewings of Queen Anne's County. It more or less rules out John Ewin / Ewing of Queen Anne's County being John Ewing (1695-1751), a half-brother of Nathaniel Ewing (1693-1748). This is consistent with the Y-DNA evidence. The analysis also says there was a John Ewin / Ewing who lived in Queen Anne's County contemporaneously with John Ewing (1695-1751). This, in turn, provides some guidance to PT and RL2 in their search for their Queen Anne's County Ewing ancestors, raising the possibility that they may be part of the family whose surname has been recorded as Ewin.

The analysis demonstrates that we may be over-looking tidbits of information that, upon a second-look, help us collectively develop an overall understanding of the Ewing family. And it leads me to encourage genealogy researchers to take another look at their research notes and copies of old documents to see if there is information pertinent to potential relationships based on recently-discovered information. Please send me your thoughts about this second-look analysis and what it implies about the ancestry of PT, RL2 and other Ewings.

Reviews

Book: *In Search of Ulster-Scots Land* by Barry Aron Vann¹

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

In Search of Ulster-Scots Land: The Birth and Geotheological Imagings of a Transatlantic People, 1603-1703 is a new book by Barry Aron Vann, just released a couple of months ago. Vann is an Associate Professor of Geography at Lincoln Memorial University in Harrogate, Tennessee, and is one of a new academic breed that call themselves 'cultural geographers.' Quoting from the book's flyleaf:

Social and religious historians have conducted much research on Scottish colonial migrations to Ulster; however, there remains historical debate as to whether the Irish Sea in the seventeenth century was an intervening obstacle or a transportation artery. Vann presents a geographical perspective on the topic, showing that most population flows involving southwest Scotland, at least during the first half of the seventeenth century, were directed across the Irish Sea via centuries-old sea routes that had allowed for the formation of evolving cultural areas. As political or religious motivational factors presented themselves in the last half of that century, Vann holds, the established social and familial links stretched along those sea routes facilitated chain migration that led to the birth of a Protestant Ulster-Scots community. Vann also shows how this community constituted itself along religious and institutional rubrics of dissent from the Church of England, Church of Scotland, and Church of Ireland ... [and that] five immigration waves to America served as conduits for diffusing significant elements of that culture to the American South ... where this presence helped to form the cultural area popularly referred to as the Bible Belt ... [and] the southern Scots-Irish have influenced the region's staunchly conservative belief system, political ideology, and landscapes.

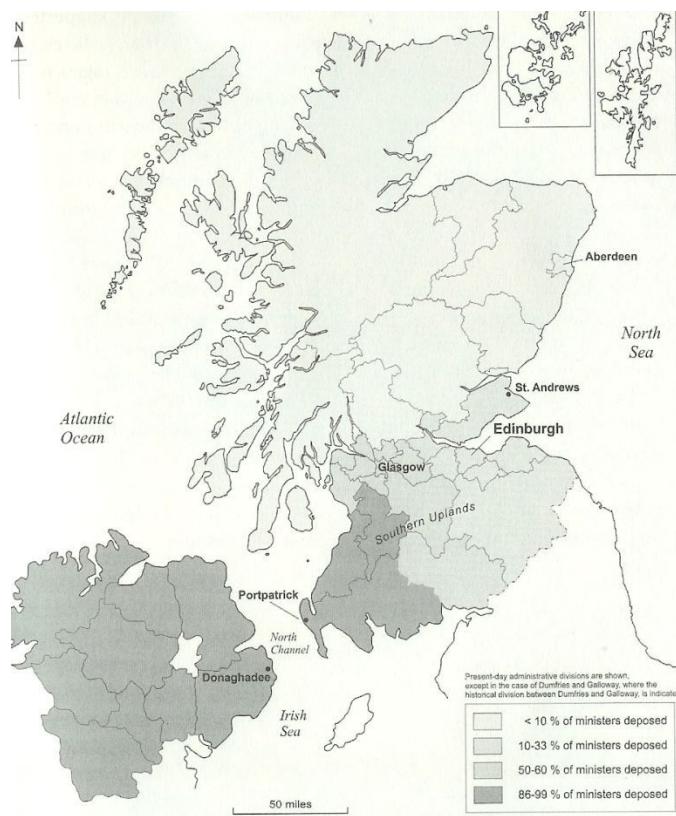
Records of individual Scots and Irish people in the seventeenth century are scarce, especially of common people, and though we Ewings have been lucky to have found some records in Donegal, Londonderry, and some parishes in Scotland, it has so far been impossible to convincingly identify where the ancestors of the Ewings we found in Ireland originally came from in Scotland. The history of the Ulster plantations has given us only a few clues, and mostly is too general to provide the level of detail we would wish for as genealogists. There are somewhat better records of the movement of Presbyterian ministers back and forth across the Irish Sea in response to shifting political and theological winds, and Vann has taken the interesting approach of studying their movement and thinking, with the idea that this will give us information about the movement and thinking of their congregations as well.

Vann goes into considerable detail about the theological controversies of the day and quickly disabuses the reader of the notion that there were simply Catholics, Episcopalians and Presbyterians. Things were ever so much more complicated than that. Indeed, the modern usage of the terms *Episcopalian* and *Presbyterian* to denote protestant denominations requires that they be re-defined when speaking about the seventeenth century, because at that time they did not denote denominations, but rather different

¹ Vann, Barry Aron. *In Search of Ulster-Scots Land: The Birth and Geotheological Imagings of a Transatlantic People, 1603-1703*, The University of South Carolina Press, Columbia, South Carolina, 2008.
www.sc.edu/uscpress/2008/3708.html

forms of church governance. Loosely, *episcopalian* referred to a church governed by an appointed hierarchy of officials not chosen by the members, and *presbyterian* referred to a church governed by a body of elders who were chosen by the members. There was no notion of separation of church and state in those days, and the question rather was about which would be the dog and which the tail. As you can imagine, the King very much preferred a form of church organization where he could appoint or influence the appointment of church officials, and the established Church of England was episcopal. Some Calvinist leaders like John Knox (who did not have a strong position on the form of church governance and therefore cannot, surprisingly, be said to have been Presbyterian) very much wished to have their church be the established church and felt it was the duty of the king to serve the church, rather than vice versa, which was not a view welcomed by the king.

Early in the history of British Protestantism, and especially during the brief reign of Oliver Cromwell and the Puritans in the middle of the 17th century, ministers with presbyterian or episcopal leanings often served side-by-side in the same churches. In many areas of Ulster, a majority of the ministers in the established church at that time were Scottish-trained and had presbyterian sympathies, and even received payment for their services from the established church. At the time of the English Restoration, when the monarchy was restored under Charles II beginning in 1660, Charles II tried to persuade ministers to temper their presbyterian views by continuing to pay a *regium donum*, an annual payment of money, but if they continued defiant, they were deposed. Vann takes the unprecedented approach of looking closely at those parishes where ministers were deposed, and found (see figure to the right) that these were concentrated in Ulster and Southwest Scotland, a 'Sacred Space for a Chosen People,' which he calls 'Ulster-Scots Land' that later extended through the upper part of the American South from the Appalachians to the Ozarks.



**Percentage of Ministers Deposed
in Ulster and Scotland 1660-1661 By County**

(Vann, Barry Aron. *In Search of Ulster-Scots Land*, Map 3, p. 113)

Maybe the most interesting thing to me in this is to see that the affinity Vann identifies between Ulster and Scotland is stronger with County Ayrshire and County Dumfries & Galloway than it is with the areas I previously thought more closely associated with Ewing in Dumbartonshire, Stirlingshire and Lanarkshire around Glasgow. This somewhat reinforces the idea that the earliest Ewing immigrants to Ulster may have indeed come with the undertaker Sir James Cunningham of Glengarnock in Ayrshire, but I have an idea that things here (as everywhere) are more complicated than we might imagine.

I found this to be an interesting and informative book, but I cannot go so far as to say it was enjoyable, and I cannot recommend it to any but the most hard-core scholars. It is an academic book, and it is pricey: \$35 on amazon.com. It is also full of preposterous jargon ('geoescatology': can you imagine that?) and the ponderous sentence structure characteristic of academic writing. Most general readers would be better served to read James Leyburn's *The Scotch-Irish: A Social History*,² Patrick Griffin's *The People with No Name: Ireland's Ulster Scots, America's Scots Irish, and the Creation of a British Atlantic World 1689-1764*,³ or the section on the Scots-Irish in David Hackett Fischer's, *Albion's Seed: Four British Folkways in America*.⁴ Indeed, one very useful aspect of Vann's book is that his Introduction has a quick review of the literature on this subject, including the three books I have just mentioned and many others. Vann's book has an interesting, specialized perspective, but I do not recommend it as an introduction to the subject.

I also cannot help but think that Vann has overlooked something important. To be sure, there were passionate fundamentalists in Southwestern Scotland and Ulster, as there are in America today. But I cannot accept that this defines or completely characterizes our ancestors. Certainly many of us now are less concerned with doctrine and received truth than with kindness and common sense. And I think that these threads must run as deep into our history as the others. Indeed, these perspectives are not necessarily mutually exclusive. Some of our ancestors that may have been moved to emigrate by fiery sermons telling them 'that God had appointed a country for them to dwell ... and desires them to depart thence, where they will be freed from the bondage of Egypt and go to ye land of Cannan,'⁵ must surely also have had more secular motives, as making better lives for their families.

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

² Leyburn, James. *The Scotch-Irish: A Social History*, University of North Carolina Press, Chapel Hill, North Carolina, 1989.

³ Griffin, Patrick. *The People with No Name: Ireland's Ulster Scots, America's Scots Irish, and the Creation of a British Atlantic World 1689-1764*, Princeton University Press, Princeton, New Jersey, 2001.

⁴ Fischer, David Hackett. *Albion's Seed: Four British Folkways in America*, Oxford University Press, U.S., 1991.

⁵ The words in 1729 of 'a frustrated Ulster magistrate' quoted by Vann on page 135, who was quoting in turn from Miller, Kerby. *Emigrants and Exiles: Ireland and the Irish Exodus to North America*. Oxford: Belknap Press, 1985, p. 159.

Chancellor's Message

David N. Ewing, Chancellor (+1 505.764.8704, DavidEwing93 at gmail dot com)

Our big news is that the *Journal of Clan Ewing* has won the prize for the best Family Association Newsletter in the National Genealogical Society's annual contest. You can read all about this elsewhere in this issue of the *Journal*.¹ I have an idea that our web site will also soon be winning prizes.² The quality is there; all we need to do is to identify which contests to enter. Meanwhile, we have been too occupied with doing the work to bother too much with gathering laurels.

As always, I want to make a pitch for volunteers to help with the work of *Clan Ewing*. Patricia Ewing Hammond (*Clan Ewing* Member # 1011) has finished transcribing E.W.R. Ewing's 1922 classic, *Clan Ewing of Scotland*, and has begun working on *Sketches of the Families of Thomas Ewing and Mary Maskell, William Ewing and Eleanor Thompson, James Ewing and Eleanor Rhea and their Descendants, with Historical Data and Reminiscences* by Joseph Lyons Ewing, 1910. This will be another valuable addition to the online, searchable Ewing genealogy resources that *Clan Ewing* is making available. Thanks, Pat!

By the way: We are still looking for an original copy of E.W.R. Ewing's book. Many of us have the facsimile copy distributed by Higginson Books, which is on 8½ x 11 paper; the original book is a smaller format. We would like to locate an original copy so that we can get a high-resolution scan of the photograph of E.W.R. Ewing that is in the book. Who knows where we can find one?

Sadly, no one has yet stepped forward to help with *Clan Ewing* merchandise. We really need to identify someone willing to take this over before the gathering in September. Who will help us? ("Not I," said the duck.)

We have also been totally underwhelmed by responses to the announcement in the last *Journal* issue of the Ewing One-Name Study (EONS) Project. I had a brief round of correspondence with Thor Ewing about whether it would be better to create an umbrella organization of which *Clan Ewing in America* could be a member (*Clan Ewing International*, or something like that) to collect British and world-wide data, or if it would be better to expand and broaden the focus of *Clan Ewing in America* to include Ewings from around the world, as was my original idea. Otherwise, no one has had anything to say and no one has proposed a project. Maybe my talk about a *Clan Ewing GOONSquad* was a little too raunchy and caused some shy but otherwise willing volunteers to demur. Really, we don't have to call it that. I have written a short article for this issue of the *Journal* to get the ball rolling.

I have written five articles in this issue, counting this message. I don't mind writing articles for the *Journal*. Rather, I quite enjoy it because I find that it makes me concentrate and learn some interesting things better than if I were just passively reading about them. But I grow weary of reading my own contributions, and would very much prefer to be reading things written by other *Clan Ewing* members. How about it folks? Most of you have learned fascinating things about your families that you have never gotten around to writing up. Occasionally, I'll find a scrap of a letter from one of my ancestors—what a

¹ This issue, page 67.

² An initial step in this direction is that the Ewing Surname Y-DNA web site had been recognized for the excellence of its analysis of genealogy-oriented Y-DNA testing and the reporting of the implications of this analysis by being selected as *Web Site of the Month* by the *International Society of Genetic Genealogy* (www.ISOGG.org).

treasure! I'm sure you have had a similar experience. I don't complain if the letter is not a grand work of art with the complete family history, or if the grammar and spelling are bad; even a page or two gives me insights that I never would have had. By writing up your findings and reminiscences and submitting them to the *Journal*, you will be killing two birds with one stone: preserving your work for future generations of your family, and contributing to the *Journal*. Plus, you can count on William Riddle, the *Journal's* Editor, to correct your grammar and spelling, as he does mine! Join us in improving our already terrific *Journal of Clan Ewing* by submitting your contributions.

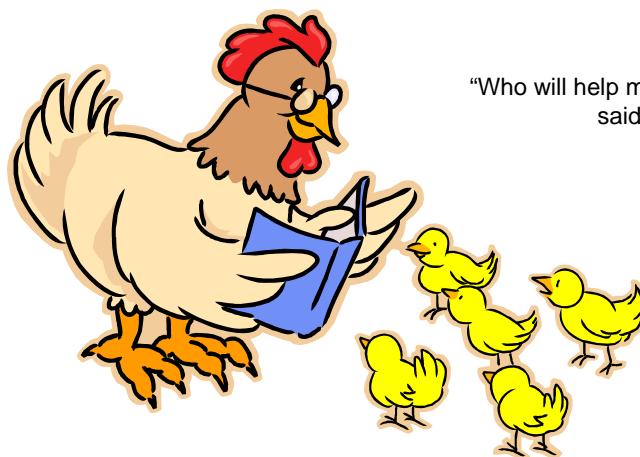
Last, but by no means least, I want to remind everyone that the time is growing near for the tenth gathering of *Clan Ewing, Echoes of the Shenandoah*, which will be held in Winchester, Virginia, September 18-21 this Fall. Frankie and I have already made our reservations, and we are hoping to see each and every one of you in Winchester. You will still qualify for the *Early Bird* registration discount if you get your registration in by July 14th, but since the next issue of the *Journal* comes out in August, this will be the last reminder of that.

The traditional song *Shenandoah* has always been one of my favorites:

Oh, Shenandoah, I long to see you.
Away, you rolling river!
Oh, Shenandoah, I long to see you.
Away, I'm bound away, across the wide Missouri!

I am a little embarrassed to admit that I have never seen the fabled Shenandoah, as it is waayyy across the wide Missouri, over 1,500 miles from my home in Albuquerque. I am happy to finally get around to filling that gap in my education and having a good look at what I've been singing about all of these many years. Away, I'm bound away, across the wide Missouri!

David N. Ewing



"Who will help me bake the bread?"
said the Little Red Hen.

Chair's Message

Mary Ewing Gosline, Chair (+1 410.997.3719, *Mary at Gosline dot net*)

Spring is here! Now is the time to prepare for your visit to the Shenandoah Valley! We want you to share in all the fun, camaraderie and fellowship of our *Clan Ewing* gatherings! Make your reservations at the Hampton Inn Winchester – North at Berryville Avenue! Gather your cousins and bring them to Winchester! Check out the *Clan Ewing* web site, www.ClanEwing.org, for the latest details! Look through those old family photos and ask your aunts and uncles to help identify the relatives! Write up that family story or a list of questions you still have not answered! Mail in your registration (see the last page of this issue of the *Journal*) while you can still get the Early Bird discount!

We have a few business notes to send to you. *Clan Ewing*'s Board of Directors is elected by the members who attend the gatherings. This time, the Nominating Committee was formed early so that there would be time for all members to have an opportunity to participate in the nominations. Hazel Daro,¹ a long time member of *Clan Ewing* from up north in Alaska, is chairing the committee with help from David Purtill,² known by some as 'Mountain Dave' because he lives in the mountains of North Carolina, and J. David Ewing,³ another long-time member from Florida. Please send your suggestions to any of them. The list of Director nominees will be printed in the August 2008 issue of the *Journal* and the membership will vote on the slate at the General Meeting in September. If you have a nominee you would like to suggest, please ask the individual for his or her permission before sending the name to the nominating committee.

James Gilbert Ewing, a Director of *Clan Ewing*, has resigned in order to spend time with his family. The Board met by EMail, and I am pleased to announce that Eleanor Swineford, our Secretary, will fill the vacancy.

In the February 2008 issue of the *Journal*, Jim McMichael gave us an example of how we might correct incorrect information in our family lines. My immediate thought was: I want to do that! My great-great-great-aunt, Jane Ewing Owen, is often listed in the wrong generation. This mistake is easy to make because there are two Jane Ewings in succeeding generations. However, as Jim pointed out, just identifying the mistake is not enough. We need to compare information from various sources in order to see what makes sense when we pull it all together. In other words, we need to analyze the evidence. I decided to review the major Ewing reference books to look at the generation in which Jane Ewing Owen was placed. I note, and appreciate, that Margaret Fife, a former Chancellor of *Clan Ewing*, lists Jane in the correct generation. My next step is to consult the books on the *Clan Ewing* web site, the books in the *Clan Ewing* Archives, and other sources in my files. I will write up the results of my search for a future issue of the *Journal*.

Please note the following changes to the travel and schedule information for the 2008 Gathering: The distance from Dulles Airport to Winchester was incorrectly cited as ninety miles; the distance is only fifty-five miles. The General Meeting will be held on Saturday evening.

¹ Hazel E. Daro, 499 McKinley View Drive, Fairbanks, Alaska 99712. *HDaro at mosquitonet dot com*

² J. David Ewing, P.O. Box 16282, Tampa, Florida. *JDEFIorlidaLLC at yahoo dot com*

³ David A. Purtill, 225 Tara Drive, Banner Elk, North Carolina 28604. *MountainDave at skybest dot com*

And please watch the August issue of the *Journal* and the *Clan Ewing* web site (www.ClanEwing.org) for last minute information about the September gathering. See you there!

Mary E. Gosline

Membership News

Jill Ewing Spitler, Membership Coordinator (+1 330.345.6543, JEwingSpit at aol dot com)

I can't believe how fast the year flies by!

I have survived another Winter here in Ohio, with lots of snow and bad weather. Lately, however, we have had some beautiful Spring days. I have a busy Summer scheduled and am making plans for the coming Fall's gathering. I hope you are also making plans to attend and we can all find at least one new cousin. It has happened a lot of times for me; meeting new folks and seeing old friends.

Can I ever get everything done that I have planned? Membership has been slow this quarter, but with everyone's help we are gaining. We have a couple of trial members and will wait to introduce them if they join. I have been busy trying to contact folks who have not yet paid their 2008 dues. If they don't renew their memberships, they will drop to the non dues-paying list and will only receive notices of our gatherings. The *Journal* goes only to dues-paying members.

We really need folks to support the good works of *Clan Ewing*. Why not provide a trial membership for your family members or your fellow genealogists?

I have been collecting family histories for many years now and use them when someone new joins. I try to match new members up with other members of their family as much as possible. I hope to index these for the upcoming gathering and hope it will make it easier to find cousins and folks who are researching related parts of the Ewing 'forest.' If I do not have your lineage, please send it to me by EMail or SnailMail.¹

Jill Ewing Spitler

Corrections

We apologize for mis-quoting **John Fredrick Ewing's** middle name in the Vol. 13, No. 4, issue of the *Journal*.

Nancy Ewing Weller of Raleigh, North Carolina, and **John M. Ewing** of Lakeland, Florida, were introduced in the last issue. It was correctly reported that they are children of James Earl and Anna Virginia (Golladay) Ewing. However it was incorrectly reported that their parents, who have passed away, are hosts of the upcoming ***Echoes of the Shenandoah*** Gathering. Nancy and John's siblings will be hosts for this gathering.

¹ EMail: JEwingSpit at aol dot com. SnailMail: 640 Robinson Road, Wooster, Ohio 44691.

Deaths

With heartfelt condolences to their families, we note the passing of:

Cecil G. Ewing, 5024 Milam Street, Dallas, Texas. He was a member of *Clan Ewing*. He was born March 9, 1924, and died at the age of eighty-three years. He was a first cousin of *Clan Ewing* Genealogist, James R. McMichael. He passed away February 24, 2008, which was his 30th wedding anniversary and his mother's birthday. Funeral services were held on Friday February 29, 2008, at the Park Cities Presbyterian Church in Dallas, Texas.

Evelyn E. Felty, *Clan Ewing* Member # 351, died December 27, 2007, in Cecil County, Maryland, at the age of ninety-five. She was an early member of *Clan Ewing*, having joined in 1995. She was born December 5, 1912, in Cecil County and was a life-long resident of the Calvert area near Rising Sun. Her husband was Carlton L. Felty. She is survived by two sons, Carlton L. Felty Jr., and Rodney D. Felty, and six grandchildren. Her 97-year-old brother Harvey Brauer Ewing of Oxford, Pennsylvania, is participant HB in the Ewing Surname Y-DNA Project. Her Ewing line traces back to Nathaniel Ewing and Rachel Porter, then to Alexander Ewing (a son of Nathaniel and Rachel), and then to Margaret Ewing (a daughter of Alexander) who married Robert Ewing, a son of Henry Ewing who was born in 1732 and was a grandson of James Ewing of Inch.

Arabella Ewing:

From the Associated Press, March 24, 2008: Arabella Ewing, 114; considered the world's 3rd-oldest person

Arabella P. Ewing, considered the oldest person in Texas, the second-oldest person in the United States and the third-oldest in the world, has died. She was 114.

Ewing died Saturday at Grace Presbyterian Village, a retirement home in Dallas, according to a spokeswoman for Evergreen Funeral Home.

She celebrated her birthday March 13 with a proclamation from Dallas Mayor Tom Leppert and speeches by friends and family. She blew out all 114 candles on her birthday cake.

But during the party, she warned those attending that she wouldn't be around much longer.

"She was telling everyone, 'It's time to meet my maker,' " Sabrina Porter, the retirement home's executive director, told the Dallas Morning News. "It was a blessing that she went so peacefully."

Her standing as the oldest person in Texas, the second-oldest American and the third-oldest person in the world, was confirmed by the Gerontology Research Group, a Los Angeles-based group that tracks the world's oldest people.

As of March 1, the organization had validated 81 "supercentenarians" who were 110 years or older.

The oldest, Edna Parker of Indiana, will turn 115 in April, and the second-oldest, Maria de Jesus of Portugal, turned 114 in September.

Ewing was born March 13, 1894, on a farm in Freestone County, Texas. She was the fourth oldest of 12 children. Her great-grandparents were slaves in Mississippi.

She married Frank Ewing in 1915, and they moved to South Dallas in 1936, where she worked as a housekeeper until the 1960s.

Frank Ewing died in 1977, and the couple's only daughter, Claudia, died in 1970.

"She told me once that the secret to a long life is she spent six months [a year] minding her own business and six months [a year] leaving other people alone," said Ruby Perkins Williams, a great-grandniece.

Ewing was proud of being able to care for herself and her 900-square-foot home well after she turned 100.

She was forced to move into the retirement home after she fell and broke her hip at a family party to celebrate her 113th birthday.

Her only surviving sibling, Annie Lee Perkins, is 103.

From: archiver.rootsweb.com/th/read/EWING/2008-03/1206399370.

In the March 1920 census in Navarro County, Texas: Frank Ewing is 27 working on a farm; wife Belle is 24; daughter Callie is 4 and a few months.

In the April 1930 census in Navarro County, Texas, Frank Ewing, head of the house, is recorded as renting and owning a radio. Further, he's recorded as a farmer, a Negro, age 40, and born in Texas as were his parents. His wife Belle, age 35, is recorded as a Negro, born in Texas as were her parents. His daughter Claudia is recorded as 14, Negro, and born in Texas.

New Members ... Welcome Aboard!

Several people have recently joined *Clan Ewing* and provided get-acquainted information about their heritage and interests. Please take a moment and send them a *Welcome* message, especially if you and they share a heritage.

Raymond Allen Ewing and wife Janne Lynn of Strattanville, Pennsylvania. Ray and his daughter have found the following regarding their Ewing heritage:

My father, Raymond Oscar Ewing was born on May 16, 1906, in Heath Township, Jefferson County, Pennsylvania. He died June 20, 1972, in Clarion Township, Clarion County, Pennsylvania.

My grandfather, Seth C. Ewing was born, August of 1877, in Heath Township, Jefferson County, Pennsylvania. He died June 7th in 1916 in the same location.

My great-grandfather, Thomas Ewing, is where I hit stumbling blocks. His exact date of birth is unclear. The 1870 census for Heath Township, Jefferson County, Pennsylvania, was taken on June 20, 1870, and Thomas was recorded as fifty years of age. The 1860 census for Heath Township, Jefferson County, Pennsylvania, was taken in July 1860, and Thomas was shown to be forty-one years of age and born in Pennsylvania. He was married within the year of the census being taken. His birthday then had to be between June 20th and July 31st of 1819.

His date of death is also unclear. Through tax records, I have found he owned 100 acres of land in Heath Township. The taxes for 1879 were paid by Thomas, but in 1880 were paid by his estate.

Raymond may be contacted at *OrangePeal71 at hotmail dot com*.

Ray E. Ewing and wife Mary L. of Stephens City, Virginia. Ray is part of one of the host group families for the ***Echoes of the Shenandoah*** Gathering in September in Winchester, Virginia. He may be contacted at *RayEMary1 at aol dot com*.

Beverly (Ewing) Dugger and husband Lawrence of Emporia, Virginia. Beverly is part of one of the host group families for the ***Echoes of the Shenandoah*** Gathering in September in Winchester, Virginia.

parents	James Earl Ewing Jr. m. Evelyn Jones
grandparents	James Earl Ewing m. Anna Virginia Golladay
great-grandparents	Martin Luther Ewing b. 1870, d. 1928, m. Rosa Jane Carper
great ² -grandparents	John Allemong Ewing b. 1835, d. 1889, m. Ora Cordelia White
great ³ -grandparents	John Samuel Ewing b. circa 1802, d. 1882, m. Elizabeth Owens
great ⁴ -grandparents	Samuel Ewing b. 1767, d. circa 1840-50, m. Barbara Shipe
great ⁵ -grandparents	William Ewing b. 1711, d. 1781, m. Elizabeth Tharp
great ⁶ -grandparents	John Ewing of Carnashannagh b. 1648, m. Janet McElvaney

Beverly may be contacted at *BeverlyEwingDugger at verizon dot net*.

Web Site News

William Ewing Riddle, Web Master (+1 505.988.1092, *Riddle at WmERiddle dot com*)

Many additions have been made to the *Clan Ewing* web site in the past three months. For example: New results have been posted for the Ewing Surname Y-DNA Project. And a list of the holdings in the *Clan Ewing* Archives has been posted (this was promised many months ago but events have delayed its posting until now). Many other parts of the web site have been brought up-to-date.

Are You Having Trouble Viewing the Web Site?

I've received four 'trouble reports' from people trying to view information on the *Clan Ewing* web site. All of these have boiled down to problems with the browsers these people are using.

The *Clan Ewing* web site uses capabilities that are correctly provided by Internet Explorer (IE) Version 7 and by the latest version of the Firefox browser. AOL's browser does not correctly handle the web site's pages. Nor do earlier versions of IE.

If you use IE as your browser, therefore, you should upgrade to Version 7 of IE. This will, by the way, provide you with the latest security features that Microsoft provides to protect you against attacks by computer nerds who have too much time on their hands and use this time to figure out how to attack web sites and get, among other things, information they can use to 'thieve' identities.

Clan Ewing General Meeting

Eleanor Ewing Swineford, *Clan Ewing Secretary (louruton at futura dot net)*

The next General Meeting of *Clan Ewing* will be held at the Hampton Inn, Westchester – North at Berryville Ave., Westchester, Virginia, on Saturday, September 20, 2008 at 7:30 PM.

Journal of Clan Ewing, Best in the Nation!

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

I am very proud to announce that the *Journal of Clan Ewing* has won the National Genealogical Society's (NGS's) competition for the best Family Association Newsletter this year! Jim McMichael accepted the award on our behalf at the NGS Conference in Kansas City on May 14th.

Last Fall, my wife Frankie, who is an NGS member, was reading the *NGS Quarterly* and saw an announcement about the contest. She told me: I bet you guys could win this. I contacted William Riddle, the *Journal's* Editor, and he agreed to submit an entry. Sure enough, Frankie was right! We won the prize! Congratulations to all the many people who have made this possible, especially to the many Editors over the decade-and-a-half of our terrific *Journal*.

I hear some of you asking: How did we arrive at this point?

A Short History of the *Journal of Clan Ewing*

Clan Ewing in America grew out of what was the hobby of Rev. Samuel Ellsworth Ewing, who traveled around the country meeting with Ewings interested in genealogy, often staying in their homes and gradually building an informal network of folks who shared an interest in Ewing genealogy and family history. The organization took a giant step forward at a 1993 Gathering at San Antonio, Texas, when it was formally incorporated as a non-profit organization, *Clan Ewing in America*. Joseph Neff Ewing Jr., James R. McMichael, Robert Hunter Johnson and representatives from many other Ewing family lines were present and instrumental in putting the organization together.

Jim McMichael felt it essential for the organization to have a newsletter and collect membership dues to support publication of the newsletter and other organization activities. He volunteered to edit the newsletter and began a one-man membership drive, signing up folks as members and collecting dues. We are very pleased that Jim accepted the NGS award on behalf of *Clan Ewing*, as he is plainly the *Journal's* 'father.'

James R. McMichael edited the first issue of a *Clan Ewing in America Newsletter*, three pages front and back, in February 1994. A second edition of the *Newsletter* was published in May 1994. The first publication that carried the name *Journal of Clan Ewing* was published in August of that year. The format of that first issue of the *Journal* was 8½ x 11 sheets of paper printed in landscape orientation, then stapled and folded in half. A second issue of the *Journal* was published in November 1994.

The first two issues of the *Journal* did not have Volume or Number designations but have subsequently been referred to—for example on our web site—as Numbers 1 and 2 of Volume 1. In 1995, four issues were published in February, May, August and November; these were designated Volume 1, Numbers 3 through 6, respectively.

The *Journal* has continued to be published quarterly on that same schedule ever since. The four issues in 1996 were designated Volume 2, and each subsequent year has had its own Volume number. Beginning in 1996 with Volume 2, the *Journal* was printed on 8½ x 14 sheets of paper, stapled and folded as before.

Jim continued as Editor of the *Journal* through the end of 2002. Jill Ewing Spitler took over editing the *Journal* in February 2003, with Volume 9, Number 1, and continued until she became Membership Coordinator in 2006. Jill has truly been a *Clan Ewing* stalwart through the years. She has a great spirit and indefatigable energy. However, she had no background in computers or publishing and had to learn from scratch, spending many hours and days keeping the presses rolling.

Our current *Journal* Editor, William E. Riddle, began editing the *Journal* in November 2006 with Volume 12, Number 4. Bill has quite a lot of experience with the nit-and-grit of web sites and electronic documents, and he has brought the *Journal* to a new level of technical sophistication. He has standardized the format and typography, and he has imposed strict editorial standards. Beginning with the most-recent issue—Volume 14, Number 1 (February 2008)—he has introduced 'perfect binding,' which makes the *Journal* look more like a book than a pamphlet. Bill's goals for the *Journal*'s content include publishing scholarly analyses of family and regional groups, as he has shown us by the example of his series on the Ewing Settlers of Southwest Pennsylvania, and spicing up dry genealogical and historical details by including personal stories that give us a sense of our ancestors' lives.

Where Do the Articles Come From?

As slick and spiffy as the *Journal* looks, it is only as good as its content. The articles come from YOU! We have a prize-winning *Journal*, and we need submissions from the *Clan Ewing* membership, and others, to make the *Journal* truly deserving of this award. We welcome all sorts of contributions. Chances are that if you are interested in something, many others will also find it interesting. Please send your ideas and submissions to the *Journal*'s Editor (*Riddle at WmERiddle dot com*).

Information Available and Sought

Ewing Family Cemetery, Stephens City, Virginia

The Ewing Family Cemetery Association would like to honor the Ewing ancestors buried in the Ewing Family Cemetery, Stephens City, Virginia, and their descendants, at the 2008 Gathering, ***Echoes of the Shenandoah***. If you are a descendant of William Ewing who was born circa 1711, married Elizabeth Tharp, and died in 1781, or of Samuel Ewing who was born circa 1718, married Margaret McMichael, and died in 1798, please communicate with Jim and Evelyn Ewing. They may be contacted at 115 Walnut Circle, Emporia, Virginia 23847, +1 434.634.9227, +1 434.594.4199 or *JimAndEvelyn at telpage dot net*.

Ewing Surname Y-DNA Project Participants

Tammy Mitchell (*info at DowntownInteractive dot com*) is seeking help in supporting the Y-DNA testing of a male in her Canadian Ewing family that she feels is possibly related to participant JM2 in the Ewing Surname Y-DNA Project. Jane Gilbert (*hokiejane at yahoo dot com*) has a standing offer to pay for Y-DNA testing of men who can satisfy her that they are descended from James Ewing of Inch through his

son John born 1698/99. William E. Riddle (*Riddle at WmERiddle dot com*) is similarly willing to support the Y-DNA testing of descendants of James of Inch's grandson Squire James (a son of Alexander) who married Mary McKown.

Ewings from Missouri

Brian C. Partin (*MogunRunner at sbcglobal dot net*)

I am related to Capt. William Brown Ewing of Scotland County, Missouri. He was a Confederate Captain under Colonel Martin Green in the Missouri State Guard. He was killed August 22, 1862, and is buried the Ewing / Lasswell Cemetery, I assume near Rutledge, Missouri. He was killed in a skirmish near Millport, Missouri. Rutledge, Missouri is south of Millport, Missouri. Can anyone put me in touch with other Ewing-related people from Missouri?

China's Secret Mummies

As part of its *Explorer Series*, National Geographic Channel has a show, *China's Secret Mummies*, described as: "In a remote Chinese desert, archaeologists have unearthed mummies that are thousands of years old and completely misplaced in this part of the world. These mysterious mummies look European; some [had] blond hair, stood more than six feet tall, and wore tartan plaids. Where did they come from? Dr. Spencer Wells, National Geographic explorer-in-residence and Genographic Project director, and Dr. Li Jin, director of Genographic's East Asian regional center, attempt to tease apart the complex genetic identity of these unusually well-preserved mummies." Information about the airings of this show may be found at <http://channel.nationalgeographic.com/episode/china-s-secret-mummies-3094/Overview>. This web page also provides a short video clip.

Ewing Homestead in Colorado

Eddie Ewing (*GoodwaterGirl at aol dot com*) notes that there is a story and pictures about an old Ewing farm in Lafayette, Colorado, that once belonged to his ancestors and has been restored as an historical site (www.bookartsleague.org/ewing.html). The Ewings who lived at this farm include John Newton and Amanda (Hodgson) Ewing and their children Delton and Flora Ewing. The web site includes many pictures of the buildings at the farm site, information about the John Newton and Amanda (Hodgson) Ewing and their family. Eddie has additional information and pictures to share with anyone who is interested.

Ewing and Reeves in Kentucky

Brian Reeves maintains a web site devoted to the Reeves and Ewing families in south central Kentucky. He has not been able to take his heritage back farther than the early 1800s. *Clan Ewing* members might, however, be able to connect with these Kentucky Ewings. Take a look at www.BrianReeves.com, see if there are any people you recognize from your work, and contact Brian (*BriReeves at aol dot com*) if you can make a connection.

James Ewing (1793?-1881)

Thomas F. Ewing (*TEwing1 at maine dot rr dot com*)

I am seeking any information on James Ewing born April 1793 (?) and died March 31, 1881, in Port Deposit, Maryland. He married—March 30, 1815—Jane Brannon in Harford County. His children were: Elwood Ewing (born November 30, 1815), Sarah Ann Ewing (born February 8, 1818), Hariot Ewing

(born August 21, 1819), William Penn Ewing (born February 14, 1822, in Cecil County; died July, 1903, in Port Deposit; married March 29, 1849, to Margaret Elizabeth Horton in Cecil County), and Mary Jane Ewing (born 26 May 1827 and died 25 Jul 1869).

Information on any of this family would be of great help in my finding out more about my great-great-grandfather James and his wife and whether or not they had brothers and sisters.

Green Berry Ewing

Modell Ewing (*MEWing10 at msn. dot com*)

I am seeking information about my husband's great-great-grandfather, Green Berry Ewing. Green Berry's son William E. Ewing was born April 15, 1829, in Newton County, Georgia. He died March 19, 1913, in Cherokee County, Alabama. His son William M. Ewing was born February 11, 1861, in Cherokee County, Alabama, and died September 22, 1935, in Kaufman County, Texas. His son Erby J. Ewing was born March 14, 1894, in Collinsville Kekalb County, Alabama, and died February 25, 1961, in Kaufman County, Texas. His son, my husband, Edward W. Ewing was born December 13, 1932, in Kaufman County, Texas. If you have any information about this family please contact me at *Mewing10 at msn. dot com*.

Joseph (a.k.a. Josephus) M. Ewing

Tim Campbell (*tim at TopNotchPersonnel dot com*)

If anyone is interested in the descendants of Joseph (a.k.a. Josephus) M. Ewing, son of Green Berry Ewing and Rhoda Martin, I have them documented fairly well. Joseph was my great-grandfather. He was born circa 1840s in Cobb County, Georgia, and died about 1907-1909 in Blooming Grove, Navarro County, Texas. He is on the 1850 census with parents in Cobb County, Georgia, and the 1860 census with parents in Coosa County, Alabama.

Joseph enlisted in the 'Cherokee Grays,' 48th Alabama Infantry, Company H, Confederate States Army (CSA), in Cherokee County, Alabama. His mom, Rhoda was still living in 1870 and is on the census in Cherokee County, Alabama, living with family.

Joseph married Jane Bolt, daughter of Allen Bolt, in Rome, Georgia, in 1866. By 1871 they were in Texas. Although Jane Bolt Ewing died in 1893, she and Joseph left numerous descendants which I will document in an article in a future issue of the *Journal of Clan Ewing*. I am in possession of Jane Bolt Ewing's Bible which lists a great deal of information.

Joseph is buried at White Church Cemetery in Blooming Grove, Texas.

David and Ruth (Brown) Ewing, Fayette County, Pennsylvania

Susan Ewing Wolfe (*RanchLady at hughes dot net*)

I have proven all of the family of a David Ewing and his wife Ruth Brown from 1772 in Fayette County, Pennsylvania. The Browns are extensively written up in *History of Fayette County, Pennsylvania: With Biographical Sketches of Many of its Pioneers and Prominent Men*, edited by Franklin Ellis.¹ I have a will that proves the union of Ruth Brown to David Ewing and an addenda page from *Clan Ewing of*

¹ <http://digital.library.pitt.edu/cgi-bin/t/text/text-idx?c=pitttext;view=toc;idno=00aft2784m>

Scotland¹ that gives his heritage and his family's ancestors. I am trying to go backwards to prove he was a son of an Alexander Ewing who was born in 1722 and married Rachel Marshall, and that this Alexander was a younger son of Alexander of Balloch, born about 1692, and a younger son of Alexander Ewing of Balloch, born about 1660. I simply cannot find any other proof to help document my lineage. I have proven nine generations, with some siblings, forward. I have over 1,900 pages of related information on Whitton, Crawford, Keightley, Campbell, Cox, Turner, and so forth. Yet I cannot find my David Ewing's parents for documentation. He supposedly left Ireland on November 1, 1792 (as written in his Bible) and came to America. Can anyone help me?

Upcoming Events

2008 May 17: Licensed Battlefield Guide and the Society's Research Assistant Timothy Smith will give a tour on Saturday, May 17 on 'Adventures in Adams County History.' This is a tour of a few selected sites, including Sach's Bridge over Marsh Creek, the oldest covered bridge in the county; Bard's Mill, the site of a raid during the French and Indian War; Yellow Hill, the site of a community established by runaway slaves in the years prior to the Civil War; and Great Conewago Cemetery in Hunterstown, one of the earliest Presbyterian cemeteries in the area. For more information contact the Adams County Historical Society (ACHS) (+1 717.334.4723, *info at achs-pa dot org*).

2008 May 20: Celebrating Newspapers "The First Draft of History," Park Hyatt Philadelphia at the Bellevue, 6:30 PM. "Join Us and Mayor Michael Nutter on Tuesday, May 20, when *The Historical Society of Pennsylvania* awards its 2008 Founder's Award to four of Philadelphia's leading newspapers in recognition of their historic contributions to civic engagement: *Al Día*, the *Jewish Exponent*, the *Philadelphia Inquirer*, and the *Philadelphia Tribune*. These four newspapers all trace their origins back to the early nineteenth-century and have played a leading role in educating and engaging the community."

2008 June 3: Adams County Historical Society (ACHS) Monthly Meeting. John Winkleman, *Historic Taverns of Adams County and Gettysburg*. 7:30 PM, Alumni Auditorium, Valentine Hall, Lutheran Theological Seminary Campus at Gettysburg, 61 Seminary Ridge, Gettysburg, Pennsylvania. (+1 717.334.4723, *info at achs-pa dot org*).

2008 June 18 - July 2 or July 14-28: *The Irish Isle: Intergenerational Enchantment*. Organized by *Elderhostel*. Enter an enchanting world of folklore, forts and faeries in the magical land of Ireland, where landscape, myth and tradition permeate the country. Two generations study the Emerald Isle, learning about traditional sheep farming, exploring the unique landscape of County Clare, the Irish art of storytelling, and your own family history through lessons on tracing ancestral roots! An evening of 'limericks', as well as traditional Irish dance and music, introduces the rhythms of everyday life. See www.ElderHostel.org/programs for more information.

2008 July 16-18: A fun and educational twelve-day European genealogy cruise of the Baltic Capitals on the luxurious Norwegian Cruise Lines *Jewel* Ship. You will meet and learn from genealogy experts. You can enjoy the cruise even if you are not a Legacy Family Tree user. See:

¹ Ewing, Elbert William R. *Clan Ewing of Scotland*, Corben Publishing Co., Ballston, Virginia, 1922. Available from www.HigginsonBooks.com and online at www.ClanEwing.org.

legacynews.typepad.com/legacy_news/2007/08/legacy-genealog.html
for more information.

2008 June 3: Taverns and inns in almost a forty-mile stretch of Route 30, east and west from Gettysburg, will be the focus of a tour on Saturday, June 21, from 1 to 5 PM, led by Licensed Battlefield Guide John Winkelman. For more information contact the Adams County Historical Society (ACHS) (+1 717.334.4723, *info at achs-pa dot org*).

2008 September 3-6: Federation of Genealogical Societies (FGS) Conference, *Footprints of Family History*, Pennsylvania Convention Center, Philadelphia, Pennsylvania. See www.FGS.org/2008conf/FGS-2008.htm
for more information.

2008 September 18-21: ***Echoes of the Shenandoah***, Tenth Gathering of *Clan Ewing in America*, Winchester, Frederick County, Virginia. See pages 9-10 and the inside back cover of this issue, or visit www.ClanEwing.org, for more information.

2008 October 7: Adams County Historical Society (ACHS) Monthly Meeting. Karin Bohleke, *Hidden Adams County Costume Treasures*. 7:30 PM, Alumni Auditorium, Valentine Hall, Lutheran Theological Seminary Campus at Gettysburg, 61 Seminary Ridge, Gettysburg, Pennsylvania. (+1 717.334.4723, *info at achs-pa dot org*).

2008 October 26 - November 2: 4th Annual Genealogy Conference and Cruise, Eastern Caribbean. Sponsored by Wholly Genes, the providers of *The Master Genealogist*. Speakers include: Elizabeth Shown Mills, John Grenham, John Titford, Tony Burroughs, and Megan Smolenyak Smolenyak. For more information see: www.WhollyGenes.com/cruise.htm.

2008 November 12: Adams County Historical Society (ACHS) Annual Dinner Meeting. S. Roger Keller, *Music of the Civil War Era and Their Stories*. 7:30 PM, Alumni Auditorium, Valentine Hall, Lutheran Theological Seminary Campus at Gettysburg, 61 Seminary Ridge, Gettysburg, Pennsylvania. (+1 717.334.4723, *info at achs-pa dot org*).

2008 December 2: Adams County Historical Society (ACHS) Monthly Meeting. Jim Thomas, *History and Tour of Prince of Peace Episcopal Church*. 7:00 PM, Prince of Peace Episcopal Church, Gettysburg, Pennsylvania. (+1 717.334.4723, *info at achs-pa dot org*).

2009: An exciting project known as *Homecoming Scotland* is underway in Scotland, which promises to be a year-long celebration of all things Scottish. Coincidentally, 2009 also is the 250th anniversary of the birth of Scotland's beloved bard, Robert Burns, so it is a fitting time. Information about this event may be found at www.HomeComingScotland.com.

2009 May 13-16: 31st National Genealogical Society (NGS) Conference in the States and Family History Fair. Raleigh, North Carolina.

2009 September 2-5: Federation of Genealogical Societies (FGS) Conference, Little Rock, Arkansas. See www.FGS.org for more information.

2010 Fall: Eleventh Gathering of *Clan Ewing in America*, Pittsburgh area, Pennsylvania. See www.ClanEwing.org for more information.

Name Origins

Su Wong marries Lee Wong.

A year later, the Wongs have a son. The nurse brings over a lovely, healthy, bouncy, but definitely Caucasian baby boy.

"Congratulations" says the nurse to the new parents, "Well, Mr. Wong, what will you and Ms. Wong name the baby?"

The puzzled father looks at his new baby boy and says: "Well, two Wong's don't make a White, so I think we will name him Sum Ting Wong."

Contributed by William E. Riddle

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Echoes of the Shenandoah

Things to Know Before You Go

Flying to Washington Dulles Airport?

Washington Dulles International is the airport closest to Winchester. In making flight arrangements, please remember that traffic can be very heavy at any time of day for a variety of reasons. Although the distance is roughly fifty-five miles, travel time can often be close to three hours. If you do plan to fly, early morning (for example, 7 AM) flights will require that you leave the hotel very early (for example, 2:30 AM) in order to clear security in time for your flight.

Need a ride from/to the airport?

Transportation between IAD and Winchester is available by rental car or AES Limousine Services. If you choose limousine service, please ask for Mike or John at +1 800.832.6561. Reservations must be made no less than 72 hours prior to date of needed service in order to guarantee availability of car. AES will try to consolidate reservations so as to reduce the per-person charge.

Making Connections!

We've found a terrific location for kibitzing with cousins! In addition to the Reference Room where we can peruse books, research, posters, etc., the Hampton Inn's unique reception area (adjoining the Reference Room) will be a great place to visit during the day or after dinner.

Breakfast? Will biscuits and gravy or waffles and sausages hold you over until lunch?

If not, fill in with fresh fruit, pastries, yogurt, muffins, dry cereal or oatmeal. Wash it down with your choice of coffees, teas, juices and we'll see you on the bus!

Elevators?

Yes! The Hampton Inn Winchester-North at Berryville Avenue has elevator service!

Need a handicap accessible room?

A limited number of handicap accessible rooms are available. If you are in need of one, please indicate this when making your reservation with the Hampton Inn Winchester-North at Berryville Avenue.

Bringing the children?

Jim Barnett Park has paths for hiking and biking, plus a large playground! The location of our Fun Run/Walk on Thursday, it will be the site of the *Apple Harvest Festival* on Saturday and Sunday. In addition, for an interactive, hands-on, learning experience for the entire family check out the Shenandoah Valley Discovery Museum.

Echoes of the Shenandoah

Things to Know Before You Go

Free time?

Friday and Saturday mornings will include tours and drive-by overviews. If the knees just won't let you do a lot of walking, come along. There's plenty to see from the comfort of a coach seat. Free time in the afternoons provides opportunities to visit sights on your own, attend talks and discussion groups, check the displays in the Reference Room and relax with friends.

What to wear?

Dress is casual! In September the average temperature range for Winchester is 55° to 77°. Hopefully we'll have warm sunny days, but dress in comfortable layers to be prepared! We do usually spiff up a bit for Saturday evening dinner, but no ties are necessary. Feel free to bring your kilt and keep 'Mountain Dave' Purtill company (see below). If you don't have a kilt, we'll still let you in!



'Mountain Dave' Purtill

Echoes of the Shenandoah

Tenth Gathering of Clan Ewing in America

Winchester, Virginia
September 18-21, 2008



Charlie Thome

Registration Form

NAME _____ PHONE _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____
E-MAIL _____

Who is your earliest known Ewing ancestor? _____

NAME (as you wish it to appear on your name tag)	FEE Prior to July 15: \$190.00 per adult, \$90.00 per child. On or after July 15: \$210.00 per adult, \$100.00 per child.	PLEASE CHECK AS APPROPRIATE						
		Interested in the "Fun Run/Walk" on Thursday.						
		Friday Dinner Choice:			Saturday Dinner Choice:			
		Adult	Child Under 12	Chicken	Vege- tarian	Salmon	Pork	Tortellini
Total Enclosed		PAYMENT: Please make your check payable to Clan Ewing and mail it with a completed registration form to: James E. Ewing Jr., Registration Chair 115 Walnut Circle, Emporia, Virginia 23847						

SPECIAL NEEDS OR DIETARY RESTRICTIONS: _____

Gathering Registration, Hotel and Travel Information

Gathering Registration

Registration Fee:

- **Early Bird:** Before July 15, 2008, the fee is \$190 per adult and \$90 per child under the age of 12.
- **Normal:** From July 15 to September 18, 2008, the fee is \$210.00 per adult and \$100.00 per child under the age of 12.

Cancellation Policy:

- Full refunds will be made for cancellations phoned or received on or before August 31, 2008.
- Full refunds minus a \$50.00 per person processing fee will be made for cancellations phoned or received between September 1 and 10, 2008.
- Meal and other per-person expenses cannot be cancelled after September 10, 2008. No refunds will be made for cancellations phoned or received on or after September 11, 2008.

Hotel Reservations

NOTE! Hotel accommodations are **not** included in the gathering's registration fee.

Room Rates: We have reserved a block of rooms at a discounted rate at the Hampton Inn Winchester – North on Berryville Avenue for the nights of September 18-20, 2008. The reduced rate for a single or double room is \$70 plus tax with no additional charge for children under age 18. Additional adults are \$10 per adult per night. This rate is available on a first-come-first-served basis.

Making Your Reservation: To make your lodging reservation, please call the hotel directly at +1 540.678.4000 and identify yourself as a member of the *Clan Ewing* group so that you receive the discounted rate. (By making your reservation directly with the hotel, it will be attributed to the gathering and the charges for the gathering's group events will be minimized. Please do not call the Hampton Inn's reservation center (an 800 number) because your reservation will not be counted in the rooms set aside for the gathering.) The reduced rate will be available only until the block is filled or September 11, 2008, whichever comes first. After that date you may be charged the full rate. It is important to make your reservation as soon as possible because there are other events in the Winchester area during the weekend of our gathering.

Travel Considerations

Transportation Between Dulles Airport and Winchester, Virginia: Washington Dulles International (IAD) is the major airport closest to Winchester; the distance is approximately fifty-five miles. Transportation between IAD and Winchester is available by rental car or AES Limousine Services. If you choose limousine service, please call +1 800.832.6561 and ask for Mike or John. Reservations may also be made via EMail by contacting *brenda at AESLimo dot com*.

For additional and up-to-date information about the gathering, visit www.ClanEwing.org/2008_Gathering/index_Project_Gather_2008.html.

Echoes of the Shenandoah

Tenth Gathering of Clan Ewing in America

Hampton Inn Winchester – North at Berryville Avenue
Winchester, Frederick County, Virginia



Charlie Thorne

Gathering at A Glance

THURSDAY, SEPTEMBER 18, 2008

Morning:

- 6:00 - 10:00 Breakfast in the Hampton Inn's Lobby
8:00 ... (optional) Fun Run/Walk in Jim Barnett Park
9:00 - 11:30 Reference Room open for Individual and Group Research
11:30 - 12:30 Board Meeting and Lunch

Afternoon:

- 12:30 - 5:30 Reference Room open for Individual and Group Research
2:00 - 5:30 Registration Desk open

Evening:

- 6:00 - 8:00 Buffet Dinner and Welcome
8:00 - 9:30 Dessert Café Sponsored by the Board

SATURDAY, SEPTEMBER 20, 2008

Morning:

- 6:00 - 10:00 Breakfast in the Hampton Inn's Lobby
9:00 - 11:30 Bus Tour of Glen Burnie House and Gardens and the Museum of the Shenandoah Valley
11:30 - 12:30 Lunch at the Museum

Afternoon:

- 1:30 - 5:30 Afternoon activities such as visiting with friends, sightseeing, individual and group research in the Reference Room, and attending presentations and discussion groups.

Evening:

- 6:30 - 8:00 Banquet: *Clan Ewing's Twentieth Birthday Celebration and General Meeting*
8:00 - 8:45 Skyline Country Cloggers

Afternoon Presentations will include:

David Ewing: *Update on the Y-DNA Project*

William Riddle: *James Ewing of Inch*

Ron Smith: *Thomas Ewing Jr. and Bleeding Kansas*

FRIDAY, SEPTEMBER 19, 2008

Morning:

- 6:00 - 10:00 Breakfast in the Hampton Inn's Lobby
9:00 - 12:30 Bus Tour of Handley Library, Ewing Family Cemetery and Stephens City
12:30 - 1:30 Lunch at Stephens City United Methodist Church

Afternoon:

- 2:00 - 5:00 Afternoon activities such as visiting with friends, sightseeing, individual and group research in the Reference Room, and attending presentations and discussion groups.

Evening:

- 6:00 - 8:30 Dinner at the Wayside Inn
Speaker: Michael Foreman
Winchester and Frederick County 1744-2008, the Agony and the Ecstasy

SUNDAY, SEPTEMBER 21, 2008

Morning:

- 6:00 - 10:00 Breakfast and Farewells in the Hampton Inn's Lobby

Have a Safe Trip Home!

Afternoon Discussion Groups will be dynamically arranged, onsite, to match attendee needs and interests.

Clan Ewing in America 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 *Clan Ewing in America*, c/o Robert H. Johnson, 513 Cherokee Drive, Erie, Pennsylvania 16505. Forms are available at www.ClanEwing.org. Annual dues are \$25.00. Membership includes the quarterly *Journal of Clan Ewing*.



Clan Ewing in America

c/o Robert Hunter Johnson
513 Cherokee Drive
Erie, Pennsylvania 16505-2411

Publication of the *Journal of Clan Ewing* began in 1994. The first two issues were published in August and November 1994. They were not designated with a Volume and Number. The February 1995 issue was designated as Vol. 1, No. 3, as it was the third issue of the *Journal*.

The *Journal* is currently published quarterly in February, May, August and November.

We welcome contributions to the *Journal of Clan Ewing* from *Clan Ewing* members and others. Electronic copy is preferred and should be sent to the Editor (*Riddle at WmERiddle dot com*). Hardcopy submissions should be sent to William E. Riddle, 223 N. Guadalupe #313, Santa Fe, New Mexico, 87501. If you would like to discuss a potential submission, please call William E. Riddle at +1 505.988.1092.

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