



# ***Ewing Family Journal***

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Through 2008, this publication was titled *Journal of Clan Ewing*. The name was changed in January 2009 to reflect a change in the name of the publishing organization from *Clan Ewing in America* to *Ewing Family Association*.

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

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## From the Editor

William E. Riddle, *Journal Editor* (+1 505.988.1092, [Riddle@WmERiddle.com](mailto:Riddle@WmERiddle.com))

### Y'All Come!!

This issue of the *Ewing Family Journal* has copious information, spread throughout the issue, about the upcoming 2012 Gathering to be held in Gallipolis, Ohio, 20-23 September 2012. As you scan through the issue, watch for the gathering's logo identifying information about the event. And, to register, tear out and use the registration form on page 51.



2012 Gathering Logo

### Getting It Right

We have all found errors in the material published by others. What can we do to correct the errors? Not much, especially if they have been posted to the Internet. How easy is it to correct the error? Again, not much. For example:

**Miniscule Errors:** For many years, I have published material in the *Ewing Family Journal* and posted material on the *EFA* web site citing the author of *James Ewing – Pioneer* as 'Nancy Hanks Ewing'. I just learned from Wallace K. Ewing, her brother, that her given middle is 'Hank' rather than 'Hanks'. That's a 'miniscule' error in the general scheme of things. I have made sure her name is correctly cited in this issue. However, searching the *EFA* web site, I find order-of 50 instances of 'Hanks' and Googling 'Nancy Hanks Ewing' I get some 30 'hits'. Correcting 'Hanks' to 'Hank' on the *EFA* web site and the Internet at large is theoretically but not practically possible.

**Major Errors:** Researchers have recently found (see page 43) that Margaret (Ewing) Fife (knowingly) published incorrect information about her ancestors in her *Ewings in Early America*, widely used as the 'bible' for information about the heritage of mid-to-late 1700s Ewing immigrants. Others have long recognized that Ann Jeanette Ewing has often been incorrectly cited as a half-sister rather than natural-born sister of Indian John Ewing (see page 32). The *Ewing Family Journal* and *EFA* web site can help 'get the word out' about these errors such as these; but it's impossible to correct all of the extant published/posted material or even annotate this material to merely point out the error.

Bottom line ... It's all too easy to publish/post miniscule to medium-sized to 'big time' errors and, most unfortunately, nigh-on to impossible to correct the published/posted material let alone bring the errors to readers'/viewers' attention.

### Ewings and American Indians

Interactions with American Indians often appear in reports concerning the heritage of various Ewings. Often the interactions concern American Indian raids on settler communities (see page 63). Less often, but still numerous, the interactions concern encounters on trips to the west to explore new lands or take advantage of opportunities such as the discovery of gold in California or, later, in Colorado (see page 18). Sometimes the interactions merely concern inter-marriages among settlers and local American Indian families (see page 1).

Information about these interactions has been increasingly appearing in the *Journal* and are quite prominent in this issue. To highlight this, I have indexed the citations of American Indian tribes and persons appearing in this issue. See the *American Indian* item in the Index for this issue on page 99.

*Wm E. Riddle*

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# ***Ewing Family Association***

## **Twelfth Biennial Gathering**

Gallipolis, Ohio — 20-23 September 2012

Many Ewings followed the gradual but ineluctable western migration patterns of the nineteenth century. In 1810 descendants of Pocahontas James Ewing left their home on Swago Creek in present-day West Virginia, followed the Kanawha River to the Ohio, poled their rafts across that wide river to Gallipolis, before settling permanently in various parts of Gallia County and adjacent Jackson County. Just across the Ohio River from Gallipolis is Pt Pleasant, West Virginia, site of a battle that took place on October 10, 1774, a conflict some historians consider the first battle of the Revolutionary War. William 'Swago Bill' Ewing would have remembered that fight when he crossed the Ohio in 1810 on his way to Raccoon Township, north of Gallipolis. He had participated in the Battle of Pt Pleasant thirty-six years earlier, when he was eighteen. Swago Bill spent the rest of his life in and around the small town of Ewington, where he died and was buried in 1822.

These Pocahontas James Ewing descendants, who migrated from the Shenandoah Valley via the Cumberland Gap were descendants of John Ewing of Carnashannagh. They were joined by descendants of another early Scots-Irish immigrant – James Ewing of Inch – who had immigrated to the Upper Chesapeake Bay area and then migrated via Braddock's Road, now known as the National Road, Route 40, to the area around Pittsburgh, Pennsylvania.

In September 2012 Ewings will gather in Gallipolis, Gallia Co. Ohio to acknowledge the Ewings' continued western migration. Information about the gathering appears in this issue of the *Ewing Family Journal* as follows:

- Overview ..... page vi, 48
- Registration Form ..... page 50
- Tentative Agenda ..... page 51
- Lodging Information ..... page 52



**Pt Pleasant (foreground) at the confluence of the Kanawha and Ohio Rivers. Gallipolis, Ohio is in the background right.**



**The Ewington Academy, Ewington, Ohio**



**Riverfront Mural, Pt Pleasant, West Virginia**



**Renaissance Singers**

## **Frances Slocum's Capture by American Indians**

**Karen Avery (BKAvery2@comcast.net)**

I recently re-discovered a Ewing-related story from my eighth grade Indiana history textbook. (Yes, my parents, Harold and Dorothy (Ewing) Murphy, saved the book!) It is about the capture of Frances Slocum by American Indians in 1778 near Wilkes-Barre, Pennsylvania. George W. Ewing, a prominent trader living in Logansport (and Ft. Wayne), Indiana discovered her in 1835 and made attempts to return her to her family. When I first read the story I didn't know that George W. Ewing was my second cousin, four times removed! More than fifty years passed before I discovered this relationship.

### **The Story of Indiana**

By Ross F. Lockridge  
Harlow Publishing Corporation  
Oklahoma City, Oklahoma  
1951

**White Rose of the Miamis.** During the last years of the Miamis in Indiana, there was brought to light among them a white-Indian story, that had been something of a continental mystery for nearly sixty years. This was the discovery in an Indian home on the Mississinewa River of Frances Slocum, who as a child of five had been taken captive by Indians on November 2, 1778, in the Wyoming valley of the Susquehanna River near Wilkes-Barre, Pennsylvania. On that faraway day and in that faraway place, three Indians had run away with Frances into the forest, and she had never been heard of again. There was a fort near the home, and every effort was made to find the stolen child, but not a trace was discovered. The Slocums were a fine Quaker family of seven sons and three daughters. The father, Jonathan Slocum, and his father-in-law, Isaac Tripp, were killed by Indians six weeks after Frances was stolen. The frantic mother became reconciled to their loss, but she never ceased to believe that little Frances would one day be found. For the remaining twenty-nine years of her life, she kept up a constant search for her. The seven Slocum sons were strong and resourceful and became men of means and influence. Inspired by their mother and by their own brotherly interest, they made every effort to find the little lost sister. They called constantly upon government agencies and made wide expeditions themselves year after year into Indian settlements, offering large rewards, and maintaining publicity everywhere.

The mother passed away in 1807, still believing that Frances would be found. At her bedside, she pledged her seven sons and two daughters to continue the search, and they were faithful to the trust. Year after year they searched Indian wildernesses, coming as far west as central Ohio, but it seems that they never penetrated the Indian regions of Indiana. It was all without avail. Not a single clue of the lost girl was ever found. The case of Frances became known far and wide as the Little Lost Sister of the Wyoming.

**The Discovery.** In January, 1835, George W. Ewing, a prominent trader of Logansport, spent a night in a good Indian home on the Mississinewa River some eight miles from Peru. It was a double log cabin in what was called Deaf Man's Village, by a fine ever-flowing spring near the banks of the Mississinewa. It was the home of the deaf old chief, Shepoconah, who had died two years before. His aged chieftainess, Maconaqu, lived there with the families of her two daughters.

**Maconaqua.** Maconaqua received the visitor in a very friendly way and he conversed with her in the Miami language. He became much interested in her. There was more than Indian order in the home and he saw that the aged chieftainess was treated with marked respect by all of the household. Although she was in every way an Indian squaw with wrinkled face darkened by long exposure, he noted that the skin of her upper arm, when the ruffled sleeve turned up, was fairly white. She seemed to be touched by his interest and apparently felt that he was a white man who could be trusted. When the family retired for the night, she asked Ewing to remain with her by the fireside. She said: "I have something on my mind. I am old and weak. I shan't live long and I must tell it. I can't die in peace if I don't." Then, after long hesitation and with much fear and excitement, she told him her 'story'. She gave some detail of her capture as a child by the Indians on the Susquehanna River, where she remembered her father, a Quaker named Slocum, lived near a town and a fort of which she did not know the name. When the story was finished, she said: "There, now, I can die. The great load I have carried over fifty years is off my shoulders; I am a free woman." She said that something all the time had whispered in her ears that she must tell it, but she had not done it for fear that her white people would come and carry her away and it would kill her.

Ewing was much impressed. He wrote a full account of the incident and sent the letter to the postmaster at Lancaster, Pennsylvania, asking that it be published. In this letter, he said:

She has lived long and happy as an Indian and, but for her color, would not be suspected of being anything else than such. She is very respectable and wealthy, sober and honest. Her name is without reproach.

**The Slocums Come.** Two years later Ewing's letter was published and widely distributed throughout Pennsylvania, where some of the Slocum brothers and sisters were still living. They knew at once that the long lost sister had been found and the fifty-nine year mystery had been solved. In September, 1837, two of the Slocum brothers, Isaac and Joseph, with a sister, Mary, made the long trip from their homes in the East to Deaf Man's Village on the Mississinewa. They knew at once that the wrinkled old Maconaqua was their long lost Frances, although there remained in her faded hair no trace of the fine chestnut red that had made little Frances beautiful. Yet the Slocum family likeness was plainly stamped upon her dark and wrinkled features. Isaac recalled that a few days before the capture of Frances, he had accidentally crushed the nail of her right forefinger with a hammer; and he found the same nail deformed in the same way on the finger of old Maconaqua. When asked how it happened, she said: "Brother hit with hammer." With their prompting, she finally remembered that her name was Franca or Frances.

**She Was all Indian.** These four had been together as little children when Frances was captured by the Indians fifty-nine years before. Isaac, Joseph, and Mary were overcome with emotion when they tried to recall it to her with special mention of the deep grief of the mother. But Frances showed no feeling at all. She was all Indian – outwardly cold and stolid – with the Indian ways of secrecy and suspicion of white people. Her daughters and other members of her family showed no interest. While the visiting brothers and sister went out to look around the fine section of good land, all well stocked, which Maconaqua owned, she sat on the ground before the door scraping a fresh deerskin with a knife. She was in every way an Indian squaw.

**The Slocum Trail.** With the advice of Chief Godfrey, she agreed to visit with her brothers and sister in the little nearby town of Peru. So on the following Sunday, Maconaqua, with several members of her family, came riding horseback, astride, in single file in Indian fashion along the

Mississinewa into Peru on what is now the famous Slocum trail. There, at a little tavern, where the Bears Hotel now stands in Peru, presents were exchanged and pledges of friendship given in true Indian fashion. There, away from Indian surroundings, with the aid of friendly interpreters, the ice was finally broken and the Indian reserve of Maconaqua gradually wore away.

**Happy Indian Life.** The whole story of her life with the Indians came out. It was a happy life. The Indians liked her and she liked them and their ways. She was adopted into the family of a Delaware chief, Tuck Horse, and treated as a princess, probably because of her beautiful red hair, which the Indians regarded with almost superstitious admiration. First, she was White Rose; then as she grew to be very strong and active – could lasso and ride it wild pony – she was given her Indian name of Maconaqua, meaning Female Lion or Little Bear Woman. She was always kept away from white people and was taught to fear and distrust them. She lived with the Delaware Indians near Niagara Falls until after the Revolution, and then came west to the Miami village of Kekionga (Fort Wayne). She was there when Anthony Wayne built Fort Wayne. She was first married to a Delaware Indian who treated her badly and suddenly disappeared.

**Happy with Shepoconah.** Shortly after this she rescued a wounded Miami brave, Shepoconah, whom she nursed back to health and then became his squaw. It was a happy marriage. She lived in Fort Wayne or around there about thirty years. Two boys and two girls were born to her there. Shepoconah was a trusted Indian and became a war chief of the Miami, but resigned the chieftainship at the beginning of the War of 1812 because he was becoming hard of hearing. They moved to the Mississinewa and established their own village, called Deaf Man's Village, around the everflowing spring, where she lived well and happily for many years. There her chief and her two sons were buried on the hill overlooking the Mississinewa near the great spring.

**Would Not Leave the Indians.** When the two brothers and sister Mary pleaded with her to go back with them to the old home of her mother, which was still waiting for her, Maconaqua answered kindly but firmly: "No, I cannot. I have always lived with the Indians; they have always used me very kindly; I am used to them. The Great Spirit has always allowed me to live with them, and I wish to live and die with them." She would not leave her good Indian home or the burial place of her loved ones. She said: "I am happy here. I shall die here and lie in that graveyard, and they will raise the pole at my grave with the white flag upon it, and the Great Spirit will know where to find me."

**Keeps Home on the Mississinewa.** When the Miamis had to leave for the west in 1845-1846, Frances did not want to go. She wanted to live on and to die and be buried there by her chief and her children. Strongly supported by her brothers and by influential white friends at Peru, she presented a petition to the Great White Father and, by special act of Congress, was allowed to remain with all her family and keep her home and lands on the Mississinewa. George Winter, the Hoosier artist, came to her home on the Mississinewa in 1839 and made paintings of her [see next page] and others of her family. Her eastern relatives did all they could to help her in her declining years, but it is believed that she never recovered from her grief at the parting from her Indian friends when the Miamis were moved to Kansas. She passed away on March 9, 1847, at the age of seventy-four, and was buried by the side of her beloved chief, Shepoconah. A long, pole with a white flag was raised at her grave according to Miami custom. She died in the Indian faith, but was given Christian burial. An impressive

monument erected at her grave some fifty years later bears the inscription from Psalms 69:8 – "I am become a stranger unto my brethren and an alien unto my mother's children." She is at rest near the bubbling spring where she lived and loved and slaked her thirst for more than thirty years. She has many proud descendants; and there are Slocum relatives all over America who honor her memory. The Slocum site on the Mississinewa is a cherished Hoosier shrine.



Tippecanoe County Historical Museum, Lafayette, Indiana.

**A portrait by George Winter:  
Frances Slocum**



Indiana Department of Commerce and Public Relations

**Grave of Frances Slocum,  
Slocum Cemetery,  
Seven Miles Southeast of Peru**



*Karen Avery began genealogical research in 1995. Her mother's Ewing family ancestry has eluded numerous researchers for over sixty years. Recently some ancestors have been found who were residing in Connecticut as early as the 1730s. Sisters Beth (Ewing) Toscos and Jane (Ewing) Weippert are first cousins of Karen. Beth and Jane's father, Raymond Charles Ewing, is participant RC in the Ewing Surname Y-DNA Project.<sup>1</sup>*

*Born and raised near Ft Wayne, Indiana, Karen is the wife of Commander Robert Avery, USN, Retired. Duty stations during twenty-four years of service included tours on both the east and west coasts, Gulf of Mexico, Guam and Hawaii before the family retired to northern Virginia in 1984.*

<sup>1</sup> [www.EwingFamilyAssociation.org/genealogy-and-history/y-dna-project](http://www.EwingFamilyAssociation.org/genealogy-and-history/y-dna-project)

## ***David and Janet (Ewing) Sinclair of Broynach***

William E. Riddle (+1 505.988.1092, [Riddle@WmERiddle.com](mailto:Riddle@WmERiddle.com))

Several months ago, in response to a request for material to include in the *Ewing Family Journal*, David Neal Ewing responded:

*If you need a good-sized, interesting article, consider excerpts from Thomas Sinclair's book Caithness Events<sup>1</sup> that has a wonderful story about a Ewing girl (daughter of Donald Ewing of Bernice) who bore a child out of wedlock to her employer and the righteous Presbyterian deliberations and actions that ensued – including the employer facing the ministers down with his sword as they were leading her off to be flogged.*

Intrigued, I took a look at Sinclair's book and found that the story about Janet Ewing, daughter of Donald Ewing, goes as follows:

### **Chapter XIII. Broynach and Janet Ewing**

The biography of the Hon. David Sinclair, first of Broynach, and that of his descendants, will now assume the proper importance. David was the only brother of John, eighth Earl of Caithness, laird<sup>2</sup> of Murkle, and the year of his birth has been reckoned to be 1642, that of his death certainly 1714. The mother of the two was Stuart, niece of the Earl of Galloway, and their father's mother of the same royal race; the latter the grand-daughter of James the Fifth, her mother a Kennedy, Countess of Strathearn and Orkney. His personal attractions gave the sobriquet of "Bochie Davie" or "Bonnie Davie" to the younger brother; and that Stuart blood in him was not inoperative, is shown by early summonses before the kirk-session and presbytery for discipline, as their minutes still testify. From 4<sup>th</sup> October, 1671, till 2<sup>nd</sup> May, 1683, he has frequent appearances in their books for illicit cohabitation and multilapse with Agnes Barny, Olig. He was not an intractable person [as] proved by a minute of the presbytery (presided over by the bishop) dated [Thurs], 3<sup>rd</sup> January, 1683, where it is noted that he had given obedience to the then episcopal church discipline. That there has never been a whisper of marriage to this woman, for whom he must have had true affection, judging from the length of the entanglement, illustrates, by contrast of noisy debate, the fact of a real ceremony between him and a later love of his. It would have been easy to pass over this earlier passage in his life, but it



THOMAS SINCLAIR

<sup>1</sup> Sinclair, Thomas. *Caithness Events: Discussion of Captain Kennedy's Historical Narrative, and an Account of the Broynach Earls, to Which is Added a Supplement of Emendations of 1899*, Second Edition, W. Rae Publishers (Wick, England), 1899. Available online at [books.google.com/books?id=sBcwAAAAMAAJ&printsec=frontcover&output=text](https://books.google.com/books?id=sBcwAAAAMAAJ&printsec=frontcover&output=text).

<sup>2</sup> Laird (from Wikipedia, [en.wikipedia.org/wiki/Laird](https://en.wikipedia.org/wiki/Laird)): a member of the gentry and a heritable title in Scotland. In the non-peerage table of precedence, a Laird ranks below a Baron and above an Esquire.

is always mistake to hide ascertained fact in cases of the kind, inferences of value coming from the most unlikely sources.

Though his private history as founder of the Broynach family has the leading claim on attention, yet before entering upon its cardinal passage, it may be noted that the Hon. David was hotly engaged in the public doings of his time. Captain Kennedy makes him the leader of the Caithness force at the battle of Altimarlach on 13<sup>th</sup> July, 1680, with the Argyle and Berth Campbells, who were nearly double their opponents in number and supported by government musketeers. To those who have examined the position of the invaders on a round flat-topped hill or rising ground near the left bank of Wick river, with a huge natural ditch or difficult little ravine, to alternate its description, surrounding a considerable portion of their encampment, the courage of making an open attack on the strangers seems phenomenal, hatred of Lord Glenorchy and his hordes only a partial explanation. In war wonders of panic sometimes occur to justify following heroic impulse, but David was not favoured by fortune in this instance, for all the bravery undoubtedly displayed. He had his revenges in subsequent fights with Campbell's men at Girmigoe Castle, which he unwillingly ruined by artillery, and at other places where they had taken possession. In the end he had the satisfaction of seeing the intruder stripped ignominiously of the Caithness title, which he had filched from the rightful heir George Sinclair of Keiss, thereafter earl till his death in 1698. Broynach's<sup>3</sup> efforts in behalf of his near kinsman at all risks, even declared rebel by the government of Scotland, are recounted in Mackay and other historians' pages, as also in the privy council minutes. He survives well, too, in the popular memory and sympathies; his unavoidable defeat counterbalanced by successes which showed that he was a gallant officer, evidently of technical training, by his besieging and taking castles. That he was, according to Kennedy, general on the unlucky day of Altimarlach implies professional knowledge. The chief interest in him now, however, is with regard to lineage, to which return must be made.

When David's first wife died in 1697, Broynach House was left without guidance, three children needing woman's care. One of the Colquhoun baronets of Luss, who was patron of some Caithness churches, recommended a trusty domestic of his at Rosdhu Castle, beside Loch Lomond, as a housekeeper. She was the daughter of Donald Ewing, laird of Bernice, Argyleshire, such appointments then frequent in her class. The mansion-house of the estate is still in good preservation, a square block with two chimneys, its length 45 feet and breadth 27, with two windows and a door in front on the lower story and three windows on the upper, the elevation showing a great expanse of dead wall, partly because of the smallness of the windows of the period. Its extent is indicated by its containing 16 rooms, the back having windows on account of its being a double house. These particulars need mentioning, because one of the weapons used falsely by the usurpers was that this woman came of a low rank unworthy of alliance to a superior family, the implication being that she could not have a good marriage in her circumstances. But her people to this day belong to the landed class. Sir Archibald Ewing, baronet, who died in 1893, aged 75, M.P. many years for Dumbartonshire, was laird of Ballikinrain, Stirlingshire, and of Gollanfield, Inverness-shire; and in a public meeting in Glasgow he declared that he was descended from the Ewings of Bernice, his

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<sup>3</sup> As you read this material, keep in mind that 'so-and-so of some-place' is often referred to just as 'some-place'. For example, 'David Sinclair of Broynach' is here referred to as 'Broynach'. As another example, 'William Sinclair of Rattar' is often referred to as 'Rattar'.

interest in genealogy and antiquities giving his statement special value. His personality has been proved at about £80,000 above £1,000,000; his son Sir William, Ardencaple Castle, succeeding him in the baronetcy. The house of Caithness has every reason to be proud of its Ewing relatives, though its enemies did all they knew to degrade Janet Ewing and her memory for their own selfish purposes, on the allegation that she was only a common servant of the lowest class.

Not long after her arrival in Caithness, an attachment sprang up between the housekeeper and her master; but, it is in evidence, more on his side than hers, loyal to her duty and office. Ultimately he gained her affections, and in 1699 the single fault of a brave and womanly life befel her, the birth to him of an illegitimate son. The kirk-session of Ollrig were at once engaged about the necessary discipline, which both Broynach and she refused to undergo; and the serious consequence was that they were summoned to appear before the presbytery at Thurso on 11th November, 1699. As they did not answer to the citation, the minister of Ollrig, Rev. William Macbeath, was empowered to "proceed against them in order to excommunication." The dreaded sentence of excommunication by the church usually deprived a man of his property, as well as of other social needs; and presbyterianism being at its most triumphant period, with the help of the Hon. David's brother Earl John, who violently opposed a proposed marriage between the erring pair, the house and lands of Broynach were, it is believed, then taken away from him. Before the presbytery process, the clergy had gone to Broynach House and turned Janet Ewing out of it, against the will of her master. For some time she lived in a cothouse in Bowermadden, till a culmination came to their affairs. Of date Thurso, December 6th, 1699, the presbytery gave over "David Sinclair of Broynach and Janet Ewing, his concubine," to quote the existing minute, with its harsh ecclesiastical language, "to the sheriff to cause [him to] apprehend the said obstinate scandalous persons," in order to be dealt with according to the terms of the act of parliament against prophaneness. The fine for a first fault was by statute of 1st February, 1649, £400 Scots to a nobleman, £200 to a laird, and so on downwards to £10 Scots for an ordinary person, the same scale applicable to women. Imprisonment on bread and water eight days, concluding with two hours in the public stocks, was the alternative of the act of 1567, if money was not paid; but the details of physical punishment varied with the periods, localities, and demands of the clergy upon the civil arm. Multilapse had its correspondent severity of retribution as marked out in the acts, banishment from the town or parish forever the last resort of the law. It is easy to realise Broynach's difficulties, because presbyterianism since the revolution of 1688 was at its utmost of strictness and power, the landed class under its authority as much as the poorest. Whether Janet Ewing was not allowed to escape on a fine, or that, at a time of distress when rents were unpaid, Broynach was unable to meet it, she was forcibly carried off to Thurso "to underlie the law," as the phrase went. It is possible that excommunication had made him impecunious, suddenly; though the whole Murkle family, of which he was the second person, were in impoverishment from the annexation of the earldom estate by the Earl of Breadalbane. How his feelings were outraged can be understood from the fact that, on the morning of the day appointed for Janet Ewing to be drummed through the streets of Thurso, with a paper crown having the inscription of her single offence, he went to the official who was to finish her punishment by so many lashes on the bare shoulders, and "treated" him, so that he might do his ugly work as gently as possible. A mob led by two clergymen began carrying out the sentence, and the point was reached where the scourging had to take place. Broynach could repress himself no longer, and with a primed pistol and drawn sword he attacked the ribald procession, the ministers the first

to flee. He put a plaid around her already stripped back, and conveyed her away with him to his home.

It was in no spirit of defiance of the then omnipotent kirk that he kept her there; for he entreated the Rev. William Innes, Thurso, their special persecutor, and others of the neighbourhood, to marry them, but without success, as they might so escape a portion of church discipline. The two set out for Orkney to try to get the ceremony performed there, and they had arrived at Scarfskerry to cross the Pentland Firth, when a party of men sent after them by Earl John seized and brought them back. An incident of the sort was not very likely to reconcile a man of Broynach's spirit to the situation, and he came to a speedy decision fraught with such danger as can hardly at all be now appreciated, that they would get married by an "outed" episcopal clergyman. The witnesses to the ceremony had to run the danger of fines and imprisonment, while the disestablished performer subjected himself to banishment to the American plantations, and death if he returned, the married pair further liable to imprisonment and fine. The episcopalians and presbyterians, as they were in power, availed themselves of these laws against people out of the supremacy; but neither sect could, though they eagerly would, affect in the least the validity of marriages actually celebrated, if even without the proclamation of banns.<sup>4</sup> On one of the first days of June, 1700, the Rev. Arthur Anderson, who had been episcopal minister of Kilmarnock, Fifeshire, married the Hon. David Sinclair of Broynach and Janet Ewing at Cairnsburn House, in the immediate vicinity of what is now Barrogill Castle, Mey, as he humanely said, "to put them out of the necessity of sinning." Elizabeth Munro (Mrs James Home), Mey, and "two young lasses" were witnesses to the marriage. John Douglas, mason, Thurso, was said to be also present, but the fear of incurring the statutory fine or imprisonment kept him silent on the subject. In the autumn of 1767 Mrs Home confessed this information, then with fear and trembling, and added the convincing remark that "Broynach gave the minister a red guinea unchanged for his trouble." Donald Groat, on 22<sup>nd</sup> June, 1700, swore that he saw the same clergyman marry John Sinclair of Forss to Elizabeth Sinclair in the previous April, and that he had five or six dollars from them, which is a suggestive parallel to the red guinea. On the same date Gilbert Ommand, notary-public, swore that he saw him baptise their son "the other day." She was daughter of a John of Ratter, and was exactly in the same position with Janet Ewing, as having had her son born before marriage, both being second wives. To make the similarity curiously complete, David Macleod at that ecclesiastical court deponed<sup>5</sup> that Broynach's child was baptised by Rev. Arthur Anderson, which is a most enlightening statement, in another important connection, as will be seen later. It was sworn by Thomas Manson in 1769 that his father and mother were at the infair or bridal-feast of Broynach and Janet Ewing, and that it was held in Red Hall, Stanstill, whence they returned "to their own house at Murkle." For performing clerical functions as above, the episcopal clergyman was deposed from the ministry by a Commission of General Assembly united with Caithness Presbytery, which sat at Thurso, the deposition sentence passed on 24th June, 1700. For numerous and exact details the minutes of the process, still extant in the Co., are of the highest value to the Broynachs, because they of themselves prove the fact of Janet

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<sup>4</sup> Banns of Marriage (from Wikipedia, [en.wikipedia.org/wiki/Banns\\_of\\_marriage](http://en.wikipedia.org/wiki/Banns_of_marriage)): commonly known simply as the 'banns' or 'bans' (from a Middle English word meaning 'proclamation', rooted in Old French), the public announcement in a Christian parish church of an impending marriage between two specified persons.

<sup>5</sup> depone: to testify or declare something under oath

Ewing's marriage. The Ommand already mentioned, who was town-clerk of Wick and procurator of the church, swore that Anderson "married David Sinclair and Janet Ewing, and that yesterday [21st June, 1700, by the minutes] he declared the same to the deponent, and that if it were to do he would do it again." It was the leading charge upon which he was deposed; the presbyterians referring to his doings as a "great scandal" to the kirk, in the printed transactions of the General Assembly.

The troubles of the Hon. Mr. and Mrs. Sinclair of Broynach were not over with the final step they had been able successfully but with great danger and difficulty to take. Dread of a second child being born out of wedlock to them had hastened or determined the ceremony. In the first week of February, 1701, their son David saw the light, just eight months after his parents' marriage; and though he was entirely lawful, the kirk-session of Orlig, with inquisitorial malice rather than ordinary presbyterian officialism, called upon them to submit themselves to the church discipline of standing in church before the congregation prior to his baptism. The session's minute of August 3rd, 1701, states that Broynach was informed upon "for not coming to church, and for having a child nearly half a year old without baptism." The minute of 19<sup>th</sup> September gives his answer to a deputation, namely, that he could not attend the ordinances until his mother, Jean Stuart, Lady Murkle, would give him clothes, and then he would do satisfaction to church discipline. He and, as the record expressly has it, his wife, Janet Ewing, "were summoned to the next meeting, but did not appear," the minutes of which again writes down the words "Janet Ewing, his wife." On October 30th, 1701, Janet appeared, and "acknowledged a second relapse with David Sinclair of Broynach before marriage with him, as also that she lived some years in the same house with him before Rev. Arthur Anderson married them, being forced thereunto contrary to her own inclination." After this "confession" she was exhorted and rebuked by the minister, and told she had to begin her public appearances before the congregation the next Sunday. She promptly asked for the child's baptism then and there, but was refused the privilege until, as the record says, "her husband likewise submitted to church discipline." Both declined to stand, and Janet was rebuked for disobedience by the session on 7<sup>th</sup> December, 1701, but by the minute of 5<sup>th</sup> February, 1702, she had appeared singly the fifth time then before the congregation, so willing was she to have her second son baptised. There is no more about them in the session record, but from Batter's proof this boy was christened in 1704, with a sister, third child, at Claredon Hall, where Lady Murkle lived, by the Rev. William Innes, Thurso. Both the children walked from their parents' house, which was "a short quarter of a mile distant." Though always denominated "of Broynach" in the kirk-session minutes, it is evident that excommunication or Earl John's anger or loss of means had absolutely impoverished him; for his mother not only supplied him with clothes, but gave him the small home in Claredon which was the poor substitute for the mansion of his estate of Broynach. But thenceforward to his death in 1714 he lived in comparative peace, though the ministers never quite ceased from troubling him. Of his fourth child Donald by Janet Ewing, named after her father and born about 1705, there remains no account of difficulties at baptism; but Margaret Swanson swore at Durran on 25<sup>th</sup> May, 1767, that she saw the youngest baptised Janet by Rev. William Innes, and that the child was so far grown up that she could go in and out about the house. This would indicate friction still between Broynach and the clergy, Swanson giving the date of the baptism as 1712. From the "informations" of 1769, where the half-sister of these children Mrs. Whyte gives sworn evidence, it is known that Margaret was the name of Janet Ewing's third child. The eldest son by the oath of Elizabeth Sinclair (Mrs Whyte) died a baby, and it has been seen that he was

baptised by the Rev. Arthur Anderson, but, passing away so early, his name has not transpired. Of Broynach's family by Janet Ewing there is therefore a perfect reckoning, according to the order of birth, thus: the eldest son, who was made lawful by the marriage of 1700, but died an infant; David, lawful at his birth, by all the codes of law, even the strictest, that of England, though his parents suffered at the hands of Olig Kirk-session on perhaps imaginary grounds, if the medical dictum is true that eight months' perfect children are frequent facts; Margaret, born about 1703; Donald, so well known in adult life as the Sailor, ancestor of the present Broynach earl; and lastly, Janet Sinclair. A great question has been for ever settled by this placing of the members of Broynach's family by Janet Ewing in their proper sequence on irrefragable evidence. The question of seniority, as between David and Donald, in the peerage discussion, has given a world of trouble. Reference to the *Northern Ensign* will show the endless difficulties of coming to a conclusion.<sup>6</sup> Three-fourth of the letters there contended for David, and the other fourth for Donald, as the elder. The discovery that there was a baptised son older than both reconciled all the contradictions. It put David as second son (with the satisfactory consequence that Captain James Sinclair, H.E.I.C.S.,<sup>7</sup> his son, was a true Earl of Caithness), while Donald the Sailor took his place as third and last son of the family. Next to the manifold establishment of Janet Ewing's marriage to Broynach, comes the fortunate and final decision of the respective seniority and juniority of her two sons who reached manhood and had descendants. The Hon. David Sinclair of Broynach was buried at the expense of his sister-in-law, Jean Carmichael, the widow of his only brother Earl John; wax candles and other things appropriate to his rank carefully supplied by the countess.

Earl Alexander had succeeded his father Earl John in \_\_\_\_ succeed him. The bitter disappointment jaundiced him against his Broynach next-of-kin, and it became the object of his existence not only to deprive the despised Janet Ewing's descent of the title, if possible, but also of all his own and his brother's estates, to which they were the proper heirs. In the latter endeavour he entirely succeeded by an entail dated Hemer, 17<sup>th</sup> August, 1761, which on his death threw his patrimony and acquired lands, as well as the lands of his dead brothers, into the possession of Sir John Sinclair of Stevenston, Haddingtonshire, whose surname was the sole tie of infinitely distant relationship. His own daughter, too, the Countess of Fife, though she had her father's personalty of £40,000, lost, by his intrigues with George Sinclair, Lord Woodhall of the court of session, his favourite of the Stevenstons, properties destined for her by her Sinclair uncles. Woodhall was put last in the list of heirs of entail, and Sir John as his heir succeeded to the lands. Earl Alexander's family pride was monstrous. Of Ratter, who had the position of a Caithness laird, he wrote that he was "of very remote kin to him, that he had but a very small estate, that he was a good deal in debt, that he had no education, and that he never had been in good company." Sweden was not too far for the aged earl to have been searching for a dignified enough male heir; but he ultimately, to the inscrutable wrong of his immediate relatives, whom he knew to be lawful, dropped on the Stevenstons in a generosity of which private malice and despair of legal offspring were the motives. While there was no danger of David or Donald coming to the title and estates, the four 1705, and for nine years

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<sup>6</sup> An 1891 letter from Thomas Sinclair, entitled *The Broynachs and the Earldom of Caithness, Australian Evidence* may be found at:

[freepages.genealogy.rootsweb.ancestry.com/~peterd50/sinclair/files/totheeditorofthenorthernensign.html](http://freepages.genealogy.rootsweb.ancestry.com/~peterd50/sinclair/files/totheeditorofthenorthernensign.html).

<sup>7</sup> Honourable East India Company Service

this nephew was the superior of his uncle David. The antagonism of the father to the Ewing connection seemed to augment in the son, and his lawful first cousins were left to get their living as they best could. Their mother at the death of her husband was taken by her stepson James, of the first family by the daughter of Dun, into his house on a small freehold sowing not more than 2 bolls,<sup>8</sup> which he had given him by one of these earls, son or father. Both Broynach's families lived in this little cottage, and added to their scanty means by spinning and working among the ordinary neighbours as well as for their highborn relatives. James the stepson stayed much at Westfield House with his first cousin the Hon. Francis Sinclair, a brother of Earl Alexander, and was seldom at home in Murkle. Another brother of the earl, Lord Murkle, judge of the court of session, kept up some interest in them; and Hon. Archibald, the remaining brother of the family, may have been kind. No male descent was left by these four brothers, and thus it was that ultimately the impoverished cousins and their descendants became by right of blood of first importance. Janet Ewing lived till some year between 1730 and 1738; her burial under the seat in the aisle of James Sinclair of Durran, in the church of Orlig, the plainest evidence that she was considered a lady of the Co., and lawfully married to the uncle of its contemporary earl. Alexander M'Ghie in 1769 swore it was under the seat of the Hon. Francis Sinclair her husband's nephew that she was buried, and not Durran's as other witnesses instructed; but, in either case, the inference of her being accepted as the wife of an earl's brother is the same. Lady Margaret Primrose, sister and daughter of the Earls of Rosebery, who married Earl Alexander in 1738, and to whom she bore only a daughter, Lady Dorothy Sinclair, the Countess of Fife, deponed in 1769 that she heard Lord Caithness, her own husband, speaking of Broynach's "second wife" Janet Ewing, and regretting that he had married a woman beneath him in quality; that Janet's stepson with whom she resided, acknowledged his father's children by his second wife as his lawful brothers and sisters, when he used to dine with the deponent at Hemer Castle; that he told her (Lady Caithness) of a daughter of Janet's in the neighbourhood, to whom she gave linen and other presents, at which Lord Caithness expressed his pleasure; that she had the same information from the Miss Sinclairs, daughters of Southdun, Earl Alexander's nieces; and that the second marriage was never contradicted by any person she had conversed with, till Ratter denied it in claiming to be next-of-kin to her late husband the Earl of Caithness. How women should be right on such a question is most natural, but written records of voluminous and perfectly effective character have put the subject quite out of the field of controversy.

After reading this story, I was quite intrigued when an exchange started up on Google Group's Clan Ewen Forum which included additional information about the descendancy of David and Janet (Ewing) Sinclair. The sequence of messages was:

**From Peter Sinclair Dillon ([PeterD500@gmail.com](mailto:PeterD500@gmail.com)) to the Clan Ewen Forum ([clanewen@googlegroups.com](mailto:clanewen@googlegroups.com))**

I am a descendant of Janet Ewing / Ewen and her husband David Sinclair of Broynach via their third son Donald Sinclair, the sailor who married Catherine Sinclair in 1736 and had many

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<sup>8</sup> boll: measure of capacity for grain; six bushels in Scotland

children at Wick Parish, Caithness, Scotland which is where Sarclet<sup>9</sup> is located. Donald's son James 'Saltie' Sinclair, the chamberlain,<sup>10</sup> had a first marriage to Anna Robertson in 1764, then a second marriage to Elspeth Sinclair in 1771 and their son John 'Long John' Sinclair (1780-1857) married Barbara Cormack in 1805. John and Barbara's son David Sinclair (1812-1891) – my great-great-grandfather – married Catharine Sinclair in 1846 and they went to Victoria, Australia in 1851 where their son Peter Sinclair married Annie McDonald in 1876 (she was from Sutherland) and went to New Zealand soon after. Peter and Annie had a son Peter Sinclair who married Harriet Furness in 1914. The latter couple are my grandparents.

Because David Sinclair of Broynach was so well connected I have been able to trace his ancestry back a long way and find out a lot about him and his relations but I know little about his second wife Janet Ewing / Ewen.

Does anyone have further pointers to the ancestry and family relationships of her father Donald Ewing, Laird of Bernice?

I think some of the previously posted information comes from *The Sarclet Sinclairs* which is part of Roland St Clair's well known book<sup>11</sup> regarding all things Sinclair published in 1898. Roland St Clair's source for the section regarding the Sarclet Sinclairs was Thomas Sinclair, M. A. Edin. (1843-1912) who was well known as a writer regarding all things Caithness especially family history (for example, he assisted with J. T. Calder's book about the history of Caithness<sup>12</sup>), and was the son of George Dunbar Sinclair (1814-1891) who was brother to my great-great-grandfather, David Sinclair (1812-1891), who went to Australia in 1851 (as above). In other words Thomas Sinclair, M.A. Edin. was a Broynach descendant.

Thomas Sinclair wrote a series of letters<sup>13</sup> and articles published in newspapers and magazines in the period 1889-1891 when he campaigned to have the Earldom of Caithness restored to the Broynachs, they having been denied the title after the death of Earl Alexander in 1765. Earl Alexander was the son of Earl John who was Broynach's brother. After 1765 the marriage of Janet Ewing and Broynach was in question – their grandson Captain James Sinclair in Reiss, H.E.I.C.S.<sup>14</sup>, (son of David, son of Broynach and Janet) was unable to produce evidence of the marriage so the title instead went to William Sinclair of Rattar.

Evidence of the marriage later surfaced in kirk session minutes regarding the church's desire to discipline the minister who performed the marriage, Arthur Anderson. Captain James had a second go at the earldom but just as he may well have succeeded in his quest he suddenly

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<sup>9</sup> Sarclet (from Wikipedia, [en.wikipedia.org/wiki/Sarclet](http://en.wikipedia.org/wiki/Sarclet)): a remote clifftop crofting township, situated on the east coast of Caithness, lying slightly north of Loch Sarclet in the Scottish Highlands and in the Scottish council area of Highland.

<sup>10</sup> chamberlain: an official charged with the management of the living quarters of a sovereign or member of the nobility

<sup>11</sup> Saint-Clair, Roland William. *The Saint-Clairs of the Isles; being a history of the sea-kings of Orkney and their Scottish successors of the surname of Sinclair*, H. Brett, General Printer and Publisher (Shortland and Fort Streets, Auckland, New Zealand), 1898. The full book is available online at [tinyurl.com/6squovj](http://tinyurl.com/6squovj). The *Sarclet Sinclairs* section may be found at [www.fionamsinclair.co.uk/genealogy/Isles/Sarclet.htm](http://www.fionamsinclair.co.uk/genealogy/Isles/Sarclet.htm).

<sup>12</sup> Calder, J.T. *History of Caithness*, 1861. Available online at [www.caithness.org/history/historyofcaithness/index.htm](http://www.caithness.org/history/historyofcaithness/index.htm).

<sup>13</sup> See footnote 3

<sup>14</sup> Honourable East India Company Service

died in early 1788, and no one else came forward from the Broynachs to pursue the matter. The Committee of Privileges ruled in favour of the status quo stating that the marriage was irregular having been performed by an outed minister. The decision was controversial to say the least because the established church did not have a mortgage on performing marriages and nor did one need much other than declarations of marriage for it to be actual. In those days marriage in Scotland legitimised children born prior to marriage, unlike the English system, so the marriage was all-important when it came to succession to the earldom which by royal charter had to be by a legitimate heir male descent.

The failure to secure the title must have rankled in Broynach breasts for many years for Thomas to have another crack in the period 1889-1891 after the deaths of some heir-less earls. He failed to secure the title for a Broynach but his writings are an incredible source regarding Broynach family history. At first, in 1889, Thomas thought the true earl was my great-great-grandfather David Sinclair who went to Australia, but by 1891 he was backing David's cousin, James Sutherland Laing Sinclair (m. Margaret Grant) a.k.a. 'James Sinclair in Mid Clyth', who lived in Latheron parish. James living in Mid Clyth descended from the first marriage of James Sinclair the chamberlain to Anna Robertson and David in Australia descended from the second marriage of James Sinclair the chamberlain to Elspeth Sinclair. James the chamberlain, son of Donald the sailor, was first cousin to Captain James, son of David, David, and Donald, the sailor being the surviving son of David Sinclair of Broynach and Janet Ewing.

Things became complicated for Thomas during his campaign on behalf of the Broynachs when another Broynach descendant claimed the title for himself. Rev. John Sinclair, minister at Kinloch-Rannoch in Perthshire, descended from William Sinclair whom Rev. John claimed was an older brother to James the chamberlain. Rev. John (as 'Scrutator'<sup>15</sup>) and Thomas went head to head in the letter columns of the *Northern Ensign* newspaper as to which of William or James the chamberlain was the eldest son of Donald Sinclair the sailor, and neither gave in to the other to their dying days. My sympathies are with William, but who knows?

Thomas accused Rattar and Earl Alexander of making the marriage of Janet Ewing and Broynach disappear from Orlig Office of Public Record (OPR). Earl Alexander had it in for the Broynachs big time believing them to be an illegitimate because Broynach his uncle and Janet Ewing resisted the church's attempts to discipline them for having their first child out of wedlock. Marriage was denied to Broynach and Janet by the church until they underwent the requisite discipline, even to the extent of Broynach's own brother Earl John having them physically prevented from sailing to Orkney to get married, which is why the church was extremely unhappy with Arthur Anderson who eventually performed the marriage with money changing hands. Thomas also thought that Wick OPR records were tampered with to hide certain baptisms. It appears that William's baptism is the important baptism missing, so if Thomas was right then it, I reckon, points to William being the elder brother to James the chamberlain. We can find the baptism of James in Wick OPR on May 14, 1744 which is some time after the marriage of his parents in 1736 albeit there were a number of daughters baptised before James.

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<sup>15</sup> scrutator: a person who examines or scrutinizes

In 1894 Thomas Sinclair's well known book, *Caithness Events*, was published, four chapters of which he devoted to 'The Broynach Question'. The four chapters are basically a more digestible re-statement of the incredibly detailed evidence he presented in his long letters<sup>16</sup> to the Northern Ensign newspaper in the period 1889-1891. A second edition of *Caithness Events* was published a few years later.

**Response from David Neal Ewing ([DavidEwing93@gmail.com](mailto:DavidEwing93@gmail.com))**

Peter tells us some more about the story and asks whether we know more about Donald Ewing, Laird of Bernice, father of Janet Ewing in this story. I don't know much more, but I have some thoughts and sure would like to learn more.

Two members of the prominent Scottish Orr-Ewing family<sup>17</sup> trace their family history to Bernice and elsewhere in the vicinity, and it is only reasonable to suppose that Donald Ewing is among their kin. You can see my transcription of Burke's version of their genealogy<sup>18</sup> at:

[dl.dropbox.com/u/431003/Orr-Ewing\\_in\\_Burke%27s.pdf](https://www.dropbox.com/u/431003/Orr-Ewing_in_Burke%27s.pdf).

I have a copy of *An Account of the Depredations Committed On the Clan Campbell, and Their Followers, During 1685 and 1686, by the Troops of the Duke of Gordon*<sup>19</sup> which is supposed to have been written by 'a son of William Ewing,' whose losses in Bernice are among those there enumerated.

This is of considerable interest to us not just because of the name 'Ewing', but also because it's a fact that both of the Orr-Ewing participants in the Ewing Surname Y-DNA Surname Project<sup>20</sup> are very close matches with about two-thirds of the American Ewings that have been tested in the Project makes this an especially good lead for puzzling out our earliest ancestors in Scotland.

**Response by Peter Sinclair Dillon ([PeterD500@gmail.com](mailto:PeterD500@gmail.com))**

I have been catching up on Clan Ewen at various web sites – a broken clan, children of the mist and so forth – and I now see that my chances of finding out more about the pedigree and immediate relations of a Donald Ewing Laird of Bernice are not good. And all I have for him being the father of Janet is Thomas Sinclair's hearsay statement that it was so.

Thomas was extremely well educated, an experienced genealogist (for example he wrote a history of Clan Gunn,<sup>21</sup> a history of the Sinclairs of England,<sup>22</sup> and much, much more), unbelievably knowledgeable about all things Caithness and carried out a tremendous amount

<sup>16</sup> See footnote 3

<sup>17</sup> See: Orr Ewing, Christian. Orr Ewing History, *Ewing Family J.*, Vol. 17, No. 3 (August 2011), pp. 3-7.

<sup>18</sup> Ewing, David Neal. Orr-Ewing Information in Burke's Landed Gentry, *Ewing Family J.*, Vol. 17, No. 1 (February 2012), pp. 3-5. Available online at [www.EwingFamilyAssociation.org/DNA\\_Project/index\\_Y-DNA.html](http://www.EwingFamilyAssociation.org/DNA_Project/index_Y-DNA.html).

<sup>19</sup> Anonymous. *An Account of the Depredations Committed on the Clan Campbell and Their Followers During 1685 and 1686, by the Troops of the Duke of Gordon*, Unknown Publisher. An 'exact reproduction', produced in 2010, may be obtained via Amazon.

<sup>20</sup> [www.EwingFamilyAssociation.org/DNA\\_Project/index\\_Y-DNA.html](http://www.EwingFamilyAssociation.org/DNA_Project/index_Y-DNA.html)

<sup>21</sup> Sinclair, Thomas. *The Gunns*, W. Rae, Wick (Caithness, Scotland), 1890. Information about this work is available at [www.AcademicMicroforms.com/the-gunns-by-thomas-sinclair.html](http://www.AcademicMicroforms.com/the-gunns-by-thomas-sinclair.html).

<sup>22</sup> Sinclair, Thomas. *Caithness Events: Discussion of Captain Kennedy's Historical Narrative, and an Account of the Broynach Earls, to Which is Added a Supplement of Emendations of 1899*, Second Edition, W. Rae Publishers (Wick, England), 1899. Available online at [tinyurl.com/783oklh](http://tinyurl.com/783oklh).

of research, but in his letters to the *Northern Ensign*<sup>23</sup> he was at times inclined to speculate and later treat his speculation as proven fact in subsequent letters. He would embroider on things with extra facts that prove nothing, just as he did in the item of my previous message. For example in that item he name drops with a mention of Sir Archibald Ewing but that doesn't support his statement that Janet was a daughter to Archibald's ancestor.

I have been unable to discover a source anywhere for the statement by Thomas that Janet was a daughter to Donald Ewing Laird of Bernice. The way her entry into Broynach's household is described, it is possible that this was a story passed down the generations to Thomas or it may have come from one of the many people from whom he obtained depositions or conversed with. He purposely interviewed or had a chance to converse at some stage with a lot of people including a number of really old people about their family history and relationships, and some of them including his grandfather John Sinclair (1780-1857) knew people who actually met some original participants in the Broynach saga, albeit Thomas was born 1843 and could have been no older than fourteen when John died. Thomas does say that his grandfather John told him many things.

Don't get me wrong though. The letters by Thomas are an incredible source in themselves and he often gives his sources in mind boggling detail ... but not always and sometimes his sources do not justify his speculation. His big problem I think, is that, despite his statements that he liked to present all sides of the evidence in his arguments, he found it hard to avoid tailoring his facts and sources to his mission of restoring the earldom of Caithness to the Broynachs.

**Response by David Neal Ewing ([DavidEwing93@gmail.com](mailto:DavidEwing93@gmail.com))**

Peter: Thank you for this posting. It is refreshing to hear from a curious person bluntly confronting the near absence of documentary evidence from the period of interest and exploring the possibilities in an even-handed and open-minded way.

You speak of the letters of Thomas Sinclair. Is this a separate collection from *Caithness Events*? Or perhaps *Caithness Events* refers to the collection of letters? If it is a separate collection, can you tell me how to find it? [WER Note: See footnote 3]

**Message from Colin Davies ([CDavies29@googlemail.com](mailto:CDavies29@googlemail.com))**

Peter: I enjoyed the posting of the extended details of the Broynach Sinclairs and thanks for sharing the family details. I can't say I can give any other definite leads other than it might be worth looking at the Campbell family papers<sup>24</sup> which reference Donald Ewing as Laird of Bernice and of Robert Campbell as Laird of Glendaruel, who both contributed to funds for the forces of the King (William) campaigning in Ireland against James. I think it is possible that the Ewings and in particular Donald Ewing's family had close association with Argyle Campbells and connections to an earlier generation of Ewings at Kerrara. I cannot confirm it is the same family as yet. But if this family does have long term roots in Argyll, it is possible they would show up in Argyle family records. If I come across anything I will pass it on.

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<sup>23</sup> See footnote 3

<sup>24</sup> Rubenstein, David M. *Campbell Family Papers, 1731-1969*, Duke University, Rare Book & Manuscript Library. Information about the manuscript is available at [library.duke.edu/digitalcollections/rbmscl/campbell/inv](http://library.duke.edu/digitalcollections/rbmscl/campbell/inv).

**Additional Message from Colin Davies ([CDavies29@googlemail.com](mailto:CDavies29@googlemail.com))**

Peter: Further to the Broynach family and the Sinclairs, there is a history of the Sinclair Sea-kings by Roland William Saint-Clair,<sup>25</sup> which gives much detail on the family lines and cadets of the Sinclairs. I have mentioned it in case, anyone is following up family links and wishes to explore more details and also just in case you haven't seen it.



*William Ewing 'Bill' 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). He caught the 'genealogy bug' when he was found a file drawer full of Riddle/Ewing memorabilia and genealogical records when cleaning out his father's study in the Early 1970s. It took him three decades to nail down the genealogical data regarding his baker's dozen of Scots-Irish ancestral families who settled the southwestern Pennsylvania area starting in the early-1770s. His current self-assigned genealogical focus is to understand, sociologically and anthropologically, his ancestors' 'lives and times'.*

*Bill is a former Web Master for the Ewing Family Association's (EFA's) web site ([www.EwingFamilyAssociation.org](http://www.EwingFamilyAssociation.org)) and Editor of the Ewing Family Journal. Outside his genealogical and EFA-volunteer work, he primarily helps organizations certify that their software development procedures satisfy regulatory requirements via the development and evolution of humongous (6,000-plus page) software-development-procedures web sites. He holds advanced degrees from Cornell and Stanford and has worked in academia, industry and government on a wide variety of software-technology-base improvement projects.*

**Second Coming**

It was Palm Sunday and, because of a sore throat, five-year-old Johnny stayed home from church with a sitter.

When the family returned home, they were carrying several palm branches. The boy asked what they were for.

"People held them over Jesus' head as he walked by."

"Wouldn't you know it," the boy fumed. "The one Sunday I don't go, He shows up!"

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<sup>25</sup> Saint-Clair, Roland William. *The Saint-Clairs of the Isles; being a history of the sea-kings of Orkney and their Scottish successors of the surname of Sinclair*, H. Brett, General Printer and Publisher (Shortland and Fort Streets, Auckland, New Zealand), 1898. The full book is available online at [tinyurl.com/6squovj](http://tinyurl.com/6squovj).

## ***My Elusive Ancestor, David Ewing – Part 3 Seeking Gold in Colorado***

Susan (Ewing) Wolfe ([buster123@hughes.net](mailto:buster123@hughes.net))

This is the third in a series of articles about the descendants of my immigrant ancestor, David Ewing (1772-1847). According to material in *Clan Ewing of Scotland*,<sup>1</sup> he probably emigrated from Ireland and was a younger son of Alex. Ewing, the youngest of the Balloch Ewings. David Ewing came to Pennsylvania around 1792, obtained his naturalization papers in 1798 in Pennsylvania and remained there at least until 1832/34. David's oldest son was Alexander Ewing, born 1806. He also had a son George Marshall Ewing, born 1818, and a daughter Margaret who married William H. Whitton.

David, his wife Ruth Brown, and all three of these children and many off-spring are buried in Knoxville, Illinois. The Knoxville, Illinois Cemetery is a very beautiful old cemetery with tombstones dating as far back as the early 1700s. It sits in a rural setting on the edge of town on a rolling hill covered in beautiful old trees. The tombstones themselves are very beautiful and artistic. Many are of rose-colored granite, obviously replacing the old concrete or wood tombstones of the earlier days. David and Ruth's tombstone is one such stone and it sits on top of the old rock stone. Pictures of the cemetery appear in the second article in this series.<sup>2</sup>

The first article in this series<sup>3</sup> discusses David Ewing and his family. The second article in the series concerns the family of David Ewing's eldest son, Alexander. The second article concludes with a discussion of Alexander's travels with his son John Henry Ewing to the California gold fields in Wagon #10 as told by the Jensens in their booklet.<sup>4</sup> Alexander and John Henry apparently did not find gold and returned to Knoxville, Illinois unharmed. Alexander lived out his days in Knoxville, Illinois and died on January 2, 1874. His wife Jane died on September 26, 1866. They too are buried in the Knoxville, Illinois Cemetery.

Young John Henry Ewing was only seventeen when he went to California with his father Alexander, but he acquired the intrigue of the unknown and an interest in 'rushing for gold'. He was courting Cornelia Weeks, also of Knoxville, Illinois when he was in his mid-twenties. At age twenty-six, John Henry and a group of friends, all younger than he, decided to strike out for Colorado in search of gold. They assembled some cattle both to drive and sell, and to have as food for the group along the way. They left Knoxville on April 19, 1859 on foot and with a wagon for supplies. This third article chronicles these travels, using information from a diary John Henry Ewing kept during the trip to Colorado. The article also discusses John Henry Ewing's subsequent marriage to Cornelia Weeks, and the settlement of their family in El Dorado, Kansas.

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<sup>1</sup> Ewing, Elbert William R. *Clan Ewing of Scotland*, Corben Publishing Co. (Ballston, Virginia), 1922. Available for purchase from [www.HigginsonBooks.com](http://www.HigginsonBooks.com) and online at [www.ClanEwing.org/books/EwingEWR/index\\_ewr.htm](http://www.ClanEwing.org/books/EwingEWR/index_ewr.htm).

<sup>2</sup> Wolfe, Susan (Ewing). *My Elusive Ancestor, David Ewing – Part 2*, *Ewing Family J.*, Vol. 17, No. 2 (May 2011), pp. 1-8.

<sup>3</sup> Wolfe, Susan (Ewing). *My Elusive Ancestor, David Ewing*, *Ewing Family J.*, Vol. 16, No. 3/4 (August/November 2010), pp. 6-8.

<sup>4</sup> Jensen, Mary and Marvin. (ed. Judith Bedell) *The 1849 Death Valley Pioneers. Where Did They Go? What Did They Do?*, Death Valley '49ers, Inc. (Death Valley, California), 2005.

## To and From Colorado<sup>5</sup>

From the diary we find there was a man called Ab, later identified by John Henry's family as his best friend Albert Burdett. As part of the party there was also a boy called Dock and a Mr. and Mrs. Dempsey who joined up with them later on. The diary mentions many others, but I cannot specifically list them here. John Henry did not mention his entire group by name but usually referred to them as 'the boys'.

The party left Knoxville on April 19, 1859, and headed towards the "Farmington Ferry on Des Moines River" in Iowa:

*April 19<sup>th</sup> [1859]*

*Eat raw ham. So did Ab and Dock. Twas good, Reached ferry and crossed by 3 p.m.*

John then says:

*Our dog couldn't stand the noise, bit the horse, a Dutchman, and then caught the little cow, when Ab caught him, and threw him into the river, which cooled his courage. Cost \$1.25 for kit to cross. Here found a lot of Peoria boys. We camped five miles from the ferry and in Missouri. Have traveled 18 miles, all very tired. I'm foot sore. Made up a batch of bread. Second attempt at Ab baking, Dock sets up to keep him company. Part in bed, the rest soon will be, and with the dog watching and a kind Providence to guard and keep us from harm, we'll travel through dreamland.*

John Henry goes on to describe the day-by-day events during their travels, their meals, the price they had to pay for corn or grass for the cattle, and the weather. One particularly pitiful escapade along these lines occurred during their passage through Bloomfield:

*Could buy no meat, no bread, no nothing. The cow fell down today and dragged her nearly ten miles before she was discovered. Half the hair was off one side. Never saw such a dry town. Got no hay for cattle. Fed them extra corn. Could hardly wait for supper. All hungry. Eat up all that was cooked for the first time.*

*After supper Henry went to town for bread. T'ain't baked nor won't be for two hours. Distance traveled 22 mile. Our cattle very tired. Road good. Rained just enough to lay out all my tired horses.*

They traveled on to Decatur Co., Iowa on the Grand River and followed it on into Missouri. It took them about a week or more to make that distance due to bad roads and rain. From Decatur they went through Ringold Co., Iowa before arriving in Missouri. John Henry indicates that "I have traveled 16 miles and am within 4 miles of Mt. Ayr, the county seat of Ringold." and notes "Chained our horses – suspicious characters around." From Mt. Ayr they traveled through Marshall, alias Plank Town. After a short cattle drive they reached the Platte River.

John Henry mentions people they met on the road and where they were from, naming "Ellsworth, Russell, Smith, the Woolseys and Jennings." He says that on April 30, 1859 "Our camp last night was on a stream 3½ miles from Lexington, but little grass."

May 2, 1859 finds them in Clarinda Co., Iowa and John Henry notes:

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<sup>5</sup> The quotes from John Henry Ewing's diary appearing in this article are verbatim, repeating the capitalization, the abbreviations, the many misspellings and the 'misspeaks' as they appear in the diary. In the transcriptions, '[???' and '\_\_\_\_' indicate undecipherable material.

*The road was beautiful rolling prairie with sufficient high grass to make it beautiful. Many of "the boys" were feeling a little homesick by May 3, and were quite blue.*

John Henry becomes quite descriptive of the countryside, noting the rolling hills, the grasses, the green freshness and bluffs that he sees. He states that he remembered this road from being on it the previous fall; he was not totally unfamiliar with the location. He indicates:

*Our camp at Prospect Hill, so named from the boys climbing up to get a view of Nebraska City. Only one more camp before we leave the Settlements for a long, long time. And none to feel sad unless the Dock, who thinks of home often (I think) since he saw Kate Lancaster.*

One must remember that not all of the States had been formed nor were they even part of the growing United States of America. Colorado did not become a State until 1876, and Kansas did not become one until 1861. The mail was delivered by wagons or people on horseback going west. In some instances mail could be picked up at a fort or forwarded to some specific destination if it was known. The Pony Express was not running until 1860. So John Henry and his little group of travelers were really 'out of touch' in the far west.

The possibility of a failure to find gold in Colorado begins to emerge in May:

*Wednesday May 11<sup>th</sup> [1859]*

*The talk is now if no gold at the Peak [Pike's Peak], go for California. Dog bit, and don't care. Pete teams the first offset among which we found little Josey Dredge, Jim French had gone for with Winn. 'Twas fun to see the legend "See Pikes Peak" (sign). Faces swore by those who return, all prophesy we'll return. We offer to take bets on the subject. Saw in all 4 teams on return. Camp on Salt Creek. Here t'is a perfect stampede. About 40 teams here. "The Turning Table," the main one being at Elm Creek 65 miles ahead. No wood or running water for 65 miles. Sample caught us this morning. All clear, lightning in the West. ... Bassett and Oaks both killed.*

A major topic in the diary is the truth of statements of those who are returning from Colorado. But John Henry notes their resolve: "We pledged ourselves to go. Gold or no gold. If it be a humbug we'll know within four or five weeks, if taint, consider us in."

They passed ninety-four teams in one day, eighty-eight teams the next morning, and fifty teams the next afternoon, all returning home. In the next few days, May 13<sup>th</sup> thru May 15<sup>th</sup>, they passed hundreds of other teams returning to the east. Very few had struck it rich.

But the possibilities are still 'on the horizon':

*Good reports from the miners – say the Black Hills are good and a man who camps above us says he has been there and has made in Cherry Creek as high as \$150 per day. Just the country we are hunting. I'm going to bed – little fun sitting by an old scapbox trying to think what's happened and all the other sleeping and rain just on quick descent.*

On May 26<sup>th</sup> they participated in a very successful buffalo hunt:

*Oh! So cold!*

*Laying in a perfect state of slumber this morning hearing it and studying whether 'twas hunt Buffalo or travel – Buffalo. Cold weather gained the day. I went up to trading tent and spent an hour or two, after which pitched into socks and finished mending them and pants by 4 o'clock P.M. Dock made mush for dinner. The hunters dropped in one by one and no game. Johnston shot a wolf after eating supper. Driving our cattle on to an island we undertook to while the*

passing hour by a game of Euchre.<sup>6</sup> Ike and James Dempsy, Joseph Mather and Ab stayed late, but oh! My countrymen, what a return was theirs. Laden with spoils of the chase, tired, bloodstained and weary, they returned yet with heads erect and voices slightly tremulous with emotion, they told the tale of their tremendous succes, The minutiae of the fight, I cannot give, but in simple words merely relate the leading facts. Some time in the day the above mentioned gents came in sight of 8 or 10 Buffalo. Then came counsel of man by which to determine the best mode of attack. Ike gave the first shot with my double gun and the Buffalo did not even shield himself. They found the balls in his hair afterwards. Then Jim hit him. They stopped him with Ike's dog, who caught him by the legs, thereby stopping him until the boys came up. After firing often they brot him to the ground. What rejoicing. They managed to get the quarters packed on a horse to bring home. Still luck attends them. They start an antelope with young one – give chase which ends up the capture of the young one. This indeed is luck. All took a shot at Mr. Buffalo, each one hitting him in the head to prove the story as to whether a ball will puncture the skull of a bull. They say not. Who'll say the Peak trip will not pay. Time 'tis 10½ and a letter to write to Hunt Creek Station.

Subsequently, John Henry reports:

*Friday 27 May [1859]*

*Left camp 7 – roads some muddy. Met some teams on the return. While at dinner a large company of government teams passed on their way from Salt Lake to Kearney for supplies. This afternoon was quite as quiet as morning. Met mail 6 miles. Camped early. Have willows for cooking. Made bread and am baking as usual and all in bed. Did have a Dutch fight which was funny while it lasted. Company all fed on Buffalo and full. Oh! So Funny. Distance 18 miles. Shall reach another station tomorrow.*

*Tuesday May 31<sup>st</sup> [1859]*

*Tis seven weeks today since we left home. The trip tho tedious has been one of prosperity as regard few-no accidents. This morning took a long good look at my better other half to be,<sup>7</sup> and sighed for the pleasure of kissing her instead of the image.*

The party then followed the Platte River towards Denver, Colorado.

*Friday June 3<sup>d</sup> [1859]*

*This morning started at 7 but still came in behind part of the Mormon train. We had traveled but a short time when we met an Indian delegation on the move from O'Fallon's Bluff. Here we saw Indians moving. The squaws take care of horses and luggage. Their tent poles are tied on each side of the pack, dragging behind on the ground. Just back of the pony is fixed cross bars, some like a gig, on which is placed luggage, or babies, as case may be. Dogs too, come in for their share of tent poles. Old squaws not able to own horses use dogs. Saw a PAWNEE SCALP – the Sioux had it on a pole. T'was sewed in a hoop so as to keep it stretched round. Took hold of the hair. This was a fresh one from appearance. Are nooning within sight of Indian wagons and where we leave the California Trail.*

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<sup>6</sup> Euchre (from Wikipedia, [en.wikipedia.org/wiki/Euchre](http://en.wikipedia.org/wiki/Euchre)): a trick-taking card game most commonly played with four people in two partnerships with a deck of 24 standard playing cards. It is the game responsible for introducing the joker into modern packs.

<sup>7</sup> John Henry is here referring to his future wife, Cornelia Weeks, who he affectionately refers to as 'Nellie' in the diary.

*Saturday June 4<sup>th</sup> [1859]*

*Passed a Sioux's lodge at about 10½ had quite a time trying to trade for a pony. Couldn't be did. At noon saw a Sioux and [Cheyenne]. Traded for silver today \$35 dollars.*

*Sunday June 5th [1859]*

*I am more tired than if I'd travelled, and still do nothing but what is absolutely necessary. How I should like to see Nellie. I took supper proverbial and found many marked passages and that too by the hand of a dearly loved one.<sup>8</sup> How forcibly it brot to mind her many excellencies and her earnest desire to have me do far different, to be good.*

*Friday June 12<sup>th</sup> [1859]*

*The mountains are now in plain view – covered with snow. We are at last 75 miles from them. Just before coming to the orchard the roads fork, on keeping over the sandbluffs.*

*June 13<sup>th</sup> [1859]*

*The day has been very warm. Travelled some 12 miles. Shot prairie dogs. Met quite a number of returners. They tell us tis 60 miles yet to Denver. Say they estimate the number there at 15,000. I found a horned toad which I have bottled. The thing has progressed finely. We are making good time – met two Indians and ten thousand "misketers". Good damp-grass, wood, and water. Can see the mining district.*

On Tuesday June 14, 1859, John Henry writes a description of Ft. Vrains noting the rooms, the stables and corrals and some of the people. He indicates they are about twenty-six miles from Denver, and that they came to another fort, ranch or shanty. After Ft. Vrains, Colorado (which can still be found on maps today) they came to Old Bents, which was an old trading post where he receives some letters from his beloved Nellie:

*Almost for letter I have read my Nellie's letters over. They inspire me with feelings of confidence. I shall receive others from her at Denver.*

*Thursday June 16th 1859*

*Looked for El Dorado – Cherry Creek. The town is built of logs. Logs squared, shingle roofs, saloons, 1 or 2 bakeries. Stores 2 or 3 and 7 more taverns. There is one frame house in Aurora. In the 2 paces there are some 200 houses and a greater portion of these not finished or deserted. Ab and Dock went to see Horace Greely who gives flattering news of the mines. Says he saw men make 10 dollars in a day. Tomorrow we shall reach the foot of mountains. There on Clear Creek is where we shall encamp for a season. This is our last travel toward gold with wagons. Shall pack the rest of the way on horses. Prospect of rain.*

The current-day town of Aurora, Colorado was not named as a town until the 1880s and was originally called 'Fletcher'. How John Henry knew it was 'Aurora' in 1859, I simply cannot explain, but he has it written down and spelled exactly. Perhaps there was a district or other town named 'Aurora' in the 1850s and this name was subsequently inherited.

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<sup>8</sup> On Alexander and John Henry's earlier trip to the California gold fields, they stopped every Sunday and read their Bibles, washed and mended clothes, and baked their bread. Sundays were generally a day of rest and 'church activities'. This appears to also have been the case on the trip to the Colorado gold fields.

Between June 19, 1859 and July 18, 1859 John Henry writes of their mining experiences which were not the most fruitful, but were neither a total loss either. They seemed to have made more profits selling beef and running a rather enterprising "general store." They "payed Ab off \$378.55 Bill and Dock \$110.00 and \$30.09 in money which leaves a balance of \$238.55 for which we gave our notes adding \$8.00 for blankets making our note \$246.55." They settled their accounts and put up provisions for Dock. After dinner:

*we found and killed Jake Wallick. This occupied our whole time until night. Carr traded some 25 dollars north today. Together our hopes are that we will yet make some money before going home.*

On Sundays John Henry read his Bible, wrote letters and took naps. Evidently, many of 'the boys' became sick with a stomach bug. Some of the younger members of the group had left for home.

On August 3, 1859 they all concluded it was "time to go to PEAK [Pike's Peak] the place I started for and now, have every prospect of being there." In August they continued making profits by selling merchandise:

*"sales good, and sold all our traps, but 1 box of candles and 1 [???] logger – all maid well – [???] guest left (then signed - John Glesson, Jr, Mathers, S. C. Jennings, John Epperson, H. Sanburn, A. M. Burdett, J. H. Ewing."*

John Henry then goes on to describe the *Garden of the Gods*:<sup>9</sup>

*Maher & I staped the rock & in longest place twas 150 steps. The rock on top resembled a granite in place – then in other twas composition similar to that at base – a fine sand & gravel cemented, resembling our gravel houses we found a species of flint peculiarly marked. This with streaks of lighter color. Tis quite pretty – after admiring the rock & country beyond, which is composed of Table Mts. & on an exact level to of Castle Rock. Evidently showing that on some past time it had been covered with water – the marks of which were plainly visible on sides of rock which was worn in holes similar to those on Nufippi. We rolled rock off and built a fire (there was a few dead shrub oaks) gathered some of the canyated flint in Limestone & returned to wagons, on our way I killed a large Yellow Rattle Snake (rattles – We are once more I the mtns & have a slight prospect of rain, which would be acceptable, as tis both warm and dusty – – Afternoon – We have pased mts. A succesions of beautiful vallies on either side being the table hill or mts. Saw the other Castle Rock this afternoon. More beautiful than the first, looked from road like a grey sand stone, had to all appearances a door. about 5 we passed 2 stones resembling in form & size a bowl. Some 20 to 30 ft high & 50 long – in the distance saw what looked like [an] old stone house. The hills on right side were composed of same material as Castle No 2 & were cut in many fanciful forms resembling pillars*

Despite the beauty, John Henry starts to pine for home:

*tis well worth the trip even if we see [no] gold (engt<sup>10</sup> rather) now nearly the middle of Augst & tomorrow tis four months since we left home & friends – how quick the time has passed & yet*

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<sup>9</sup> If you know anything about the country around Denver and Colorado Springs, you'll probably recognize the *Garden of the Gods* in John Henry's narrative. At one point I called the *Colorado Springs Chamber of Commerce* and asked them what their earliest written description of *The Garden of the Gods* was. They told me theirs was dated 1861. If this is in fact what John Henry is referring to, then it would be the earliest known written record. I plan to send the *Colorado Springs Chamber of Commerce* copies of several of the pages from John Henry's diary for their records.

<sup>10</sup> probably 'authentic' as opposed to 'fool's gold'

*how long moments have seemed days & hours an eternity – We are still here, good night; what a beautiful moon like the ones we spent under the old weepin willow again a pleasant goodnight.*<sup>11</sup>

Nonetheless, they continue to enjoy the Garden of the Gods area:

*Friday August 12<sup>th</sup> [1859]*

*Today we've excelled in beautiful scenery – here the soil is not so good as it has been along back. We have now passed the divide and the waters run in to Arkansas. We have traveled on, or down Monument Creek and tis most appropriately named – Our first was a tall spiral shaft – one 20 feet high with the next on old stone house mine? Where with the whole face of hill broken into. Sculptured column, in fact all shapes one could imagine – after noon we first came on a center table, the top (then road) appeared to rest on a point no larger than a center table, the top (from road) appeared to rest on a point no larger than a normal center table. I call this Devils Tea Table. Then come shelturing [???] points of rock with pieces as the same one had laid them on purpose. Evidently showing the action of water. The two most beautiful forms by far were Columns, the first about ten ft. high with \_\_\_prise representing a priests hat – the other a shaft – some soft & on top a rock resembling an alligator, as near as anything, the jaws near perfect.*

Subsequently, John Henry reports:

*Have now camped at the foot of Pikes Peak. The wonderful place we started for last April –and sought but just have found, met one man in return who reports humbug, already, but we go on.*

and then, later:

*Quite a number of us started to see red burned sand stone. Saw many pretty shaped stones, road quite hilly and bad, doubled the team - afternoon, cattle wandered off. Got late start am. Came near washing a wheel down, broke one spoke. Put in false ones - camped early. Having good grass and water – Mather shot a grouse.*

*Monday August 22<sup>nd</sup> [1859]*

*Today sold picks, pans, and shovels at almost nothing. 3 pick and shovel for \$100 – Ab [???] some firs, are ready to start for home Tuesday, boys killed no game – am sick with pain in guts all afternoon.*

John Henry was apparently very sick, even passing blood, and they laid up a day or so and he rested. The travel group experienced several inches of rain and they stayed in or under the wagons. John Henry was sick four days or more, and could eat nothing but soda crackers. It rained – hard – for several days, up to four or more inches and the creek raised so high that it nearly came over the top of a wagon box. Eventually, they reached Colorado City. From what we can gather from his writings, John Henry was too sick to make it to the top of Pike's Peak and had to content himself with laying in the wagon and dreaming of being somewhere up the side of the mountain.

John Henry then talks about the following week and going home to see old friends and talk of old times:

*Wednesday August 31<sup>st</sup> [1859]*

*About 4 pm, the boys returned wet tired, hungry, their description of things would make a person wish to take the trip. But theirs was no boys play, they had rain most of the time. Sleeping in wet*

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<sup>11</sup> This is obviously written strictly for Nellie.

*clothes, pretty well up in the hills. At an altitude where they had snow-after their return – the camp seemed more lively-went to bed and raining still*

They started for home on September 5, 1859. Wednesday September 7<sup>th</sup> found them in a gun battle with cattle rustlers:

*Were up early, but, when we came to start found 4 head of cattle missing. Got track of them & found they'd bin driven to Fountain City & coralled. They wanted us to pay damages, our boys found a pony track following the cattle from our camp thro their corn – as they refused to deliver we preceded "en mass" to their city & took cattle, Met a man who had lost cattle, agreed to assist him, & are now camped 8 miles off – he hauls us back in wagon – either they'll deliver the cattle, or will tear up the town War! War! War! About 12 o'clock, 14 of us, all well armed proceeded to the town. Arrived near 5 p.m., found the town fortified, two men met us pretending to be the Justice and Constable (most this appointed for the occasion), they summoned the owners of cattle to appear for the trial & also, read notice ordering the Constable to retain in his possession certain cattle in a Corral – we laughed at them, & proceeded to the town, they went into their fort, after talking a time we asked for the Justice. him, Cost, came out again. I proposed hanging them until they turned out the cattle & called for a rope – they tried to run, but we held them. I had the Irishman & was pretty busy in holding my gun & keeping my Irishman from shooting me – Smith (the J.P.) shot first at (one) of our men, (niles?) promptly re-turned the fire – the thing became general – Smith shot one of our men in the shoulder – disabling him, & one of our men, Gilmore by name shot Smith thro' the arm at elbow disabling him; four shots, were fired from the fort, one striking a man (Latouche) on the pistol & entering his belly about the naval – I fell – he was taken care of, but little hopes of his recofery, 2 another shot struck once and rand a camp. another shot struck one of the boys who was on horseback. shooting through his shirt, and not even scratching him, must have been nearly any of ball & as twas on back, if it had hit him would killed him instantly – they 3 & one struck sick, 3 on up & just.<sup>12</sup> They shot at Ab, I (John want one, do you? God d–n, I and was his exclamation where he shot at Ab.) Some 20 shots fired in all – doing more execution of a greater per cent killed & murdered counting time & men, than at battle of soldiers 3 men & 1 horse – Ab told 28 men & 1 mule 2 ponies) We 3 and one struck sick 3 as up & just when they girth came – we had the Irishman (who owned the corn) in possession, & thro him we made – them come to terms. He promised to pay for the horse so far as he was able – Smith shot at Ab & myself twice but misfired. We stepped into the house, near which we were – tho worsted in point of men shot, & property. Yet came off victorious as we accomplished our object, getting cattle without paying any damages – our horse is an entire loss I think & all stood fire well*

*Thursday September 8, 1859*

*All feeling well after battle, Henry's gone to town to see if horse can possibly be got along & to see the wounded man, a corn for dinner – shall leave here as soon as possible. Tis most likely we may yet have trouble with Smith's brother. When tis said is hard case – They are all a set of Mt. desparadpres. Thieves. Cut throats. No chance for a decent white man whatever. Let em come & while they kill all, will kil some – Henry returned with dispatches from seat of man – our wounded man was better, Dr. thot the ball had not entered him – Smith doing well - & horse dead – Ranch men, said twould not be well for the man with the Cord Pants & his partner to return –*

---

<sup>12</sup> Insert on side of page: "Don't think I feel bad at not shooting a man, only I'd like to have had a drive Smith"

*met Smith & he and one of his companions on return to town, drove some 8 miles to place when part of the war party had camped – hauled man wounded in shoulder – had a fine camp for defence – stood guard, Epperson, Jennings, [???] part of & two from the other part of us, latter – skunk man Jennings off tis post – camp quiet – all night*

*Friday September 9, 1859*

*Started early & arrived at 18 mile Ranch – we here had our opinions confirmed of the people of Fountain city, Ranch man said they were hard cases – the Mexican & his boy have both shot several men – made good time this morning & afternoon – quiet and camped at 4½ & fine camp. [???] Ed stood guard.*

On Sunday, September 11<sup>th</sup> they arrived at Bents Fort about 3 P.M. John Henry observed: "[this is the] largest fort I've seen – contains some 30 rooms – besides a large corral for cattle – the new fort is some 25 miles further."

By Monday September 19<sup>th</sup> they were well on their return to home. They had traveled over 125 miles and were running out of food. They saw a lot of antelope and tried to get a shot off; they failed to find the soldiers they were looking for; they had no wood and they had to use buffalo chips for a fire. They had their first meal of just bread and coffee alone. After two more days they found some buffalo and managed to shoot a cow and a bull, but could not, for some reason 'harvest' either of them. It seems, from what John Henry describes for September 22<sup>nd</sup>, that a friendly Indian helped the travel party kill a buffalo, and they managed to eat their fill.

On September 23<sup>rd</sup>, John Henry celebrated his 27<sup>th</sup> birthday:<sup>13</sup> "How many years passed to so little purpose and will the next 27 be as better, let 'em come. We'll be prepared to meet them."

John Henry became extremely stiff and sore from getting too warm in a twenty-mile walk and then drinking too much water. He reports that he had a violent headache and was sick to his stomach. He took three pills, thought he might not be able to work, ate only bread and coffee, and then "went to bed early."

On Sunday 25, 1859 the group ran into major Indian trouble:<sup>14</sup>

*We're up at breakfast unusually [???] told twas 27 miles to Allison's ranch – the place we expected to get Bacon & flour, had finished eatin & [???] - when a man came up whom we'd met driving Mail, Evening before, said he wasn't hurt – his hat was torn with shot, no sleep in many places there holes in his head, & one thro flesh part of arm or shoulder & another farther back on shoulder blade. None of them knows – I wraped them – He a/c he gave as follows. After passing us about two miles he met a number of Indians. (or they caught up) & as was his custom, gave them sugar, & Biscuit sweetened, one of them came & took him by the arm, leading him to one on horseback, pointed at the stirrup – but he (noticing the gun) sprung back, & only \_\_\_d the load in head, & hat. Firing then commenced from all, he sprung to wagon where one of his companions was, got in & in doing so recv'd shot in arm - tried to find his loaded revolver, couldn't. The whipper (Mrs ride, a mule) then came past on run & his back full of arrows, told the one to pull [???] back. Then for first time, perceived he was dead – an [Indian], riding up, he shot a ball thro the one on the mule who fell dead – an Indian riding in front of his lead mules he shot & to this probably owes his escape as they gathered around their fella comrades - he jumped out*

<sup>13</sup> John Henry was the oldest of his group of friends in this adventure. He called himself the 'Old Man' at one point.

<sup>14</sup> This material was extremely difficult to transcribe, John Henry's handwriting having deteriorated drastically.

*& hid in grass – not finding him in wagon, two hunting for him – rode past within ten feet on either side but, not seeing him, he awaited<sup>15</sup> the coming of night, crawled off, wandered all night. Shot – cold – & came near running into an Indian Camp above us on creek & finally arrived at our camp before daylight. We immediately sent a man to inform the WS troops below - Who are now intending to get the mules & mail & bury the two murdered men. A company ahead laded with provisions lost their mules, but find they have regained them Mexicans who are on return from states, where they have [been] with wool & are loading with jerk & hides for return, are [???] company north [???] other majors. I think [our] company strong enough to resist – may attack – we may receive, 22 of us afternoon – reached Ash creek, 7 miles from Pawnee Fort – from there to Pawnee not 7 miles & [???] miles to Cake where we saw no Indians – tho the troops saw a number near Ash Creek – guards all night no disturbances.*

They were all excited that they had come through the ordeal with "Our hair still on."

The Mexicans, with two trains, travelled with John Henry's group until they met up with soldiers to help them return safely. On September 26<sup>th</sup>:

*[We] Started before Soldiers, who intend being with us two nights. about 12 – we reached Allison's Ranch (which is 15 miles from Pawnee). just before reaching the ranch heard soldiers firing, & as we had been expecting an ambush that surely the soldier were engaged & and prepared to help them.*

On Tuesday September 27<sup>th</sup>, they traveled on to Cow Creek, and then on to "the Little Arkensaw." They crossed paths with seven wolves and "Buffalo without end." The mail was now "Westward Bound"<sup>16</sup> and they drove on to Running Creek. The wind was blowing hard from the northwest and it was cold with heavy rain in the afternoon. From Running Creek they went to Cottonwood Spring and then travelled to Counsel Grove. John Henry states that in the next week "we shall make Leavenworth and then tis home."

When they were within eighteen miles of Leavenworth, Kansas, John Henry Ewing describes the land as resembling Illinois and says "Soil is good." At the time, the City of Leavenworth comprised about ten thousand inhabitants and "was very much scattered covering a space of ground over a mile back from river."

October 1<sup>st</sup> finds them at Yalatin, about 275 miles from home. They turned directly east. They camped again on the Grand River and by October 14<sup>th</sup> had reached Springhill, Illinois. In the margin of the diary's page for this date there appears to be names of the towns and John Henry's calculations as to how far they might be from them and, eventually, home: "Chillcoth Linus 23, Bloomington 40, Shellyville 30 Pal\_\_\_\_ 30, Quincy 16 total 245."

On Monday October 17<sup>th</sup>:

*reached Linus about 11--- turned cold blow from N.W. about 16 miles travel – very cold – to camp*

on the 18<sup>th</sup>:

---

<sup>15</sup> Written on page's margin is: "one escaped [???] Cole – other one – Smith, 'Laucreua & Mohail'"

<sup>16</sup> As they traveled to Colorado the mail went mostly to the east to families that lived back East or in that neighborhood so 'the mail would be traveling east'. However on their return trip to Illinois they reached a point to where most of the mail was going to the travelers out west.

*Last night cleared off and had a very hard frost – quite windy – this forenoon - now its better and [shall] make better time – afternoon, long drive, camp on Shariton*

on the 19<sup>th</sup>:

*Bloomington at 11 am 70 miles to Quincy*

and then on the 20<sup>th</sup>:

*Reached Shelby at 3 cold and cloudy until noon cleared up and afternoon pleasant. Camped 46 miles from [???*

At this point in the diary, the handwriting becomes terrible and impossible to understand with certainty; the handwriting is large and goes all over the page. John Henry did not chronicle the rest of their trip in interpretable writing.

But he arrived home safe and sound.

## **Alexander and John Henry's Kentucky Long Rifle**

Without a doubt, Alexander and John Henry took a beautiful Kentucky long rifle, purchased by either David or Alexander in Pennsylvania, on their trip to California. John Henry undoubtedly took this Kentucky long rifle on his gold-rush trip to Colorado in 1859.

This long rifle, pictured to the right is still in possession of my family. A letter written by Mr. Lynn M. Chenault of Houston, Texas (see next page) tells of the history of the gunsmith that made this rifle and where and when it was crafted. Mr. Chenault writes that "your gun's styling suggests that [Peter White] made it in Uniontown [Pennsylvania] during [the period 1818 to 1834]. ... Peter White's rifles were of finest craftsmanship and highly decorated, as yours and are relatively rare and very much sought-after. I suspect if you look closely, the lockplate will say 'Ketland', a popular lockmaker of the period." Chenault states that this gun could possibly bring \$7500 or more at an auction or \$3500-\$4500 from a dealer. Our family will never sell this artifact, but will pass it on to future generations to enjoy and have it recall what their ancestors did in their lifetime.



**Long Rifle that belonged to John H. Ewing. Made by Peter White. Verified by an antique gun dealer, Mr. Lynn M. Chenault of Houston.**

After studying this letter we have come to the conclusion that David Ewing probably bought this rifle in Uniontown before he set out for Knoxville, Illinois around 1825 to 1830. If not, then surely his oldest son Alexander did, and it was more than likely taken on his journey to the California gold fields. Over time, the rifle was converted from a 'flintlock'<sup>17</sup> to a 'percussion'.<sup>18</sup> A magazine article, written in 1954, from Butler Co., Kansas (see next page), recalls the adventure of John Henry and his young group of companions as they set out on the trail from Knoxville to Pike's Peak. A picture is included depicting John Henry with the rifle on his shoulder, a wagon, oxen and he is pointing the way to the trail.

## John Henry Ewing's Family

Just after returning from his trip to Colorado to search for gold, John Henry Ewing married, on May 3, 1860, Cornelia Weeks in Knoxville, Illinois. He affectionately called her 'Nellie'. John Henry and Cornelia had a daughter, who died in infancy, and three boys all growing to adulthood: William Phillip Ewing,<sup>19</sup> Charles Weeks Ewing and Albert Burdett Ewing.<sup>20</sup>

The John Henry Ewing family lived for a time in Knoxville, Illinois but then moved, taking their three sons on to El Dorado, Kansas.<sup>21</sup> There, the sons all grew to manhood, married and raised their families. John Henry and at least two of his sons were merchants in El Dorado, Kansas. One had a shoe store and another had a furniture store.

4372 Indian Hills Blvd.  
Livingston, Texas 77351  
(409) 967-8143



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20 July, 2000

Mr Buddy Wolfe  
8009 Blackhill Road  
Highway 541  
McCoy, Texas 78053

Dear Mr Wolfe:

I recall your previous letter, although I've mislaid it by now; I think it was about a family heirloom "Kentucky rifle" in need of some restoration work.

This one seems to be a MUCH better rifle! I happen to own a Peter White rifle myself and so can tell you some about the fellow. He is considered to be a Maryland rifemai as that's where he apprenticed. He actually worked more in Pennsylvania, though. H' first turns up in the research in Emmitsburg, Maryland, working as a gunsmith in 1791 but a signed and dated gun is known that is 1794. It is thought he was born about 17 '78, son of Nicholas, a RevWar gunsmith in Frederick, Maryland. He must have been very apt student, as he had to have been released from apprenticeship early, perhaps 1 - 1799. It is thought he began his apprenticeship under his father, but finished under Master, John Armstrong of Emmitsburg. He apparently moved west, to Bedford Cot Pennsylvania, about 1802, and founded the Bedford County "school" of gunsmithing. His early rifles show the Maryland styling, and became more slender as he expressed himself in Bedford. My own rifle is of that period, I believe. His establishment was in the Cumberland Valley, but by 1815, he moved into the town of Bedford, where he practiced the trade until 1818. He then moved west again, this time to Uniontown, in Fayette County Pennsylvania, where he lived and worked until his death in 1834. I t' your gun's styling suggests he made it in Uniontown during this period. His son, Johr took over the business at his death. I have an 1870 map of Pennsylvania that shows Uniontown about in the center of Fayette County. Hope this helps your bride in her search. Peter White's rifles were of fine craftsmanship and highly decorated, as your and are relatively rare and very much sought-after. I suspect if you look closely, the lockplate will say "Ketchand", a popular lockmaker of the period.

I estimate my gun (in flint) would bring \$5000 - \$6000 from a collector, possibly \$7' or more at auction, or in the \$3500 - \$4500 range from a dealer. Yours, still in percussion, and of the later style, might fetch somewhat less, but, as with all collectal it's what a willing buyer will pay. Since it's not for sale, you could argue it is priceless and someone could say that means zero! That's part of the fun of it. I'd love to see computer diary if it's in a format that's easily transferable.

Regards,

**Letter from Mr. Lynn M. Chenault**

<sup>17</sup> Flintlock Mechanism (from Wikipedia, [en.wikipedia.org/wiki/Flintlock\\_mechanism](http://en.wikipedia.org/wiki/Flintlock_mechanism)): a firing mechanism used on muskets and rifles in the 17<sup>th</sup>, 18<sup>th</sup>, and 19<sup>th</sup> centuries. It is commonly referred to as a 'flintlock' (without the word mechanism), though that term is also commonly used for the weapons themselves as a whole, and not just the lock mechanism.

<sup>18</sup> Percussion Rifle (from Wikipedia, [en.wikipedia.org/wiki/Percussion\\_rifle](http://en.wikipedia.org/wiki/Percussion_rifle)): a rifle that uses a percussion cap instead of older flintlock or matchlock variants. Faster reloading and fewer moving parts made this rifle more versatile and rugged compared to other single-shot rifles.

<sup>19</sup> William Phillip Ewing is my great-grandfather.

<sup>20</sup> Albert Burdett Ewing was named after his father's close friend, Albert 'Ab' Burdett, who traveled with him to Pikes Peak.

<sup>21</sup> It has been said that another son was born in El Dorado. However, the immediate family and I can find no concrete proof of this. We are still searching, and the El Dorado family continues to let me know the results of their research.

## What's Next?

In the three articles to-date in this series, I have discussed three generations of my ancestors' branch of Ewings in the United States. The articles trace my ancestors up to their settlement in El Dorado, Kansas.

The next installment will be of the time my ancestors spent in El Dorado and the marriage of John Henry Ewing's three sons and their families. Two of his three sons lived out their lives in El Dorado, while a third, William Phillip ventured forth on to Texas. William Phillip and his wife Elizabeth De Mary (Fouch)<sup>22</sup> Ewing had four children, two boys and two girls. All married in El Dorado, Kansas but with their spouses followed their parents to McAllen in Hidalgo Co., Texas. Of the four children only one died early in life, that being Thomas Bruce who was tragically killed in a car wreck at the young age of twenty-nine.

And what happened in Texas? That will be discussed in yet another future article in this series.



*I was born Susan Ann Ewing in September of 1945, San Antonio, Texas. I spent my entire life in San Antonio, Texas, leaving only to attend Baylor University and finishing at Southwest Texas State University at San Marcos, Texas. I married my high-school sweetheart Buddy Lee Wolfe, during our senior year in college. We have two fine children who have blessed us with four healthy grandchildren.*

*I fell in love with genealogy in my mid-twenties when I was helping my husband's aunt work on the Wolfe side of the family. We did much research the hard way but managed to document back to the late 1700's on the Wolfe side of the family. From there my interest grew and I finished off my husband's mother's family back to Germany in the 1500's. I then tackled my mother's side of the family which led me back to England in the 1200's. Working on her two sides of the family took the next fifteen to twenty years. Unfortunately we never got too far with her paternal side of the family.*

<sup>22</sup> The Fouch name was French and originally spelled Fouché. There are many Fouché's living in France today; they live mostly in northwest France – Normandy and northwards from there. They might be descended from Joseph Fouché, Minister of Police to Napoleon Bonaparte, but we are far from certain about the relationship. I do have my Fouch family traced back to the 1600s. My great-grandmother, Elizabeth De Mary (Fouch) Ewing, was a very tiny woman and a very neat lady. I was fortunate enough to get to know her as she died when I was nine or ten-years old. She was quite a character.

ARTICLE (1)

THE KANSAS CITY TIMES, TUESDAY, JULY 13, 1954.

TRAVEL TO COLORADO WAS DIFFERENT IN THE GOLD RUSH 95 YEARS AGO THIS SUMMER

Diary of John H. Ewing, Who Later Became a Pioneer Merchant in El Dorado, Kas., Describes the Adventures and Difficulties of a Wagon Train Crossing the Prairies, and a Futile Search for Riches in Many "Diggins."

AT this season, many Mid-Westerners point their motor cars toward Colorado on vacation trips. A very different sort of journey to the Rockies is described in the following article.

BY MRS. LOCKWOOD BRADY.

HE untamed Mid-West of ninety-five years ago is revealed in a detailed 3-volume diary kept in 1859 by John H. Ewing, who later became a pioneer El Dorado, Kas., merchant.

The diary, treasured by Ewing's grandsons, Roger Ewing of Wichita, and Walter Ewing of Wichita, and his granddaughter, Mrs. Ruth Ewing Bradford of El Dorado, covers a trip made in 1859, during the fabulous run of emigrants to Colorado. The train followed the discovery by Lewis and Clark in 1807.

Kansas and Nebraska were then the white man's land in name only. Savage Indians frequently wiped out emigrant train, settlers in Iowa and Missouri were widely scattered, and in Kansas and Nebraska a commonly spoke of the East as "back in the States" where there were few bridges. Streams

... miles, all very tired. I'm footsore. Made a batch of bread and attempt. Ah baking. Dock up to watch.

Good by to Home.

Stocks of green coffee, ham and lard, each of the latter costing 10 cents a pound, were re-embarked on the way. One day an Iowa woman who "kept an open a log cabin as ever I saw" gave them buttermilk. Chores were shared.

"Henry a brownin' coffee," as every reader, "Ah bakin' bread." Mrs. Dempsey says we can beat anyone on the road at bread-baking.

"William was unfortunate." Another reads, "He burnt his coat." And the apples, "he un- fortunately burnt them."

"Still another says, 'Had a good dinner.' Mrs. Dempsey gave us two pies. We had bought some gingerbread; had ham, bread, stovies, pickles, milk, etc. Not bad for travelers."

Mornings they were nearly always "up by times," which they spun yarns round neighbor camp fire or sang "all the songs they knew and some they didn't." Or they wrote letters. Ewing's were often to "home," who was Nellie Weeks, a high-hearted young woman who, years after she and John were married and supposed to be

than one story high, I'm were stores, saloons, bakeries and hotels. He continues: "Ab and Dock went in to see Horace Greeley, who gives a flattering account of the mines. Says he saw four men make 100 dollars in a day. ... Gambling is followed extensively. Saw 500 change hands in fifteen minutes at Fargo. After a stop of 2 or 3 hours, we started for the bridge, the first one ever built across the Platte. Told one dollar per team. ... Extraordinary excitement about gold diggings."

The story of their mining activities is one of "diggins" after "diggins" - exploded, always with some gold, but never in paying quantities. Always Ewing made money buying and selling provisions of all kinds, but realizations grew among the men. Dock became "outrageously homesick" and left for "the States," with him Ewing sent gold to the amount of \$1.50 to Nellie Weeks.

Winter set in. At last, with fall already moving into the mountains and every knowledge that winter was on the way, Ewing and Ab Bonstetter and the last of their party left to leave September 5. Rain was falling. The route led on from the base of Pike's Peak, which some of the men had climbed; followed the Arkansas river to Lawrence, Kan., west on through more with footsore

JOHN H. EWING AND HIS PARTY OF GOLD-SEEKERS APPROACHED THE MISSOURI RIVER WITH CONSIDERABLE EXCITEMENT.

JOHN H. EWING'S "VIEW" OF THE LOWER PART OF A MOUNTAIN AT EL DORADO, KAN.

Magazine Article from The Kansas City Times, Butler Co., Kansas, 1954

*We only documented back into the late 1700s. I feel fortunate that although I did not have a computer until around 1996, I managed to acquire all of the above data with pencil and paper and stamps! I also met some wonderful people in libraries who were more than willing to help me find all of the necessary information to contact various sources. Things just kept growing. I now have around twelve five-inch notebooks of family history.*

*I spent over twenty years teaching special-education children while also working on genealogy and raising a family. My husband also taught special-education students in high school for eighteen years. This was his second career, and he only retired about three years ago.*

*When health reasons forced me to retire early, I soon found that a computer was a dream come true. I guess you could call me a self-taught computer person and genealogy addict.*

*My father, John Donald Ewing, died at the very young age of 53. I had no one to talk to about the family as my grandmother Ewing died the following year. My mother inherited the large Ewing Family Bible. It was handed down to us from my great-grandparents, William Phillip Ewing and Elizabeth De Mary (Foutch) Ewing. Inside it I hit the gold mine that everyone dreams of. It gave me the basic information and documentation I needed to start my Ewing lineage.*

*Both of my Ewing great-grandparents were born in Illinois, one in Sangamon Co., the other in Knoxville. I have worked about ten years on the Ewing side of the family and have been fortunate enough to travel to the cemeteries where my ancestors are buried. My oldest child lives in Illinois and this has provided me a base from which to work out of to gather information on this part of my heritage. Along with seeing my two grandchildren, I get to take side trips to the cemeteries in Knoxville as well as libraries and churches to acquire other records.*

*From Illinois my journey took me into Kansas. Here I found some remaining direct descendants from Alexander Ewing, son of David Ewing and Ruth Brown Ewing. My, what history they had to share! I have copies of an old handwritten diary that my great-great-grandfather, John Henry Ewing, wrote while he walked from Knoxville, Illinois, during the Colorado Gold Rush in 1859. The family in Kansas provided me with copies of what is called a 'Birthday Diary'. In that diary was additional documentation of ancestors and their birth dates which happened to correspond with tombstone inscriptions and other records I had found.*

*I feel blessed to have a family that really cares about its history and provides resources from which I can build a Ewing genealogy. I am anxious to find out what our Y-DNA testing results will prove. My male cousin, who also lives in Kansas, accommodated me with this test. When we get the results back hopefully more things will fall into place and more will be documented on this branch of the Ewings.*

### **Supporting Families**

The prospective father-in-law asked: "Young man, can you support a family?"

The surprised groom-to-be replied: "Well. No. I was just planning to support your daughter. The rest of you will have to fend for yourselves."

## ***Ewing Digital Library***

This section of the *Journal* provides various genealogical tidbits – obituaries, will abstracts and transcriptions, abstracts and transcriptions of other primary-research documents (deeds, administration papers, guardianship papers, etc.), newspaper articles, etc. Some of these have been directly submitted; many have been 'mined' from the Internet.

Also included are 'conversations' which reveal genealogical data and/or sociological information regarding the lives and times of Ewing ancestors. These have been extracted from various sources including: *rootsweb*, the Ewing Forum (*EwingFamilyAssociation@GoogleGroups.com*), and EMail exchanges resulting from queries to Karen Avery (*BKAvery2@comcast.net*), the *Ewing Family Association Genealogist*.

The information has been analyzed to varying degrees by its contributors. Some information is presented with no analytic commentary; some has been rather extensively analyzed. Sometimes, the information is annotated with various comments and data. In no cases has the Editor – or, for that matter, other *EFA* volunteers – verified the information presented here.

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### **Sarah L. (Ewing) Brockway**

**From the *Chatsworth Plaindealer*, Chatsworth, Livingston Co., Illinois**

Sarah L. Brockway  
August 5, 1910

The remains of the late Mrs. Sarah L. Brockway, whose death occurred on Friday last, July 29, at the home of her daughter, Mrs. Laura Myers, at Montith, Michigan, arrived in Chatsworth on Saturday evening. They were taken to the home of Mrs. Dora Bangs and the interment was at the Chatsworth cemetery on Sunday beside the remains of her husband, Truman Brockway. Dr. Frank Brockway, of Oshkosh, Wis., accompanied the remains here and was met her by Dr. Charles Brockway and the latter's son, Attorney Howard Brockway, both of Brookston, Ind. Short services were held at the house and grave by Rev. O.M. Dunlevy, pastor of the M.E. church, the funeral services having been held at Montith.

Sarah L. Ewing was born May 13, 1840, in Livingston Co., N.Y. She was married to Truman Brockway in November, 1858, and they came directly to Chatsworth, where Mr. Brockway erected the first house built in Chatsworth, a two-story frame building, on the lot where Hollywood and Mouritzen's meat market is now situated. The second story was the residence of Mr. and Mrs. Brockway, and on the first floor Mr. Brockway and Charles Brooks conducted a general store. They resided in Chatsworth until 1876, when they moved to a farm southeast of Chatsworth and later to the farm south of this city, where Chris Shafer now resides, and where they continued to reside until Mr. Brockway's death a number of years ago, since which time Mrs. Brockway had made her home with her children.

She was the mother of four children, all of whom survive her, namely: Dr. Charles T. Brockway, of Brookston, Ind.; Mrs. Laura Myers, of Montith, Mich.; Mrs. Mary E. Breeze, of Yoeman, Ind.; Dr. Frank Brockway, of Oshkosh, Wis.

## **Ann Jeanette (Ewing) Clendenin**

**William E. Riddle (+1 505.988.1092, [Riddle@WmERiddle.com](mailto:Riddle@WmERiddle.com))**

Ann Jeanette Ewing was a daughter of Pocahontas James Ewing, a sister of Indian John Ewing, and a wife of Archibald Clendenin. Many reports have been written about the raid by the Shawnee Indians upon the homestead of Ann and her husband, the killing of her husband and many others, and the capture by the Indians of her children Jane and Johnny, and her brother Indian John Ewing. Ann subsequently married a man named Rodgers

Some of these reports say that Ann Jeanette Ewing was born a McSwain (rather than a Ewing) and that her mother, after her first husband's death, married Pocahontas James Ewing, making Ann a half-sister of Indian John Ewing. Marsha Moses, for example, reports:<sup>1</sup>

*Although the Clendenins who figure in the Massacre at the Big Levels in Greenbrier County are not my direct ancestors, I feel the need to include this in my family history narrative because I am quite convinced that this tragedy was a major factor in Charles (brother or uncle to Archibald Jr.),<sup>2</sup> and his children's decision to persevere in their efforts to construct a fort at the present site of Charleston West Virginia and without a doubt it was a major factor causing them to fight in the battle of Pt. Pleasant. I can imagine that the massacre put fear in the hearts of these families and added to their desire to provide forts to protect white settlers from further atrocities from the hands of what they must have considered savages after an incident of such violence.*

*Before coming to Greenbrier, Archibald, about 1756, had married Ann McSwain (born 1732), and they had three children – the eldest, Jane, who was about four years old, a son, and an infant born either just before or just after their arrival. Ann McSwain's father had died when she was a baby, and her mother had then married a Mr. Ewing, to which union was born a son John Ewing, who evidently accompanied the Clendenins, making his home with them, and who has been frequently thought to have been one of their own children.<sup>3</sup>*

Wallace K. Ewing – the EFA's expert on the descendants of John Ewing of Carnashannagh – observes:

*Archibald Clendenin married Ann Jeanette Ewing, a daughter of Pocahontas James Ewing. For a long time there has been a persistent misunderstanding that her maiden name was Ann Jeanette McSwain. My sister, Nancy Hank Ewing, explains it this way:<sup>4</sup>*

*It is rampant in Greenbrier County [history] that [Ann Jeanette (Ewing) (Clendenin) Rodgers] was not a Ewing at all, but a McSwain, that her father died when she was an infant and that [Pocahontas James Ewing] married the widow. How do such things get started?*

*Nancy goes on to say:*

<sup>1</sup> [www.angelfire.com/fl2/sandrag/clend.html](http://www.angelfire.com/fl2/sandrag/clend.html)

<sup>2</sup> It is not totally clear who the 'Charles' and 'Archibald Jr.' referred to here are. It appears that they are Charles Clendenin and Archibald Clendenin, Jr. One needs to refer to Marsha Moses' full family history narrative to be absolutely positive.

<sup>3</sup> Dayton, Ruth Woods. *Greenbrier Pioneers and Their Homes*, West Virginia Publishing Company (Charleston, West Virginia), 1942, pp. 225-235.

<sup>4</sup> Ewing, Nancy Hank (ed. Barbara Ewing Powell). *James Ewing – Pioneer*, Self Published, 1994. p. 84. Available online at [www.EwingFamilyAssociation.org/books/Document\\_JamesEwingOfPocahontas.html](http://www.EwingFamilyAssociation.org/books/Document_JamesEwingOfPocahontas.html).

*But I have seen nothing documentary to back it up. It is a firm belief in the family of John and William (Swago) Ewing that she was nothing but a full sister to the two brothers  
I believe Nancy was a good, solid researcher and I go with her conclusion. Further, absolutely no evidence has come to light that Pocahontas James Ewing had more than one wife.*

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## **John and Sarah (Paugh) Ewing**

**From Vera (Ewing) Davis ([tvdavis2@insightbb.com](mailto:tvdavis2@insightbb.com))**

I can trace my family back to John Ewing born c1792 in Virginia or Bourbon Co., Kentucky. He died August 13, 1841. He married Sarah Paugh on June 15, 1820 in Madison Co., Ohio. I am trying to discover his relationship to Charles Ewing and Barbara Boyd.

**Response from Karen Avery ([BKAvery2@comcast.net](mailto:BKAvery2@comcast.net))**

My database only contained a few of the family group you seek, but after some Internet research using census records, county records and personal trees, I think it is quite possible to attach John B. Ewing as a son of Charles Ewing (c1758-1848) and Barbara Boyd (c1769-1854). I believe Charles was previously married and had a son, Joseph, born about 1786. Joseph and his family were found with the others who moved from Kentucky to Madison Co., Ohio.

Using records from Madison Co., Ohio helps with placement in family groups. The marriage records are found online at [madisonoh.ancestralsites.com/surnames/e.php](http://madisonoh.ancestralsites.com/surnames/e.php).

Note there are marriages given under Ewing, Erwing, and Erving, but most were listed as Erwin. I suspect all those should be spelled Ewing! But beware that it appears that families by the name of Ervin also lived in Madison County who are probably not Ewings.

Also on the Madison County site are biographical data for James and Joshua Ewing. The 1850 census contains nine various households of Ewing, Crain (Crane) and Sidner (Seidner). Check out families 22-24 and 38-41. You can find the biography of James and Joshua Ewing at:

[madisonoh.ancestralsites.com/bios/e/James\\_Joshua\\_Ewing.php](http://madisonoh.ancestralsites.com/bios/e/James_Joshua_Ewing.php)

and the 1850 Deer Creek Twp., Madison Co., Ohio census at:

[madisonoh.ancestralsites.com/census/1850/deercreek.php](http://madisonoh.ancestralsites.com/census/1850/deercreek.php).

If you have a living Ewing male relative (father, brother, uncle, nephew, cousin) who would join the Ewing Surname Y-DNA Project,<sup>1</sup> it could be very helpful to you and other members of the project. After you digest all that is shared here, please do not hesitate to ask more about the Y-DNA project and how to join.

**Response from Vera (Ewing) Davis ([tvdavis2@insightbb.com](mailto:tvdavis2@insightbb.com))**

Thank you for the information. I had already found the Madison Co., Ohio information. I found somewhere in Margaret (Ewing) Fife's book<sup>2</sup> that there were people researching 'the other Ewings' and had hoped they had found something I hadn't found. I can confidently trace my family to John and Sarah (Paugh) Ewing of Madison Co., Ohio, with documentation. My basis for believing that John was the son of Charles

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<sup>1</sup> [www.EwingFamilyAssociation.org/genealogy-and-history/y-dna-project](http://www.EwingFamilyAssociation.org/genealogy-and-history/y-dna-project)

<sup>2</sup> Fife, Margaret (Ewing) (ed. James R. McMichael). *Ewing in Early America*, Family History Publishers (Bountiful, Utah), 2003. Available from [www.HigginsonBooks.com](http://www.HigginsonBooks.com) and online at [www.EwingFamilyAssociation.org](http://www.EwingFamilyAssociation.org).

Ewing and Barbara (Boyd) Ewing is information on a genealogy forum that said: "My great great grandfather was John Ewing. He may have been born in Kentucky. His father was Charles Ewing who fought in the Revolutionary War (born in Ireland) and his mother was Barbara [Boyd] (born in Ireland). All are buried in Madison Co., Ohio." The other basis for my theory is that Barbara Ewing received a land grant for land in Missouri for Charles Ewing's service in the Indian Wars, and that same year, my ancestors moved to Missouri.

This is my belief: John Ewing was the son of Charles Ewing and Barbara Boyd and Charles Ewing was the son of Charles Ewing and Martha Baker of Bedford, Virginia. If you know of anyone doing research on these three men, I would really like to connect with them.

I do have brothers, but I don't know if they would be interested in the Ewing Surname Y-DNA Project.<sup>3</sup> Thanks very much for your help.

**Additional Message from Vera (Ewing) Davis ([tvdavis2@insightbb.com](mailto:tvdavis2@insightbb.com))**

I have prepared a pedigree chart, giving additional information about my ancestors; it may be viewed at [tinyurl.com/EwingCharlesGenealogy](http://tinyurl.com/EwingCharlesGenealogy). I am still working on the ancestors of Elisha Moore, Anna Coon, and Walter Gowans. There are some major questions whether their ancestors are correct.

I have no concrete birth records for any of my Ewing men except my father. These men were pioneers and settlers, some had major wanderlust. They were often the first to settle an area. Consequently, the records are scarce, and I've had to rely on census and other historical records for their dates of birth. Please feel free to contact me if you have questions about this chart.

I've often questioned whether Charles Ewing had another wife besides Barbara Boyd, because he was probably in his mid to late 30s when they married. I haven't found anything yet that shows another wife, but maybe I've been looking in the wrong places. So far, the only thing I've found on Joseph Ewing in Deer Creek, Madison, Ohio is an 1850 census record listed as Joseph Erwin. He is not on the Deer Creek 1860 census and his name hasn't come up with the Ewings who moved to Missouri. His name does not seem to appear in the *History of Madison County* book,<sup>4</sup> but I haven't searched carefully for name variations. It would be wonderful if I could sort out John Ewing and his ancestors.

**Additional Message from Vera (Ewing) Davis ([tvdavis2@insightbb.com](mailto:tvdavis2@insightbb.com))**

Barbara (Boyd) Ewing's Missouri land grant was signed in 1852. Family stories say that is when Charles O. Ewing's family moved there soon after that. I have copies of land deeds that show Charles O. Ewing buying Missouri land in 1857. Charles O. Ewing is shown on the 1850 U.S. census report for Deer Creek Township, Madison Co., Ohio and on the 1860 U.S. census for Somerset Township, Mercer, Missouri. Among the men found in Mercer Co., Missouri during the period that Charles O. Ewing was there are: Samuel Ewing, James Ewing, Jacob Coon and Henry Coon. I get this information from *History of Harrison and Mercer Counties Missouri from the Earliest Time to the Present*, published by Goodspeed Publishing Co. in 1888. My guess is that they are all related, but I haven't tried to prove it. I'm having enough trouble with my pedigree, so I haven't even tried to get into aunts, uncles and cousins.

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<sup>3</sup> [www.EwingFamilyAssociation.org/genealogy-and-history/y-dna-project](http://www.EwingFamilyAssociation.org/genealogy-and-history/y-dna-project)

<sup>4</sup> Brown, R. C. *History of Madison County, Ohio*. W. H. Beers & Co. (Chicago), 1883. Available online at: [openlibrary.org/books/OL271493M/The\\_history\\_of\\_Madison\\_County\\_Ohio](http://openlibrary.org/books/OL271493M/The_history_of_Madison_County_Ohio).

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## Sidney Ewing

**From Bill Sproul ([sproul3@frontier.com](mailto:sproul3@frontier.com)) to Gary Treat ([gdtreat@yahoo.com](mailto:gdtreat@yahoo.com)) and Alicia Towster ([ATowster@lusfiber.net](mailto:ATowster@lusfiber.net))**

Gary: I missed your earlier inquiry in the *Ewing Family Journal* and have misplaced that issue, but I just noted a response to you from Alicia Towster. As there are numerous Sidneys in the Monroe Co., West Virginia James Ewing family, including at least two Sidney Ewings born about 1790, I thought I should point out those Sidneys to you. My great<sup>3</sup>-grandmother Susanna (Ewing) Sproul had a sister Sidney and there are four Sidneys in the following generations including two Sidney Ewing nieces, daughters of her brothers Samuel and Joseph. This is documented along with associated source evidence in my 2009 *Journal* article *The Early Ewing Families of Augusta Co., Virginia: Part I*.<sup>5</sup> Other than documentation of their existence in wills, I know little of them or their birthplace. Most of that Ewing family moved west (from Monroe Co, WV) in the late 1700s, generally to Missouri. Please review that article and let me know if you think there is any connection.

The James Ewing originator of my Ewing line of Monroe Co., West Virginia is of unknown origins or other Ewing relationships. He was probably born about 1725 ± 10 years in Ireland. Since Sidney is a rather uncommon name, yet prevalent in my Ewing family, I thought you might suggest any links you know of to other Ewing families using the given name Sidney.

### **Response from Alicia Towster ([ATowster@lusfiber.net](mailto:ATowster@lusfiber.net))**

The name Sidney (for females) is also prevalent in my Ewings, who descend from Robert Ewing – born 1715-ish, probably in the vicinity of Londonderry, North Ireland and died in 1787, Bedford Co., Virginia, probably not far from where he first appears on a tax list in 1749, in association with his brother-in-law Charles Ewing and an unidentified Charles McLaughlan. The story is that Robert and his kinsman Charles Ewing (sometimes said to be his brother, but I question this there not being enough overlap in their children's names) had killed someone in a brawl in North Ireland and fled to the Colonies, where cousins living in Cecil Co., Maryland took them in and helped them get to the backwoods of Virginia. Robert married Mary Baker, daughter of Caleb and Martha Baker of Prince Edward Co., Virginia to which some of the Cecil Co. Ewings had migrated. Charles Ewing married Mary Baker's sister, Martha.

The precise date and order of Robert's children is not known, but using marriage dates and their children's ages and scraps of tradition it goes something like this:

- John, born about 1750;
- Baker, born about 1750-53, named for his maternal grandfather;
- Sidney, born about 1750-55;
- Martha, born about 1752-55, named for her maternal grandmother;
- Robert, born 1760;
- Young, born about 1765;
- Reuben, born about 1766;
- Urban, born about 1764-68;

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<sup>5</sup> Sproul, III, William W. The Early Ewing Families of Augusta County, Virginia: Part I, *Ewing Family J.*, Vol. 15, No. 2 (May 2009), pp. 24-37. Available online at [www.EwingFamilyAssociation.org/documents/Sproul/Sproul\\_Part\\_1.html](http://www.EwingFamilyAssociation.org/documents/Sproul/Sproul_Part_1.html).

Chatham, born 1768/69;  
 Mary, born about 1766-70; and  
 Finis, born 1773.

At the time it was nearly mandatory to name older children for grandparents, so we might hypothesize that Robert's parents must have been named John and Sidney -- or perhaps Ann Sidney, as many of the descendants who carried on this name were given the middle name of Ann. There's no evidence, though, that Robert's generation used middle names. Also, there is no actual evidence as to Robert's parentage.

Your James is close to Robert in age. And he settled in sort of the same area. But I can't find anything that links them besides the name Sidney. Further, there's not much name overlap and his John seems to have been a younger child, so likely not named for a grandparent. If there was some relationship, I would expect to see traces of some kind: doing business together, migrating to the same locales, a marriage of cousins, or so. I Have found this kind of evidence for Robert and the Cecil Co. cousins.

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## **Thomas Newell Ewing, Jr.'s Honor Flight**

**Mary (Ewing) Gosline ([MEGosline@verizon.net](mailto:MEGosline@verizon.net))**

On Tuesday, October 18, 2011 Thomas Newell Ewing, Jr. flew on an Honor Flight from Champaign, Illinois, to Washington, D.C. *Honor Flight*, a non-profit organization, provides free, accompanied trips for veterans to see their memorials in our nation's capital. Tom Ewing, who was ninety-seven at the time, served in the Army and the Army Air Force from 1942 to 1946.

Tom's military service began while teaching psychology at Ohio Northern University. He enlisted in the Army and was assigned to psychological research units which were part of Classification Centers in Nashville and San Antonio. Part of the work of the research units was to give and develop tests designed to classify cadets as navigators, bombardiers or pilots before they were sent to training. Tom's work focused on pilot selection and training. After his commission as a Second Lieutenant in 1944, he was attached to hospital units in Texas, Ft. Lewis, Washington, and Mississippi. Later he served in the Pacific Theater with hospital units on Tinian, Iwo Jima, and Saipan.



**Thomas Newell Ewing, Jr.**

In October 2011, with posters and flags, Tom's family met the entourage of veterans, their guardians, and Honor Flight volunteers who had arrived on a charter flight at Reagan National Airport. The seventy-six veterans were dressed in University of Illinois colors, orange golf shirts and blue fleece jackets. Tom's guardian, a nurse, was very attentive to his needs throughout the day. She even moved to a different seat on the bus, so that Mary, Tom's daughter, could sit with him. The rest of the family – son-in-law Bob Gosline, granddaughter Alisa Mitchell and her husband Greg, and great-grandchildren Teryn and Bryce Mitchell – followed the itinerary as it developed and met the veterans at each stop. Alisa was the family photographer, although Central Illinois Honor Flight provided cameras for all the veterans and also a photographer for the group. Sunny skies welcomed these very special visitors to the D.C. area.

The tour of sites began at the Air Force Memorial with a beautiful view of Washington, continued to Arlington Cemetery to watch the Changing of the Guard Ceremony, and stopped at the Iwo Jima Memorial. Tom had a good view of the Marine Memorial from the bus. When asked if it brought back

memories, he replied, "Yes, I saw the original. It was a terrible war!" Box lunches, provided by a local chain restaurant, were passed out on the trip across the Potomac River. Tom was amazed to see all the huge skyscrapers built since he was last in Washington. Following the Navy Memorial, the bus headed to the World War II Memorial which was completed in 2004. After a group photograph, the family walked with Tom and his guardian all around the memorial discussing the significance of different parts. He especially wanted to see the Pacific side.



**Welcome at Regan National Airport**  
(Teryn and Bryce Mitchell)



**Central Illinois Honor Flight**  
**Group Photo at WW II Memorial**



**The Ewing/Gosline Family**  
(Bob and Mary Gosline, Tom Ewing,  
Alisa and Greg Mitchell,  
Teryn and Bryce Mitchell)

Photos by Alisa Mitchell

The final bus stop was the area near the Korean, Lincoln and Vietnam Memorials. A box supper, provided by the same food chain, was eaten in this location before climbing on the bus one last time. Tom was most impressed by the World War II Memorial and secondly by Arlington Cemetery.

Though the family visit ended near the Korean Memorial, the veterans' activities continued. During their flight home, they each experienced 'Mail Call', similar to what it was back in the days of World War II. An envelope of letters from family, friends, and school children was presented to each veteran to read on his or her way home. This was a highlight of the day and a nice ending to their visit to Washington.

Only it wasn't the end. In Champaign, a thousand citizens including the Mayor and local dignitaries, fire trucks shooting streams of water, the University of Illinois Marching Band, and a red carpet greeted the heroes. Each veteran was given a few moments at the top of the stairs to view all who welcomed them home. It had been a long day, a once-in-a-lifetime experience.

A few weeks later, four friends who also participated in the Honor Flight and Tom presented a program. They showed photos from their trip, discussed the activities of the day, told what they had done during the war, and explained how they were chosen for this very special adventure! A reunion of all the veterans, guardians, and staff was held on November 11, 2011 Veterans Day.

## **Sources**

Untitled manuscript written by Dr. Thomas Newell Ewing, Jr. in 2003 describing his World War II experiences

Notes from Interviews of Dr. Thomas Newell Ewing, Jr., by Mary (Ewing) Gosline, his Daughter, 2003

Gosline, Mary (Ewing). *Thomas Newell Ewing, Jr.*, 2003

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**William C. Ewing (c1822-1881) m. Mary E. M. Cunningham (1831-1871)****From Dena (Ewing) Hill ([DenaHill@yahoo.com](mailto:DenaHill@yahoo.com))**

William Caldwell Ewing, born 1822 in Giles, Tennessee is the earliest Ewing that I am positive about. Anything earlier is cloudy at best. I am the daughter of Richard Kendall Ewing, born 1923 in Lincoln, Nebraska, and Jeane Shirley Martinjak. I have notes from my great-aunt Dorothy (Ewing) Walker that my ancestors came over on the *Mayflower* and that I am somehow related to Finis Ewing, but I haven't yet been able to put that together.

**Response by Karen Avery, EFA Genealogist ([BKAvery2@comcast.net](mailto:BKAvery2@comcast.net))**

Your line is unknown to me, but I stand ready to work with you to try to find more about your ancestors. I will, however, need more vitals and locations.

As you probably already know, the latest tool is the Y-DNA test. We have had wonderful participation in the Ewing Surname Y-DNA Project.<sup>6</sup> If you have a living Ewing male who could join the project, that will help point you in the right direction. Please let me know of any questions you might have.

**Response by Dena (Ewing) Hill ([DenaHill@yahoo.com](mailto:DenaHill@yahoo.com))**

Since my last message I've determined that my William C. Ewing is not the William Caldwell Ewing. I am unable to match up the names of the wives of my William C. to that of William Caldwell. I am happy to report that my brother has agreed to take the Y-46 DNA test and it has shipped to him within the last ten days.

The lineage that I am certain of is as follows:

My great<sup>2</sup>-grandfather was William C. Ewing (c1822-1881) who married Mary E.M. Cunningham (1831-1871). They bore Flavius Beard Ewing (1855-a1925) who married Sarah 'Annie' Moss (1861-\_\_?) on February 21, 1878. They had Orpheus Quinton Ewing (1879-1947) who married Marion Rose Graybell (1890-1966). One of their sons was my dad, Richard Kendall Ewing (1923-2004) who married my mom, Jeane Shirley Martinjak (1925-2011), on May 6, 1964.

I have very detailed information on siblings and their families of both Flavius and Sarah and the rest of the relatives on down. I hope this information can be of use. I look forward to receiving the results from my brother's Y-DNA test. Until then, I can't seem to match anything up for certain before William C. Ewing who was an early settler of Iowa. If there is anything more you think I should include, please let me know.

**Response by Karen Avery, EFA Genealogist ([BKAvery2@comcast.net](mailto:BKAvery2@comcast.net))**

I am very happy to learn that your brother is doing the Y-DNA test. Since you mention he is doing the 46-marker test, he must be using a lab different than FamilyTreeDNA which is the one almost all of the other Ewing men have used. Any can be converted into our group results. It is always hard to wait for results, but you will then know in which direction to look for your direct line.

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<sup>6</sup> [www.EwingFamilyAssociation.org/genealogy-and-history/y-dna-project](http://www.EwingFamilyAssociation.org/genealogy-and-history/y-dna-project)

Because you are certain of your lineage back to William Caldwell Ewing (1822-1881), it would be great to publish his lineage down to you. There are likely to be other *EFA* members who also descend from this line.

It is good that you have discovered that the William Caldwell Ewing is not the William C. Ewing that you are researching. Have you followed the Cunningham family? Do you know the parents of Mary Cunningham? I find it interesting that the wife of William Caldwell Ewing married Margaret E. M. Cunningham and you believe Mary E. M. Cunningham married your William C. Ewing. Both of these women having the same middle name/initials makes one think they may be of the same family – perhaps they are sisters?

**Response by Dena (Ewing) Hill ([DenaHill@yahoo.com](mailto:DenaHill@yahoo.com))**

I ordered the test through *Ancestry.com*, so it should be the same test – it is what is labeled Paternal Lineage Test (Y-46). As of yet, it seems that he has not submitted the swabs, but I am still hopeful that he will follow through.

I do get confused when researching sometimes, and it seems that William Caldwell Ewing is the proper Ewing in my tree and from his parents is where I become uncertain. My William C. successively married three sisters as each one passed. They were all Cunninghams and the Cunningham family that I am following did seem to have the same sisters. It seems a bit odd, but the names of the children from these marriages do match up to the information I possess from my great-aunt.

**Further Message by Dena (Ewing) Hill ([DenaHill@yahoo.com](mailto:DenaHill@yahoo.com))**

My brother was placed in the R1B haplogroup – the Artisans. He is Richard Kendall Ewing II. His closest match was a Henry John McGuigan with only one difference in all markers tested. I have not come across any McGuigans in my research yet, but I do find it interesting to have such a close match. The second closest was a Steven Ewing, whose results were manually entered.

**Message from William E. Riddle ([Riddle@WmERiddle.com](mailto:Riddle@WmERiddle.com)) to David Neal Ewing ([DavidEwing93@gmail.com](mailto:DavidEwing93@gmail.com))**

How can the results of a Y-DNA test done through *Ancestry.com* be entered into the Ewing Surname Y-DNA Project?

**Response from David Neal Ewing ([DavidEwing93@gmail.com](mailto:DavidEwing93@gmail.com))**

*Ancestry.com* Y-DNA test results can be transferred into FTDNA projects such as the Ewing Surname Y-DNA Project. You can find out about how to do this by going to [www.familytreedna.com/products.aspx](http://www.familytreedna.com/products.aspx) and scrolling to the bottom of the page under 'Third Party'. There, assuming the testing was done at *Ancestry.com* or another Sorensen-compatible lab, the selection you want is 'Transfer Y-DNA46' which costs only \$19. Doing this would be the best way to include Dena's brother's results in the Ewing Surname Y-DNA Project.

A no-cost alternative would be to send me the results, preferably in an Excel spreadsheet or a CSV data file. I could add them to my Y-DNA Test Result database and provide some analysis. This would be more work for me than transferring the results to FTDNA, because some of the marker values are not counted exactly the same way, and I would have to do some research to make sure my understanding of that is up to date. Still, I am happy to do it if necessary.

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## **Ewings in Group 2c of the Ewing Surname Y-DNA Project<sup>1</sup>**

**From Alicia Towster ([ATowster@lusfiber.net](mailto:ATowster@lusfiber.net)) to David Neal Ewing ([DavidEwing93@gmail.com](mailto:DavidEwing93@gmail.com))**

Looking at some of the data in Group 2\* piqued my curiosity and I played around with the census at *Ancestry.com* and sure looks to me like Ricky Dale Ewing's (RD2's) great<sup>3</sup>-grandfather was the William Ewing who was married to Hannah Whaley -- the same fellow who shows up in RF Robert Foster Ewing's lineage.

I am happy to share more details with Ricky Dale Ewing if you think appropriate.

**From David Neal Ewing ([DavidEwing93@gmail.com](mailto:DavidEwing93@gmail.com)) to Alicia Towster ([ATowster@lusfiber.net](mailto:ATowster@lusfiber.net)), Rick Ewing ([REwing@muskogeeparks.org](mailto:REwing@muskogeeparks.org)) and Karen Avery ([BKAvery2@comcast.net](mailto:BKAvery2@comcast.net))**

As you know, Group 2\* consists of men who have no known conventional genealogical relationship to other men in the Ewing Surname Y-DNA Project. If in fact RF and RD2 do have a common ancestor, then we should break them out into a new Group 2 subgroup.

I am certain that Ricky Dale Ewing would be happy to hear from you and glad to be able to evaluate any evidence leading to a new relation. I am sure Karen Avery would also be interested in your thoughts. I have copied both of them with this message so that everyone will have one another's EMail addresses.

**Response from Alicia Towster ([ATowster@lusfiber.net](mailto:ATowster@lusfiber.net))**

this is what I find in the census, going backwards in time:

In 1880, Precinct 2, Denton, Texas:

John Ewinge (born 1849, Georgia), farmer; father born Georgia; mother born Alabama; wife, Nanie (born 1847, Tennessee); children: Isaac C., 8, born Texas; Wm F., 5, born Texas; Joe M., 3, born Texas; and F. Francis, female, 1, born Texas

In 1870, Precinct 2, Denton, Texas:

Household of Geo W. Gibbs, age 48, farmer, born Tennessee, net worth \$300; his wife Synthia; and multiple children, including: John Ewings, age 23, born Georgia; and Nancy J. Ewings, age 24, born Tennessee [The Gibbs are likely John Ewing's in-laws.]

In 1860, Gwinnett Co. Georgia:

Household of Isaac Uins [Ewing], age 44, born Georgia; wife Lydia, age 36, born Georgia; multiple children, including John, age 14

In 1850, Newton, Georgia:

Household of Isaac Ewing, 32, farmer, net worth \$300, born Georgia; wife Lidia, 30, born South Carolina; children including Jo\_n, 5 [indexed as Joshua, but looks more like John]

Next door is: Hannah Ewing, 76, born Georgia. [Appears to be Hannah Whaley, widow of William Ewing.]

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<sup>1</sup> [www.EwingFamilyAssociation.org/genealogy-and-history/y-dna-project](http://www.EwingFamilyAssociation.org/genealogy-and-history/y-dna-project)

**Message from Rick Ewing (REwing@muskogeeparks.org) to Alicia Towster (ATowster@lusfiber.net)**

Thanks so very much for the information. I can't wait to delve into it this weekend.

**Message from David Neal Ewing (DavidEwing93@gmail.com) to Rick Ewing (REwing@muskogeeparks.org)**

If you satisfy yourself that the relationship Alicia proposes is correct (and by that I don't mean 'iron-clad certain', but rather that the evidence is persuasive), please let me know and I will create a new subgroup in Ewing Surname Y-DNA Project's Group 2 for the two of you. The next letter I haven't used is 'f', so this would be Group 2f. And I will make a relationship diagram and change the results tables to reflect this.

**Message from Rick Ewing (REwing@muskogeeparks.org) to David Neal Ewing (DavidEwing93@gmail.com), Alicia Towster (ATowster@lusfiber.net) and Karen Avery (BKAvery2@comcast.net)**

After doing a fair bit of digging and talking with my dad this past weekend, I believe we have a winner! It looks like my great-grandfather John Ewing (father of William Franklin Ewing) is indeed one of the children of Isaac and Lydia Ewing.

David: I assume that you already have the lineage backward from Isaac. Trying to sift through and to learn from the new information that Alicia has shared with us has been a wonderful few days.

**Message from David Neal Ewing (DavidEwing93@gmail.com) to Rick Ewing (REwing@muskogeeparks.org), Alicia Towster (ATowster@lusfiber.net) and Karen Avery (BKAvery2@comcast.net)**

I went to work on creating a Group 2f as promised, and thought to put the finishing touch on it of checking to see whether there was a reference to this line in Fife.<sup>2</sup> Was there ever. This is Margaret (Ewing) Fife's own line, and already exists as the Ewing Surname Y-DNA Project's Group 2c. You can see the Group 2c Relationship Diagram at [dl.dropbox.com/u/431003/Group2cRelationshipDiagram.pdf](https://dl.dropbox.com/u/431003/Group2cRelationshipDiagram.pdf). Though I have not yet added RD2 and RF to this diagram, you can see where they must surely go.

I have updated the lineages for RF and RD2, but as you can see from the Relationship Diagram and the accompanying discussion, Y-DNA evidence has basically disproved RF's genealogy before William Ewing of Georgia, born 1768. Of course, Margaret (Ewing) Fife herself had made the same mistake, so this is very understandable. You can see the current version of the lineages at:

[dl.dropbox.com/u/431003/Lineages/RD2\\_Ricky%20Dale%20Ewing.pdf](https://dl.dropbox.com/u/431003/Lineages/RD2_Ricky%20Dale%20Ewing.pdf), and

[dl.dropbox.com/u/431003/Lineages/RF\\_Robert%20Foster%20Ewing.pdf](https://dl.dropbox.com/u/431003/Lineages/RF_Robert%20Foster%20Ewing.pdf).

If there is more information about the recent generations I should include while I am taking off the generations prior to William Ewing of Georgia, please let me know A.S.A.P.

I am going to now work on correcting the lineages once again and adding RF and RD2 to the Group 2c Relationship Diagram. As you can see, you fellows have picked up some new cousins!

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<sup>2</sup> Fife, Margaret (Ewing) (ed. James R. McMichael). *Ewing in Early America*, Family History Publishers (Bountiful, Utah), 2003. Available from [www.HigginsonBooks.com](http://www.HigginsonBooks.com) and online at [www.EwingFamilyAssociation.org](http://www.EwingFamilyAssociation.org).

**Further message from David Neal Ewing ([DavidEwing93@gmail.com](mailto:DavidEwing93@gmail.com)) to Rick Ewing ([REwing@muskogeeparks.org](mailto:REwing@muskogeeparks.org)), Alicia Towster ([ATowster@lusfiber.net](mailto:ATowster@lusfiber.net)), Karen Avery ([BKAvery2@comcast.net](mailto:BKAvery2@comcast.net)), Stewart Thomas Ewing ([ewingent@bellsouth.net](mailto:ewingent@bellsouth.net)) and Sidney Alton Ewing ([Sidney.Ewing@okstate.edu](mailto:Sidney.Ewing@okstate.edu))**

Whew! I have updated the Group 2c Relationship Diagram so as to include RF and RD2, and I have unlinked their lineages from the generations prior to the man Margaret (Ewing) Fife called 'William Ewing of Georgia'. The updated Relationship Diagram is at:

[dl.dropbox.com/u/431003/Group2cRelationshipDiagram.pdf](http://dl.dropbox.com/u/431003/Group2cRelationshipDiagram.pdf)

and this diagram contains active links to all the lineages I have for the men in this group.

I have added ST and SA (Stewart Thomas Ewing and Sidney Alton Ewing) to the address list to facilitate whatever collaboration you might wish to undertake. Notice that ST and RF are second cousins once removed. RF, SA and RD2 are fourth cousins; ST is fourth cousin once removed with SA and RD2. I believe at least SA and possibly both he and ST are in touch with a large family group that has a family reunion periodically that I think sometimes has more people attend than come to the *Ewing Family Association's* gatherings.

This is exactly the sort of connection that we were hoping that the Ewing Surname Y-DNA Project would facilitate, though interestingly, it has resulted from Alicia's sharp eyes and nose for conventional genealogy rather than from the Y-DNA test results themselves. Unfortunately, the four men in Group 2c do not share any distinctive off-modal markers that we can use to distinguish this group from the rest of Group 2.

We might find such a distinctive marker if you all were tested for more markers. Family Tree DNA (FTDNA, [www.FamilyTreeDNA.com](http://www.FamilyTreeDNA.com)) had a sale through December 31, 2011 and the upgrade from 37 to 67 markers was available for \$79 instead of the usual \$99, but so far we haven't had much luck with the additional 30 markers in that panel. More helpful are upgrades to 111 markers, but that is pricey. The FTDNA system is presently set up so that one cannot upgrade from 37 markers to 111 markers directly. To get 111 markers tested, one first has to upgrade from 37 to 67 and then from 67 to 111. Though the upgrade orders must be entered separately, one can do this at the same time without waiting for results. The upgrade from 37 to 67 markers costs \$99 and the upgrade from 67 to 111 markers costs \$129. If a Y-DNA Project participant who has already been tested for 37 markers wants to go up to 111 markers, the cost would be \$99 + \$129 = \$228. If we had a goodly number of results at the 111-marker level (say, fifty men), there is at least a reasonable chance we would learn some very interesting things. Presently we have so few men tested at the 111-marker level that ordering the extended panel would be unlikely to yield useful information to the individual participant. The six of us who have been tested for 111 markers already have basically invested in the growth of the project on the chance that eventually enough men will participate at this level to make it worthwhile to have done so. Anyone who would like to do this is certainly welcome, but in my opinion it has potential value in the Ewing project only for men in Ewing Groups 1 and 2. If you are uncertain about this, please feel free to contact me.

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## Margaret (Ewing) Fife's Ancestors

**From Karen Avery ([BKAvery2@comcast.net](mailto:BKAvery2@comcast.net)) to David Neal Ewing ([DavidEwing93@gmail.com](mailto:DavidEwing93@gmail.com)) and Georgia Morgan ([geoiamorgan@att.net](mailto:geoiamorgan@att.net))**

Help!! I'm tearing my hair trying to sort people in regard to Groups 2c and 4d in the Ewing Surname Y-DNA Project.<sup>1</sup>

Link to Group 2c: [dl.dropbox.com/u/431003/Group2cRelationshipDiagram.pdf](https://dl.dropbox.com/u/431003/Group2cRelationshipDiagram.pdf)

Link of Group 4d: [dl.dropbox.com/u/431003/Group4dRelationshipDiagram.pdf](https://dl.dropbox.com/u/431003/Group4dRelationshipDiagram.pdf)

Georgia: You may not know that Y-DNA testing has proven that one of Margaret (Ewing) Fife's earliest ancestors, William Ewing of Georgia (1768-c1827) could not be the son of the John Ewing (b. c1739) where Margaret attaches herself in her book.

I've been working on Group 4d which includes four men who do descend from said John and back to William (b. c1709) and then to James of Hunterdon Co., New Jersey. Men who represent group 4d are J. R. Ewing (JR), David Parry Ewing (DP), Robert Edward Ewing (RE), Stephen Leland Ewing (SL2) and (possibly) CW2. (David: I don't know who CW2 is, and I don't have a CW.)

As I read through Fife's Chapter 38,<sup>2</sup> I only wonder what is true and what might be false!

Do we have a Ewing Surname Y-DNA Project participant for Margaret (Ewing) Fife's line? I am not aware of one, but think I might be able to find a fairly closely related one if we need to test.

This looks to be a very frustrating puzzle – at least for me and my database! All help appreciated.

**Response from David Neal Ewing ([DavidEwing93@gmail.com](mailto:DavidEwing93@gmail.com)) to Karen Avery's Message, cc'ed to Tammy Ewing ([tammyewing11@yahoo.com](mailto:tammyewing11@yahoo.com))**

Robert Foster Ewing (RF), Sidney Alton Ewing (SA), Stewart Thomas Ewing (ST) and Ricky Dale Ewing (RD2), all in Group 2c, are all cousins of Margaret (Ewing) Fife. We have not tested a male descendant of her great-grandfather, Jones H. Ewing, who was born in 1821. Their Y-DNA test results do not distinguish them from the other men in Group 2, but these results are entirely consistent with the relationships shown in the Group 2c Relationship Diagram ([dl.dropbox.com/u/431003/Group2cRelationshipDiagram.pdf](https://dl.dropbox.com/u/431003/Group2cRelationshipDiagram.pdf)). Since they represent several lines descended from William Ewing of Georgia, born 1768, I think we can safely conclude that his Y-DNA was like theirs and we would expect the Y-DNA of all of his sons' male descendants to also match those we have tested in Group 2c.

J. R. Ewing (JR), David Parry Ewing (DP), Robert Edward Ewing (RE), Stephen Leland Ewing (SL2) in Group 4d are unequivocally not related to the men in Group 2c and their Y-DNA results are consistent with them being closely related to one another. In view of the fact they have independently traced their lines to William, born 1709, we can conclude that his Y-DNA is like theirs and therefore not like William Ewing of Georgia. In order to make a very strong argument that they are descended from James Ewing of

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<sup>1</sup> [www.EwingFamilyAssociation.org/genealogy-and-history/y-dna-project](http://www.EwingFamilyAssociation.org/genealogy-and-history/y-dna-project)

<sup>2</sup> Fife, Margaret (Ewing) (ed. James R. McMichael). *Ewing in Early America*, Family History Publishers (Bountiful, Utah), 2003. Available from [www.HigginsonBooks.com](http://www.HigginsonBooks.com) and online at [www.EwingFamilyAssociation.org](http://www.EwingFamilyAssociation.org).

Hunterdon Co., we would need to find and test a descendant of Thomas Ewing, born c1700, or some other male sibling of William Ewing, born 1709, if there are any such.

I think that the evidence presented graphically in the Group 2c Relationship Diagram proves that William Ewing of Georgia, born 1768, is not a biological descendant of William, born 1709, as Margaret (Ewing) Fife apparently thought. We might speculate that he was an 'adopted' son, but since the descendants of William Ewing of Georgia, born 1768, so closely match the rest of the Group 2 Ewings, I think we would be much safer to speculate that his ancestors were among the Cecil Co. Ewings.

CW is Charles William Ewing in Group 1\*. CW2 is Christopher Wayne Ewing in Group 2d – his contact person is Tammy Ewing ([tammiewing11@yahoo.com](mailto:tammiewing11@yahoo.com)); I don't remember what her relationship is with him. I don't have his lineage, but since I put him in Group 2d, I must have gotten information about his lineage from Tammy. I have just forwarded my correspondence with her to you, but it consists only of messages I sent her. I guess I must have talked with her on the telephone, but I don't have any record of that. I would love to get his lineage so I could add him to the Relationship Diagram, but this would just be additional confirmation and wouldn't change my conclusions.

### **Response from Georgia Morgan ([geoiamorgan@att.net](mailto:geoiamorgan@att.net)) to Karen Avery's Message**

When I read in the *Journal* that Y-DNA testing had shown a discrepancy in Margaret (Ewing) Fife's ancestry, I debated whether to share what Margaret (Ewing) Fife and I had briefly explored not long before she published her book. Since you are working on this puzzle now, Karen, perhaps it's time. However, be warned that there is still work to be done on this group in Ohio, as information she got from Pickaway Co. didn't do a good job of sorting out the William Ewings there.

By the 1980s, at least, when we started corresponding and talking on the phone, Margaret had come to believe that the father of William Ewing of Georgia (1768-c1827) was John Ewing of Pennsylvania and Ohio, whose will was probated in Fairfield Co., Ohio in 1806. She had been unable to find the link she wanted to John, though. I believe she was hunting him in Pennsylvania.

I happened to have John's will in my files, and sent it to her, together with a packet of other things I had collected on the Fairfield Co., Ohio Ewing families. She was delighted and felt that she had closed the gap in her research.

However, I subsequently located information about a William who left probate records in Pickaway Co., Ohio where he had lived across the county line from Fairfield, in Madison/Walnut Townships, Pickaway Co. This placed a William in a more likely location in relation to John's location. I suggested to Margaret the possibility that this might be John's son, as opposed to her William of Georgia, although there might have been some other connection, because of other related names. A William got a land grant in Pickaway Co. in 1810, probably the one who married Sally Giles in 1813, as his widow was Sarah. There are later tax list entries and deeds. Letters of Administration on this William's estate were granted in 1818 to Thomas Ewing. This Thomas could have been William's brother; or perhaps he was the well-known attorney of Ohio. William died leaving minor children.

John, who died in 1806, had a daughter, Jane, who apparently remained single. In addition, William of Pickaway owed money to a Jane Ewing, adding to the likelihood that he was the William, son of John, and that Jane Ewing was his spinster sister.

As a result of our search for William of Pickaway, Margaret wrote me on June 28, 1995 that she was having some doubts that she had her William correctly identified. However, she noted that she was very

close to publishing her book, had done much work on it under her original assumption, and remarked, jokingly, "when it is printed, that will make it so." (She didn't count on Y-DNA tests!)

Because I am not of this line, I didn't pursue the matter any farther, but I do have other notes. If you have not discovered this material – which, I suppose may be in files the *EFA* has somewhere – it may help a little, and if it should happen that a descendant of the William who died in 1817/8 in Ohio comes forward for a Y-DNA test, it would help! Have any already joined the Y-DNA study?

I believe that some of the Ewing family that migrated to Laurens Co., South Carolina from Pennsylvania via Virginia, should be looked at as a possibility for William of Georgia's line. I believe I have indications that some of those people went to the Georgia-area part of the puzzle. Or does the group of descendants of William of Georgia that David mentions rule this out?

Hunt on!

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

I have been dragging my feet on this horrible problem because I just don't quite know how to untangle the mis-information in my database. Can you assist me in putting the lineages back together correctly? I am assuming you have your data in a genealogy application program and could share in outline descendant format the first few generations of the Cecil County people. Have you figured out just where Margaret (Ewing) Fife's line began?

**Response from Georgia Morgan (*geoiamorgan@att.net*)**

No, I do not have the early Cecil Co., and related Chester and Lancaster Co., Pennsylvania data in my database. I have been looking through a few of the notebooks-full of documents, extractions, and many miscellaneous notes, and find that a lot of what I have is just old Family Group Sheets from 'way-back-when'. So many have tried to figure out the best relationships, that it does boggle the mind, for example, *Clan Ewing of Scotland*,<sup>3</sup> Samuel Ellsworth Ewing's charts, Margaret (Ewing) Fife's book, William Ewing's work edited by Trevor,<sup>4</sup> etc.

What I have on computer usually picks up on a particular branch farther down the line that I have had a particular interest in. For instance: the Ewings of Indiana Co., Pennsylvania a copy of which I think I once sent to Bill, thinking he might be interested in more recent obituaries I had in my files; the Ft. Wayne branch, a copy of which I think I sent you, Karen, rough as it was; a smaller Westmoreland Co., Pennsylvania branch; some Huntingdon Co., Pennsylvania Ewings; some from New Jersey; etc. And, of course, my own Jacob's descendants.

Likewise, in reading Margaret (Ewing) Fife's discussion, I soon get bogged down in the assumptions, alternatives, etc., as, to me, there just isn't enough good evidence to positively identify many of the numerous Johns, Samuels, Williams, Thomas's, etc. etc. etc., particularly as they traveled westward. And, of course, one error can throw off an entire line of descent.

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<sup>3</sup> Ewing, Elbert William R. *Clan Ewing of Scotland*, Corben Publishing Co. (Ballston, Virginia), 1922. Available for purchase from [www.HigginsonBooks.com](http://www.HigginsonBooks.com) and online at [www.ClanEwing.org/books/EwingEWR/index\\_ewr.htm](http://www.ClanEwing.org/books/EwingEWR/index_ewr.htm).

<sup>4</sup> Ewing, Col. Wm A. *The Ewing Family*, Self Published, 1897. Edited, arranged and indexed by F. N. Trevor c1901. Available online at: [www.EwingFamilyAssociation.org/books/Document\\_EwingbyColWmA.html](http://www.EwingFamilyAssociation.org/books/Document_EwingbyColWmA.html).

Luckily, the Ewing Surname Y-DNA Project has brought many together. And, at the same time, it has left a few of us dangling. For instance, at least I know now that the years I spent trying to tie my Jacob Ewing to the main group of immigrants to Cecil County and thereabouts, although a great hobby, and enjoyable, might better have been spent on some other effort. I probably have about fifty three-ring notebooks full of Ewing research, by locality, and, if any of it is related to Jacob, I'm not seeing the link.

No, I have not tried to figure out the parentage of Margaret's known ancestor, 'William 1768, d. in Georgia'. I supposed that she had carefully combed all of the Ewings in the South, and my interest has mainly been in those that headed across Pennsylvania and into Ohio and westward from there.

As to unraveling the mis-information, Karen, I imagine I would just make a break in relationships between her 'William of Georgia' and the John whose will of 1806 is in Fairfield Co., Ohio, and let it stand alone until some evidence is found. Surely, not all the Ewings in America are at all closely related.

I've recently had fun exploring some information on the Adam Ewing, merchant, who wrote his will in 1792 and died in South Carolina. His connection seems to have been with a family of Greenock, Scotland who were heavily involved in shipping. Because a son of his was born after his death, and some claimed that the wording of the will excluded him, there is interesting reading in the Chancery Court, in case you're running out of things to read.

#### **Response from Karen Avery ([BKAVery2@comcast.net](mailto:BKAVery2@comcast.net)) to Georgia Morgan's Message**

Thank you for your continued help! I just had to ask if you might be able to help. When I recover from the headache of trying to sort out a couple of other early lines, perhaps I can make some sense of it. Not only did Margaret (Ewing) Fife muddy the waters on her own line, she created problems in the true line of others. The second other major line that needs work is that of Robert and Charles of Bedford Co., Virginia who came from Ireland.

I am going to ask several people of the lines of Robert and Charles to work together to put those folks on the proper branch. Pray that they will cooperate!

As to Margaret's lineage, I hope to contact other related descendants to discover if anyone disagreed with Margaret and might have leads to the correct information. If not, so be it....

You mention the work of Col. William Ewing of Ft. Wayne group and Trevor after that. They both made mistakes about what Y-DNA testing and facts from the Barbour Collection in Connecticut have proven. This is my lineage in Group 2b. Whether this line was ever in Cecil County remains to be shown. I do hope to find a link. One of these days I am going to post this line somewhere!

#### **Response from David Neal Ewing ([DavidEwing93@gmail.com](mailto:DavidEwing93@gmail.com)) to Georgia Morgan's Message**

It sounds to me like you have a pretty good handle on the implications of the Ewing Surname Y-DNA Project, but I thought it might be helpful for me to make a couple of comments.

First, maybe the most interesting finding in the project is that about 2/3<sup>rds</sup> of Ewing men tested are actually reasonably closely biologically related in the paternal line. But here 'reasonably closely' means something like 'within the last four or five hundred years,' and we will almost certainly never be able to find documentary evidence connecting all of the 'related' lines extant today.

Second, and maybe the second most interesting finding in the project is that the 2/3<sup>rds</sup> of these 'reasonably closely related' project participants fall into two groups: about 2/3<sup>rds</sup> of these in Group 1 and about 1/3<sup>rd</sup> in Group 2. Based on Y-DNA testing criteria, the men in Group 1 appear to be more closely

related to one another than the Group 2 men are related to one another. This suggests that the common ancestor of Group 1 'branched off' from Group 2 at some point – time estimates are fraught with peril, but maybe three hundred years ago or so. Three hundred years is right at the 'document horizon', so maybe it is not impossible that we will eventually be able to figure out where and when the branch took place. Notice that I did not say 'likely' but rather 'maybe not impossible'.

Next (and I worry that most folks forget about this) 'not biologically related in the paternal line' emphatically does not mean 'not related.' For all kinds of reasons some members of each of our individual families may not be biologically related to the others. A child adopted into a Ewing family or a child born out of wedlock to a Ewing woman are just as surely part of the family as those who happen to have the characteristic Y-DNA signature. And the fact is that all of us are biologically related – when I say 'not biologically related' I usually am just using short hand for 'not biologically related in the strict paternal line within the last couple of thousand years'. All American descendants of Scots-Irish immigrants are virtually certain to be something like at least fourth cousins of one another several times over in various lines. We have lived cheek-by-jowl for so long that our actual biological relationships are better conceived of as a network than as a 'line'.

As for the father of Margaret's 'William Ewing of Georgia', I agree with you that all we know is that his biological father was not who she thought he was, but rather was one of the confusing tangle of ancestors in 'the large, closely related group of Ewings in Group 2', who lived in Cecil County and elsewhere in the country and the world. But this fact is of basically zero help in distinguishing which of the several contemporaneously extant Ewing families he may have been descended from.

#### **Message from Georgia Morgan ([geoiamorgan@att.net](mailto:geoiamorgan@att.net))**

Here's another question: Does anyone know whether Margaret (Ewing) Fife had any other source for the birth date of her ancestor, William of Georgia, other than the Big Spring Presbyterian Church record, listing the children of John Ewing who died in 1806 in Ohio? If not, then I think we can eliminate that date from our search, to avoid confusion, as we feel sure that that is not the record she needed to rely on.

I have just taken another look at Fife's Chapter XXVII on the descendants of William Ewing, supposedly half-brother of immigrant Nathaniel. As mentioned, they migrated to Laurens Co., South Carolina. [The plots of their land acquisitions there are online, if anyone wishes to see them.] Of William's three sons, William, whose land grant was in 1767 in South Carolina, seems to have died in Laurens Co., South Carolina c1810.<sup>5</sup> It is unclear whether this William had children other than a Samuel. Much of the son's, Thomas's, family migrated to Indiana and northwest and west after his death. [I have a chart of these descendants.] Then, there is a third son, Samuel, who migrated to Georgia. Although Margaret seems to have accounted for the sons of the next generation named William, perhaps this area could be re-examined. Just an idea, if it hasn't been completely explored with an open mind regarding William of Georgia.

An interesting coincidence I noticed was that it was 1806 that the William, son of Samuel, inherited from his father in the same year that Margaret believed her William inherited from John of Ohio.

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<sup>5</sup> Ibid, p. 212.

# ***Ewing Family Association***

## **Twelfth Biennial Gathering**

Gallipolis, Ohio — 20-23 September 2012



**Pt Pleasant (foreground) at the confluence of the Kanawha and Ohio Rivers. Gallipolis, Ohio is in the background right.**

Many Ewings followed the gradual but ineluctable western migration patterns of the nineteenth century. In 1810 descendants of Pocahontas James Ewing left their home on Swago Creek in present-day West Virginia, followed the Kanawha River to the Ohio, poled their rafts across that wide river to Gallipolis, before settling permanently in various parts of Gallia County and adjacent Jackson County. Just across the Ohio River from Gallipolis is Pt Pleasant, West Virginia, site of a battle that took place on October 10, 1774, a conflict some historians consider the first battle of the Revolutionary War. William 'Swago Bill' Ewing would have remembered that fight when he crossed the Ohio in 1810 on his way to Raccoon Township, north of Gallipolis. He had participated in the Battle of Pt Pleasant thirty-six years earlier, when he was eighteen. Swago Bill spent the rest of his life in and around the small town of Ewington, where he died and was buried in 1822.



**The Ewington Academy, Ewington, Ohio**

These Pocahontas James Ewing descendants, who migrated from the Shenandoah Valley via the Cumberland Gap were descendants of John Ewing of Carnashannagh. They were joined by descendants of another early Scots-Irish immigrant – James Ewing of Inch – who had immigrated to the Upper Chesapeake Bay area and then migrated via Braddock’s Road, now known as the National Road, Route 40, to the area around Pittsburgh, Pennsylvania.



**Riverfront Mural, Pt Pleasant, West Virginia**

In September 2012 Ewings will gather in Gallipolis, Gallia Co. Ohio to acknowledge the Ewings' continued western migration. Information about the gathering appears in this issue of the *Ewing Family Journal* as follows:

- Overview ..... page vi, 48
- Registration Form ..... page 50
- Tentative Agenda ..... page 51
- Lodging Information ..... page 52



**Renaissance Singers**



***EWING FAMILY  
ASSOCIATION***

**TWELFTH BIENNIAL  
GATHERING**

*Down the Ohio  
and Westward*

**Quality Inn, Rt. 7 North  
Gallipolis, Ohio**

**20-23 September 2012**

**Ewing Family Association Twelfth Biennial Gathering**

Gallipolis, Ohio — 20-23 September 2012

**Registration Form**

Name: \_\_\_\_\_

Street Address: \_\_\_\_\_

\_\_\_\_\_

City/State or Province: \_\_\_\_\_

ZipCode or PostalCode/Country: \_\_\_\_\_

E-Mail Address: \_\_\_\_\_ @ \_\_\_\_\_

Note: Your email address will be used to confirm your registration and to send you news about the 2012 Gathering. If you do not have an email address, or prefer not to use it, please enter "none."

Phone Number: (\_\_\_\_\_) \_\_\_\_\_

Preferred Name (for ID Badge)	First Timer?	EFA Member?	Fee (see below)
#1 _____	Yes / No	Yes / No	\$ _____
#2 _____	Yes / No	Yes / No	\$ _____
#3 _____	Yes / No	Yes / No	\$ _____
Total Fee:			\$ _____

Fee: Adults: \$175 if paid before August 15<sup>th</sup>, \$200 on or after August 15<sup>th</sup>  
Children Under 12: \$100 if paid before August 15<sup>th</sup>, \$110 on or after August 15<sup>th</sup>

What is your choice of entrée for the Friday night dinner?

	Beef	Fowl	Fish
Participant #1	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Participant #2	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Participant #3	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Who is your earliest known Ewing ancestor? \_\_\_\_\_

What topics would you like to have discussed at the gathering? \_\_\_\_\_

\_\_\_\_\_

Make your check for the Total Fee payable to *Ewing Family 2012 Gathering* and send it with your completed registration form to Jane (Ewing) Weippert, *EFA* Treasurer, 17721 Road 123, Cecil, Ohio 45821.

Cancellation policy: Cancellations received prior to August 15, 2012 are subject to a \$25 per person processing fee. Cancellations on or after that date are subject to a charge of 50% of the total fee.

**Questions? Contact Wallace K. Ewing at [wkewing@charter.net](mailto:wkewing@charter.net) or (616) 928-4015.**

***Ewing Family Association  
Twelfth Biennial Gathering***

Gallipolis, Ohio — 20-23 September 2012

**Lodging Information**



The Quality Inn in Gallipolis, our venue for the 2012 Gathering, will hold rooms for us until August 15, 2012. Local events on the same dates as the Gathering may make rooms scarce, so be sure to register before August 15. It's important to make your reservations as early as possible. Don't forget to request a senior rate or any other discount to which you are entitled.

The room rate is \$79 per night, single or double occupancy, plus 9.8% tax. The room rate includes a hot breakfast buffet each morning. Also included are free high-speed wireless Internet and free weekday newspapers. Each room offers a flat screen television with cable, a coffee maker, hair dryer, refrigerator, and iron and ironing board. Pets are extra.

For reservations, contact the Quality Inn:

577 State Route 7 North  
Gallipolis, Ohio 45631  
+1 740.446.0090

[www.qualityinn.com/hotel-gallipolis-ohio](http://www.qualityinn.com/hotel-gallipolis-ohio)

Be sure to mention you will be attending the *Ewing Family Association* Gathering.

Check in time is 4:00 p.m. and check out time is 11:00 a.m. Arrangements can be made with the motel for early arrival and late departure.

Let the motel management know if you have special needs.

If you have any problems making your reservation, contact Wally Ewing at [wkewing@charter.net](mailto:wkewing@charter.net), (616)-928-4015, advising him of the problem.

**Up-to-date versions of the agenda, lodging information, and registration form can be viewed and downloaded from the *EFA* website:  
[www.EwingFamilyAssociation.org](http://www.EwingFamilyAssociation.org).**

**Ewing Family Association Twelfth Biennial Gathering**

Gallipolis, Ohio — 20-23 September 2012

**Tentative Agenda**

(As of 1 February 2012 – Subject to Change)

**Thursday, September 20<sup>th</sup>**

Registration Desk Open 2:00-5:30  
 Research Room Open 2:00-5:30  
 Opening Session (with cash bar) 6:00  
     Greetings from David Neal Ewing, *EFA* Chancellor, and  
     Wallace K. Ewing, Chair, Gathering Chair  
     Presentation by Henny Evans, Gallia County Genealogical  
     Society, *A History of Gallipolis*  
 Dinner: On Your Own

**Friday, September 21<sup>st</sup>**

Breakfast Buffet 7:00-8:30  
 Registration Desk Open 9:00-11:00  
 Presentation by David Neal Ewing, 9:00  
     *Ewing Surname Y-DNA Project Update*  
 Break 10:15  
 Presentation by Wallace K. Ewing 10:30  
     *Down the Ohio and Westward: The Progeny of Pocahontas*  
     *James' Move to Gallia County*  
 Lunch at the Quality Inn 12:00  
 Research Room Open 2:00-4:30  
 Caravan-Style Outing 1:15  
     *'The Our House' in Gallipolis; Walking Tour of Pt Pleasant,*  
     *River Front Murals and Tu-Endie-Wei Park*  
 Dinner at Lowe Hotel 6:30  
     Cash Bar at 5:30  
 Presentation by Dewetta Gay, Local Historian, *The French*  
*500 and The Our House*

**Saturday, September 22<sup>nd</sup>**

Breakfast Buffet 7:00-8:30  
 Research Room Open 9:00-11:00  
 Presentation by Jane and Wallace K. Ewing,  
     *Tombstone Rubbing: A Genealogical Tool*  
 Pick-up Discussions 10:00  
*EFA* General Meeting 11:30  
 Lunch: On Your Own

Afternoon: Explore Local Area On Your Own  
 Research Room Open 2:00-4:30  
 Banquet at the Quality Inn 6:00  
     Cash Bar at 5:30  
 Keynote Presentation by Curt Witcher, Manager, Genealogy  
 Center, Allen County Public Library, Ft Wayne, Indiana  
*Renaissance Singers*

**Sunday, September 23<sup>rd</sup>**

Breakfast Buffet 7:00-9:00  
     Question & Answer Session with Curt Witcher  
*EFA* Board of Directors Meeting 9:00-10:00

## The 2012 Gathering: Down the Ohio and Westward

*Down the Ohio  
and Westward*

Many Ewings followed the gradual but ineluctable western migration patterns of the nineteenth century. In 1810 descendants of Pocahontas James Ewing left their home on Swago Creek in present-day West Virginia, followed the Kanawha River to the Ohio, poled their rafts across that wide river to Gallipolis, before settling permanently in various parts of Gallia County and adjacent Jackson County. Just across the Ohio River from Gallipolis is Pt Pleasant,

West Virginia, site of a battle that took place on October 10, 1774, a conflict some historians consider the first battle of the Revolutionary War. William 'Swago Bill' Ewing would have remembered that fight when he crossed the Ohio in 1810 on his way to Raccoon Township, north of Gallipolis. He had participated in the Battle of Pt Pleasant thirty-six years earlier, when he was eighteen. Swago Bill spent the rest of his life in and around the small town of Ewington, where he died and was buried in 1822.

These Pocahontas James Ewing descendants, who migrated from the Shenandoah Valley via the Cumberland Gap were descendants of John Ewing of Carnashannagh. They were joined by descendants of another early Scots-Irish immigrant – James Ewing of Inch – who had immigrated to the Upper Chesapeake Bay area and then migrated via Braddock's Road, now known as the National Road, Route 40, to the area around Pittsburgh, Pennsylvania.

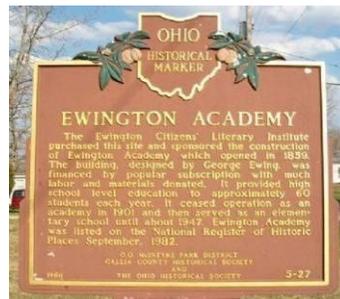
In September 2012 Ewings will gather in Gallipolis, Gallia Co. Ohio to acknowledge the Ewings' western migration. A registration form appears to the left. A preliminary schedule and lodging information appear inside this issue's back cover. A registration form as well as up-to-date schedule and lodging information may be downloaded from the *EFA* web site ([www.EwingFamilyAssociation.org](http://www.EwingFamilyAssociation.org)). In brief:

**Registration:** The early-bird (prior to August 15<sup>th</sup>) registration fee is \$175 for adults and \$100 for children under twelve.

**Program:** The gathering's program will include genealogical and historical presentations, caravans to various local historical sites, such as the Battle of Pt Pleasant, and opportunities for self-guided tours to Ewington, Vinton, local cemeteries, and other venues important to Ewing family history. As in the past, the research room will be open at specified times, and there will be ample time for reminiscing.

**Caravan-Style Outing:** The program includes an outing to Gallipolis's *Our House Tavern* and Pt Pleasant's River Front Murals and Tu-Endie-Wei Park and (see page 54 for further information about these sites).

**Presentations:** There will be several presentations on Ewing genealogy-related topics, among them: a status report on the Ewing Surname Y-DNA Project by David Neal Ewing; an



The Ewington Academy in Ewington, Ohio is one of several possibilities for a self-guided tour during the gathering.



A replica of Fort Randolph, a fort from the American Revolutionary War. The town of Pt Pleasant was built on the site of the original fort, and so the rebuilt fort was located nearby.

analysis of the children of Pocahontas James Ewing by Wallace K. Ewing; and a discussion of the value and techniques of tombstone rubbing by Jane and Wallace K. Ewing. In addition, luncheon and dinner talks by Henry Evans (Gallia County Genealogical Society) and Dewetta Gay (Local Historian) will discuss the area's history and Curt Witcher (Manager, Genealogy Center, Allen County Public Library) will talk about the ways in which his department preserves genealogical documents.

**Merchandise:** *Ewing Family Association* Merchandise (Coffee Mugs, T Shirts, Caps, Golf Shirts, etc.) will be on sale at reduced prices during the gathering.

**Entertainment:** Among the meals included in the program will be a banquet on Saturday night, September 23<sup>rd</sup>. The *Renaissance Singers*, pictured to the right, will perform at the banquet. The ensemble's home is Chillicothe, Ohio. Barb Nowlin, Director, says the group will feature songs from Scotland and Ireland. One of the singers, Barbara (Ewing) Seigneur (the third person in the second row in the picture), is a great<sup>6</sup>-granddaughter of Alexander Ewing, who was born about 1708.



***Renaissance Singers***

**Lodging:** The Quality Inn in Gallipolis, the venue for the 2012 Gathering, will hold rooms for us with a rate of \$79 per night, single or double occupancy, until August 15, 2012. The room rate includes a hot breakfast buffet each morning. To make your reservation, contact the Quality Inn at +1 740.446.0090. Be sure to mention you will be attending the *Ewing Family Association* Gathering, and if you are entitled to a discount, such as a senior or AAA rate, request it from the registration clerk.

Several reports in the remainder of this article provide insights into the history of the Gallipolis area and events there which collectively set a cultural atmosphere into which the Ewings moved in the late 1700s and early 1800s.

## **2012 Gathering Caravan-Style Outing**

The 2012 Gathering's Caravan-style Outing will visit many sites of current and historical interest:

### **Pt Pleasant, West Virginia** **From the *Gallipolis Daily Tribune* ([www.mydailytribune.com](http://www.mydailytribune.com))**

Pt Pleasant is a city in Mason Co., West Virginia, at the confluence of the Ohio and Kanawha rivers. It is the county seat of Mason County and the principal city of the Pt Pleasant Micropolitan Statistical Area.



**Pt Pleasant (foreground) at the confluence of the Kanawha and Ohio Rivers. Gallipolis, Ohio is in the background right.**

**Gallipolis, Ohio**

From *The Ohio Historical Society*  
([ohsweb.ohiohistory.org/places/se10](http://ohsweb.ohiohistory.org/places/se10))

Gallipolis is one of the fifteen townships in Gallia County. It's located in southeast Ohio on the Ohio River. Gallipolis is the second-largest community in the Pt Pleasant Micropolitan Statistical Area, which includes all of Gallia Co., Ohio and Mason Co., West Virginia



**Downtown Gallipolis**

**Riverfront Murals**

From the *Gallipolis Daily Tribune* ([www.mydailytribune.com](http://www.mydailytribune.com))

The Shawnee Village murals were officially dedicated in the fall of 2011. The murals, which were painted by artist Robert Dafford, are 260 feet long and approximately 15 feet high. A special paint, imported from Germany, was used for the murals in order to enable moisture that is wicked up through the foundation of the floodwall to escape through the painting without damage. In addition to pictures, the murals feature an interactive historical lesson complete with an audio presentation.



**Riverfront Mural**

**Tu-Endie-Wei State Park: Pt Pleasant Battle Monument**

From the *WV State Parks Official Site* ([www.tu-endie-weistatepark.com](http://www.tu-endie-weistatepark.com))

At the junction of the Ohio and Kanawha Rivers stands this monument which commemorates the frontiersmen who fought and died at the Battle of Pt Pleasant. This battle was fought with Chief Cornstalk on October 10, 1774, and is recognized as the decisive engagement in a proactive series of Indian wars. The name 'Tu-Endie-Wei' is a Wyandot word meaning 'point between two waters'. The Pt Pleasant Battlefield Monument was erected on October 10, 1909 as a tribute to a battle fought on this same date in 1774.



**Tu-Endie-Wei State Park:  
Battle Monument**

**Our House Tavern**

From *The Ohio Historical Society*  
([ohsweb.ohiohistory.org/places/se10](http://ohsweb.ohiohistory.org/places/se10))

*Our House* – a three-story brick tavern in the Federal style – was built in Gallipolis by Henry Cushing in 1819. The tavern boasted, in addition to its taproom, dining room, and other usual facilities, a large ballroom for social functions. On May 22, 1825 General Lafayette visited Gallipolis and was entertained at the tavern. Gallipolis still celebrates Lafayette's visit with a ceremony each spring. The Cushing family owned and operated *Our House* until 1865. The restored tavern and inn contains period furnishings and offers a display of early Americana. Visitors today will step back in time to when proprietor Henry Cushing invited weary travelers to stay at his inn.



**Our House Tavern**



## **Colonial Era**

In the 17<sup>th</sup> century, the area north of the Ohio River had been occupied by the Algonquian-speaking Shawnees. Around 1660, during a conflict known as the Beaver Wars, the Iroquois seized control of the Ohio Country, driving out the Shawnee and conquering and absorbing the Erie tribe. The Ohio Country remained largely uninhabited for decades and was used primarily for hunting by the Iroquois and Indian tribe inhabiting areas to the west.

In the 1720s, a number of American Indian groups began to migrate to the Ohio Country. By 1724, Delaware Indians had established the village of Kittanning on the Allegheny River in present-day western Pennsylvania. The Delawares were migrating because of the expansion of European colonial settlement in eastern Pennsylvania. With them came those Shawnees who had settled in the east. Other bands of the scattered Shawnee tribe also began to return to the Ohio Country in the decades that followed. A number of Senecas and other Iroquois also migrated to the Ohio Country, moving away from the French and British imperial rivalries south of Lake Ontario.

## **Seven Years' War**

With the arrival of the Europeans, the region was claimed by both Great Britain and France, which both sent merchants into the area to trade with the Ohio Country Indians. The region was also claimed by the Iroquois by right of conquest. The rivalry between the two European nations, the Iroquois, and the Ohio natives for control of the region played an important part of the French and Indian War in the 1750s. After initially remaining neutral, the Ohio Country Indians largely sided with the French. Armed with supplies and guns from the French, they undertook brutal raids via the Kittanning Path against British settlers east of the Alleghenies. After one such raid destroyed Fort Granville in the summer of 1756, colonial governor John Penn ordered Lt. Colonel John Armstrong to destroy the Shawnee villages west of the Alleghenies. The war ended with the defeat of the French and their allies. Meanwhile other British and colonial forces were driving the French from Fort Duquesne and building Fort Pitt, the origin of the city of Pittsburgh, Pennsylvania. The 1763 Treaty of Paris gave control of the entire Ohio region to Great Britain, through the various colonies who laid claim to parts of it.

George III, in his Royal Proclamation of 1763, placed Ohio Country in the vast Indian Reserve stretching from the Appalachian Mountains to the Mississippi River and from Florida to Newfoundland. Existing settlers (mostly French) were ordered to leave or get special permission to stay.

## **American Revolution and Early Republic**

Despite its acquisition by Great Britain, the area remained officially closed to white settlement by the Proclamation of 1763, which arose in part of the British desire to regain peaceful relations with the Shawnee and other tribes in the region. This proclamation also effectively established that the Crown no longer recognized claims of the colonies made on the land. On June 22, 1774 the parliament passed the Quebec Act which annexed this region to the province of Quebec, and was



**In a council on April 27, 1763, Pontiac urged listeners to rise up against the British.**  
(19th century engraving by Alfred Bobbet.)

referred to as one of the Intolerable Acts leading to the American Revolution.

Despite the actions of the Crown, frontiersmen from the Virginia and Pennsylvania colonies had begun crossing the Allegheny Mountains and coming into conflict with the Shawnee. The Shawnee referred to the settlers as the Long Knives, and the realization of the threat they posed led the Shawnee, as well as the other tribes of the Ohio Nations, to side with the British against the Americans during the American Revolutionary War.

## **Pontiac's War<sup>2</sup>**

In 1763, Pontiac's War broke out on the frontier. Pontiac, an Ottawa war leader, began urging the defeated Indian tribes that had been allied to the French during the French and Indian War to join together to continue the fight against the British. Pontiac initiated attacks on frontier forts and settlements, believing the defeated French would rally and come to their aid. The conflict began with the siege of Fort Detroit on May 10, 1763. Fort Sandusky, Fort Michilimackinac, Fort Presque Isle and numerous other frontier outposts were quickly overrun.

Warfare on the North American frontier was brutal, and the killing of prisoners, the targeting of civilians, and other atrocities were widespread. The ruthlessness and treachery of the conflict was a reflection of a growing divide between the separate populations of the British colonists and American Indians.

The British government sought to prevent further violence by issuing the Royal Proclamation of 1763, which created a boundary between colonists and American Indians. This proved unpopular with British colonists, and may have been one of the early contributing factors to the American Revolution.

Several frontier forts in the Ohio Country had fallen to the allied tribes, and Fort Pitt, Fort Ligonier and Fort Bedford along Forbes' road were besieged or threatened. Colonel Henry Bouquet,<sup>3</sup> who was in Philadelphia, threw together a hastily organized force of five hundred men, most of them Scots Highlanders, to relieve the forts. On August 5, 1763, Bouquet and the relief column were attacked by warriors from the Delaware, Mingo, Shawnee, and Wyandot tribes near a small outpost called Bushy Run, in what is now Westmoreland Co., Pennsylvania. In a two-day battle, the tribes were defeated by Bouquet's force and Fort Pitt was relieved. The battle marked a turning point in the war.

It was during Pontiac's War that Bouquet gained a certain lasting infamy. In a series of letters during the summer of 1763 between Bouquet and his commander, General Jeffery Amherst, the idea was raised of infecting the Indians who had besieged Fort Pitt with smallpox by giving them infected blankets from the fort's smallpox hospital. It has been rumored that William Trent purposely infected American Indians, but it seems highly unlikely.

In his journal, William Trent, on 24 May 1763, notes:

*The Turtles Heart a principal Warrior of the Delawares and Mamaltee a Chief came within a small distance of the Fort Mr. McKee went out to them and they made a Speech letting us know that all our [posts] as Ligonier was destroyed, that great numbers of Indians [were*

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<sup>2</sup> Much of the material in the remainder of this article was provided by Wallace K. Ewing.

<sup>3</sup> Henry Bouquet (from Wikipedia, [en.wikipedia.org/wiki/Henry\\_Bouquet](http://en.wikipedia.org/wiki/Henry_Bouquet)): Henry Bouquet (1719, Rolle, Vaud – September 2, 1765) was a prominent British Army officer in the French and Indian War and Pontiac's War. Bouquet is best known for his victory over American Indians at the Battle of Bushy Run, lifting the siege of Fort Pitt during Pontiac's War.

*coming and] that out of regard to us, they had prevailed on 6 Nations [not to] attack us but give us time to go down the Country and they desired we would set of immediately. The Commanding Officer thanked them, let them know that we had everything we wanted, that we could defend it against all the Indians in the Woods, that we had three large Armys [sic] marching to Chastise those Indians that had struck us, told them to take care of their Women and Children, but not to tell any other Natives, they said they would go and speak to their Chiefs and come and tell us what they said, they returned and said they would hold fast of the Chain of friendship. Out of our regard to them we gave them two Blankets and an Handkerchief out of the Small Pox Hospital. I hope it will have the desired effect. They then told us that Ligonier had been attacked, but that the Enemy were beat off.*

These were allies, not opponents, and it seems they were given tokens of appreciation from the infirmity stock, not infected blankets. An outbreak of smallpox did occur among the area Indians at this time, but it is impossible to know if blankets from Fort Pitt were the cause of the epidemic or if the outbreak arose from some other form of contact. If it were caused by the blankets, it would be the only known case of deliberate biological warfare in North America.

By the autumn of 1764, Bouquet had become the commander of Fort Pitt. To subdue the ongoing Indian uprising, he led a force of nearly 1,500 militiamen and regular British soldiers from the fort into the Ohio Country. On October 13, 1764, Bouquet's army reached the Tuscarawas River. Shortly thereafter, representatives from the Shawnees, Senecas, and Delawares came to Bouquet to sue for peace.

Bouquet then moved his army from the Tuscarawas River to the Muskingum River at modern-day Coshocton, Ohio. This placed him in the heart of tribal lands and would allow him to quickly strike the American Indian's villages if they refused to cooperate. As part of the peace treaty, Bouquet demanded the return of all white captives in exchange for a promise not to destroy the Indian villages or seize any of their land. The return of the captives caused much bitterness among the tribesmen, because many of them had been forcibly adopted into Indian families as small children, and living among the American Indian had been the only life they remembered. Some 'white Indians' such as Rhoda Boyd managed to escape back into the native villages; many others were never exchanged. Bouquet was responsible for the return more than two hundred white captives to the settlements back east.

## **A Brief History of Gallia Co., Gallipolis, and Pt Pleasant**

**Prepared by William E. Riddle (+1 505.988.1092, [Riddle@WmERiddle.com](mailto:Riddle@WmERiddle.com)) from material appearing on Wikipedia ([en.wikipedia.org](http://en.wikipedia.org))**

**Gallia County** (pronounced *GAL-yuh*) is a county located in the state of Ohio. Its county seat is Gallipolis. Its name is the Latin word for "'France', so called because many immigrants from that country settled here. In 1803, one of the first acts of Ohio's legislature was the creation of eight new counties, Gallia County among them. Gallia was named in honor of the county's first settlers, the 'French 500' as they are known.

**Gallipolis**, meaning 'City of the Gauls', is one of the fifteen townships in Gallia County. It's located in southeast Ohio on the Ohio River. The accent goes on the last syllable when pronouncing the name, making it rhyme with 'police'.

Gallipolis was settled in 1790 by French aristocrats known as the 'French Five Hundred'. Escaping punishment in post-Bastille Day, pre-revolutionary France, the promise of a new life in the boundless American frontier was tempting. However, the French were swindled. The Scioto Company encouraged

investors in France to purchase lands in Ohio by describing a virtual Garden of Eden. However, the deeds that they had purchased proved worthless upon their arrival via riverboat. The Scioto Company did not actually own the land, which was not the land of milk and honey that they anticipated. So the disillusioned settlers petitioned Congress and President George Washington for aid, and as a result, the Ohio Company sent a group of woodsmen from Marietta to build a log cabin settlement on what is now the city park.

The first U.S. census was conducted in 1820, and those accounted for at that time are known locally as the 'first families'.

The early 19<sup>th</sup> Century brought a large influx of Welsh people, who settled in Gallipolis and nearby Rio Grande. Scots-Irish were also early settlers, coming from the Shenandoah Valley via the Cumberland Gap and from the Upper Chesapeake Bay area via Braddock's Road (now known as the National Road, Route 40).

**Pt Pleasant** is a city in Mason Co., West Virginia at the confluence of the Ohio and Kanawha rivers. Significant events related to its history include the Céloron Expedition of 1749:

In the second half of 1749 the French explorer Pierre Joseph Céloron de Blainville claimed French sovereignty over the Ohio Valley, burying a lead plaque at the meeting point of the Rivers Ohio and Kanawha, naming the place Pt Pleasant.

The text on the plaque is as follows:

*In the year 1749, in the reign of King Louis XV, we, Celeron, commander of a detachment sent by Commander de La Galissonnière, Commander General of New France, for the restoration of peace in various untamed villages in the region, have buried this plaque at the confluence of the Ohio and Tchadakoin [Rivers] this 29th day of July near the fine river bank, to commemorate the retaking into possession of the afore-mentioned river bank and all the surrounding lands on both river shores back to the river sources, as secured by previous kings of France, and maintained by force of arms and by treaties, specifically the Treaties of Rijswick, of Utrecht and of Aix la Chapelle).*

Céloron's expedition was a diplomatic failure since the local tribes remained pro-English, and English representatives in the region refused to go away. This was therefore the prelude to a series of incidents that would lead to the loss of New France and the domination of northern America by the British Empire, as a result of the French and Indian War, to be followed later in the century by the War of American Independence.

The expedition can nevertheless be seen in more positive terms as a geographical project, since the Céloron expedition was the starting point for the first map of the Ohio Valley. The map was the work of the Jesuit Joseph Pierre de Bonnecamps.

Another significant event in the history of Pt Pleasant is the Battle of Pt Pleasant:

town is noted for the October 10, 1774 Battle of Pt Pleasant, in which 1,100 Virginia militiamen led by Colonel Andrew Lewis defeated an equal sized force of Algonquin Confederation of Shawnee and Mingo warriors led by Shawnee Chief Cornstalk. The event is celebrated in Pt Pleasant as the first battle of the American Revolutionary War, and in 1908 the U.S. Senate authorized erection of a monument to commemorate Pt Pleasant as the site of the first battle of the American Revolution.

Most historians, however, regard it not as a battle of the Revolution but instead as a part of Lord Dunmore's War.<sup>4</sup>

## **Morgan's Raid<sup>5</sup>**

**Wallace K. Ewing ([WKEwing@charter.net](mailto:WKEwing@charter.net))**

With the leadership of Brig. Gen. John Hunt Morgan, the Confederate Cavalry raided the northern states of Indiana and Ohio during the American Civil War. The raid took place from June 11 to July 26, 1863. Among Morgan's targets was Ewington, Ohio. I have a copy of a letter written by George Ewing that narrates the story. It is included in my book, *From Home to Trench: The Civil War Letters of Mack and Nan Ewing*. Following is an excerpt from that letter and two others written about the same time:

### **George Ewing to Family Members In Michigan<sup>6</sup>**

Cities and towns in eastern and southern Ohio were subject to John Morgan's raids, and in July, 1863, his men went into the state at least as far as Ewington, about 18 miles from the Ohio River.

In a fragment of a letter, George Ewing, Enoch's brother, gave a first-hand account of one of the raids:

*... citizens [gave] them [Morgan's men] food and drink, fed out whole fields of wheat which had just been harvested standing in shock then Captured a guide and struck off towards the Ohio river. it was then 10 o'clock at night. they went 6 or 7 miles and camped for the rest of the night. the Union Cavalry was not more than 2 hours behind them some 18000 strong in hot pursuit Morgan struck for the eightmile Island where he expected to affect a Crossing but the gun Boats were there as well as an endless host of union Cavalry, Militia and the 91st Regmt O.V.I. [Ohio Volunteer Infantry] they had quite a skirmish and Morgan failed the[n] he struck out through the Country some five or six miles and then struck for Buffingtons Island [near Portland, Ohio]. he was defeated there with the loss of 300 of his*

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<sup>4</sup> Lord Dunmore's War was a war in 1774 between the Colony of Virginia and the Shawnee and Mingo American Indian nations. Lord Dunmore, the Governor of Virginia, asked the House of Burgesses to declare a state of war with the hostile Indian nations and order up an elite volunteer militia force for the campaign. ... The conflict resulted from escalating violence between British colonists, who in accordance with previous treaties were exploring and moving into land south of the Ohio River (modern West Virginia and Kentucky), and American Indians, who held treaty rights to hunt there. As a result of successive attacks by Indian hunting and war bands upon the settlers, war was declared "to pacify the hostile Indian war bands". The war ended soon after Virginia's victory in the Battle of Pt Pleasant on October 10, 1774. As a result of this victory, the Indians lost the right to hunt in the area and agreed to recognize the Ohio River as the boundary between Indian lands and the British colonies.

<sup>5</sup> Morgan's Raid (from Wikipedia, [en.wikipedia.org/wiki/Morgan%27s\\_Raid](http://en.wikipedia.org/wiki/Morgan%27s_Raid)): A highly publicized incursion by Confederate cavalry into the Northern states of Indiana and Ohio during the American Civil War. The raid took place from June 11 to July 26, 1863, and is named for the commander of the Confederates, Brig. Gen. John Hunt Morgan. ... For 46 days as they rode over 1,000 miles (1,600 km), Morgan's Confederates covered a region from Tennessee to northern Ohio. The raid coincided with the Vicksburg Campaign and the Gettysburg Campaign, although it was not directly related to either campaign. However, it served to draw the attention of tens of thousands of Federal troops away from their normal duties and strike fear in the civilian population of several Northern states. Repeatedly thwarted in his attempts to return to the South by hastily positioned Union forces and state militia, Morgan eventually surrendered what was left of his command in northeastern Ohio. He escaped through Ohio, and casually took a train to Cincinnati, where he crossed the Ohio river.

<sup>6</sup> From Ewing, Wallace K. *From Home to Trench: The Civil War Letters of Mack and Nan Ewing*, Self Published, 2011.

*men killd and over 1000 prisners his remaining forces scattered and fled, a few straglers succeeded in geting over the River while a portion of his troops struck out through the Country a short distance and then struck down the River and were Captured while they were attempting to Cross the River a short distance a bove [indecipherable word], an other portion of them 6 or 8 hundred strong st[r]uck down the River to the mouth of Campaign Creek thence up Campaign to the Town of Porter they captured the Town put there pickets, staid there allnight sacked and plundered as at Vinton Next morning being the 21st of July about 7 oclock in the morning they made a dash on Ewington. there were 200 militia in Ewington at the time Morgan made a demand of surrender which was granted without firing a gun the Militia were all from Scioto County under Col Sontag who surrendered our County Militia haveing been ordered to Gallipolis two or three day previous thus you see I have been a prisner under the notable gurrilla John Morgan. they stole all the horses in the neighborhood of Ewington which was the principle mischief they did they were so hotly pursued that they had no time to tarry they carried all the provision the people had cooked but did not want to wait to have any more cooked they took nothing from me except what they eat and that was in a hurry*

On July 19<sup>th</sup> the larger part of Morgan's force – 820 in all – was killed, wounded, and captured at Blennehsasset Island, in the Ohio River. The remainder, with Morgan himself, surrendered July 26<sup>th</sup> near New Lisbon Ohio.

*Ewington O. April 25th 63*

*Respected friend I take this opportunity to write a few lines to you to let you know that we are still on the land among the living and enjoying our usual good health and I hope these lines will find you all enjoying the same Blessing I want you to answer this letter as soon as you read it. I want to hear from Michigan once more if possible. I want you to tell me whether Enoch Ewing lives there yet, or has he moved to some distant land, or is he dead, or what has become of him. I have wrote some ten or twelve letters to him since I got any from him. if so, tell what it is if he has moved tell me where he went to, or if he is dead tell me when he died, or has he gone to war. I want to find out his whereabouts so I can write to him it may be that he has got too rich and has forgotten his poor kin, but let it be as it may I want you to tell me the Start of it. I have no particular news to tell you at this time the war news you have as a matter of Course so it is useless for me to say any thing about it times is hard here at this time altho provisions are plenty every thing is high Wheat is \$1.40 Cents per Bushel Corn is worth 90 Cents hay is worth \$10 dollars per tun every thing else in propotion there was a battle at the mouth of the Ranheway at Pt. Pleasant on the 30th of March the rebbles made a dash on that place a bout 500 strong and took the place for a short time but the troops at Gallipolis rushed to there [sic] rescue with what artilyery they had and whipt the rebbles out the union lost one man killed and two wounded. the rebs had 40 killed, there wounded no known as they took them off with them our men took over 100 Rebs prisner we Could hear the cannon verry distinctly I think they will not try it again the rebs burnt 5000 dollars worth of Government Stores at Pt. Pleasant and sacked the town to some extent before our forces got there don't forget to answer my letter*

*your affectionate uncle  
George Ewing*

*May 17th 1863*

*I wrote the other pages of this letter three weeks ago but did not mail it thinking I might get a letter from some of you out there but I have not none so I will send it now. If it reaches*

*you be sure and answer it soon as possible for I want to hear from some of my old friends from Ohio Elmore our youngest boy is in the army he is at the junction of New River and Gauley River at what is called Gauley Bridge I got a letter from him last friday dated the 4<sup>th</sup> of May he was well the Regmit he is in was at Fayettevill all winter this spring they were sent to Summerville in Nicholas Co and from there back to Gauly I went to see him last winter*

George Ewing

## **Clendenin Massacre**

**William E. Riddle (+1 505.988.1092, [Riddle@WmERiddle.com](mailto:Riddle@WmERiddle.com))**

Many reports have been written on the 'Clendenin Massacre', a mid-1760s Indian raid by the Shawnee upon some six dozen people who had taken refuge at the home of Archibald Clendenin near the present-day town of Lewisburg, Greenbrier Co., West Virginia. Nine of these reports appear in a collection available online at [tinyurl.com/ClendeninArticles-PDF](http://tinyurl.com/ClendeninArticles-PDF). Two of the reports are reprinted here; together they provide a rather complete description of the event and its fallout in terms of the life of Indian John Ewing with the Shawnee.

Many different spellings of the 'Clendenin' surname appear in the Clendenin Massacre reports, among them: Clendennin, Clendennen and Clendening. The 'Clendenin' spelling has been used throughout the reprints presented here.

All of the reports concern a horrific raid by American Indians upon the Archibald and Ann Clendenin homestead and surrounding areas. In addition, they all describe the capture of Ann Clendenin's sibling 'Indian John' Ewing by the Indians and his life with the Indians and after his release. The reports vary, however, about Ann Clendenin's given name. Wallace K. Ewing – the *EFA*'s expert on the descendants of John Ewing of Carnashannagh – says her maiden name was 'Ann Jeanette Ewing' and that name is used in the reports reprinted here.

## **James Ewing of Pocahontas**

**Reprinted from *J. Clan Ewing*, Vol. 1, No. 4 (May 1995), pp. 28-32<sup>7</sup>**

Source: This information was taken from the book put together by John W. Burris, *Descendants of John Ewing (Indian John)*. We appreciate having the opportunity to [re-print] this material.

### **Introduction**

Indian John Ewing was not an [American Indian] and had no ancestor that was [an American Indian]. He was captured by the Shawnee Indians when they made a raid on the settlements of then western Virginia. This is well documented in the history of Augusta County. He had something of an education and kept a record of his marriage and the birthdays of his children. Had it not been for this record it would be impossible to trace the family.

Dr. Alvin Enoch Ewing (1864-1945) spent a good part of his life researching the family of James Ewing. His articles appeared in many newspapers and magazines.

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<sup>7</sup> Available online at [www.EwingFamilyAssociation.org/journal/Document\\_JoOnline\\_1.html](http://www.EwingFamilyAssociation.org/journal/Document_JoOnline_1.html).

Nancy Hank Ewing (deceased) a granddaughter of A. E. Ewing spent about twenty five years researching the Ewing family. She collected a vast amount of material for a book called *James Ewing, Pioneer*.<sup>8</sup> Her untimely death brought an end to her endeavors and a lifetime of work, fourteen large boxes in all were put in storage. Almost by accident these were rescued and all her research material is now in the possession of Barbara (Ewing) Powell.<sup>9</sup>

## **Ewing Family**

Dr. Alvin Enoch Ewing (1864-1945) spent a good part of his life in researching the Ewing family history and genealogy. He wrote a good number of articles on the history of the family and early America. His great-grandfather was William 'Swago Bill' Ewing. The following is the only one that he wrote and is copied exactly as written about 1936.

*The exact year of James Ewing's birth is not at present known, nor do we know exactly the year he came to America. He was the first American ancestor of our Ewing line. Grandfather Enoch Ewing never saw his Ewing grandparents. A few facts about them [have] been handed down to him and these he handed down the line. He said Grandfather James was born in the north of Ireland, but of Scotch parents, and that he came to Virginia when a young man and soon after married an Irish girl whose name he did not remember but though lived to a ripe old age. James had two boys and three girls, John was born in 1747 and William in 1756. One of the girls Jean, married Moses Moore as late as 1786. Elizabeth married George Daugherty and is said to have moved to Tennessee. The other daughter, Ann Jeanette Ewing the wife of Archibald Clendenin and the mother of three or four children. History records that in July 1763 the Shawnee Indians of what is now Ohio raided the Virginia settlements on the Greenbrier River, killed Clendenin, two little boys, and took prisoners Ann Jeanette (Ewing) Clendenin, her little girl, Jane, her little boy Johnny and her brother John who was at that time living with the Clendenins. It was this tragic incident that helped fix matters in grandfather's mind and it was one of his stock stories, although it happened thirty six years before he was born. Since it belongs to our Ewing history, the story may well be related briefly here.*

*Ann Jeanette (Ewing) Clendenin escaped from the Indians the first night of their march back to Ohio. She made her way back to the ashes of her home, buried the dead and started back to the older settlements east of the Allegheny mountains. She came near losing her mind, but recovered and lived to marry again. Her infant was killed by the Indians after her escape from them. Her daughter Jane, three or four years old, was taken by the Indians into the Ohio country and there adopted into a tribe of Delawares where she remained a captive for nearly two years. Her little boy Johnny was killed by the Indians after reaching Ohio to settle a quarrel between two squaws as to which of them should have him.*

*John Ewing, brother of Ann Jeanette (Ewing) Clendenin, and uncle of Enoch Ewing was adopted into a tribe of Shawnee Indians in Ohio and remained a captive with them for nearly two years. He and his niece Jane were liberated at the same time and returned to Virginia. Jane grew up and married John Davis in Virginia and had a family.*

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<sup>8</sup> Ewing, Nancy Hank (ed. Barbara (Ewing) Powell). *James Ewing – Pioneer*, Self Published, 1994. Available online at [www.EwingFamilyAssociation.org/books/Document\\_JamesEwingOfPocahontas.html](http://www.EwingFamilyAssociation.org/books/Document_JamesEwingOfPocahontas.html).

<sup>9</sup> See page 67 for information about the current (February 2012) disposition of this material.

*John Ewing later married Ann Smith in Virginia and raised a large family of ten children. In 1802 John moved with his family to Gallia Co., Ohio and settled on lands over which he had been when an Indian captive. His Indian captivity made John conspicuous in his day. He came to be called "Indian John".*

*What we know of John Ewing and his sister, Ann Jeanette (Ewing) Clendenin, helps us to approximate the age of their father James and the date of his coming to Virginia. If Ann had four children in 1763 when John, her oldest brother, was sixteen, she must have been at least six years his senior, even if she married young. This would place her birth at about 1741. If she were the oldest of James's children and I believe she was, we can estimate that James was married about 1740. Then applying grandfather Enoch's story that his grandfather James came to this country a young man and soon after married, if we allow that James was at least twenty when he married, it would place his birth year at about 1720, and his coming to Virginia in about 1740.*

*Many attempts have been made to connect James Ewing with other well known Ewing's who came to America much earlier than 1740, but there is nothing yet to prove the relationship, whatever it may have been. Scotland was full of Ewings: as protestants and non-conformists, many of them fled from Scotland for safety, taking refuge in the northern counties of Ireland - Antrim, Londonderry and Donegal; they were known to be there prior to 1690. For the next thirty or forty years, the Scotch-Irish (Scotchmen born in Ireland) flocked to America, and among them were several Ewings who landed at various points along the Atlantic seaboard at different times. They were doubtless related to each other as fathers, sons, uncles, cousins, and nephews. Just what degree of relationship and of these bore to our James is not yet known, and the chances are good that it will never be known. The fact that James did not come over until about 1740, leads me to think that he came alone and that he left his parents -- dead or alive -- in Ireland.*

*It has also been claimed by some that our James Ewing was a soldier of the Revolution, that he was a captain, and that he fought at the battle of Kings Mountain in South Carolina in 1780. In my opinion these claims are unfounded. I have been unable, after years of research, to find a single proof of any such claim or claims. There was another James Ewing in Virginia during the Revolutionary period who was a soldier, and the names become confused. Besides this, grandfather Enoch Ewing stated time and again that he never knew of his grandfather's being a Revolutionary soldier. Had he been, I am sure that the fact would have been talked about and handed down to his grand children. Moreover, he was at least sixty years of age in 1780. Another claim that has been made is that James Ewing's wife was Margaret Sargeant. Although I have heretofore spread the statement as fact, I do not believe it was an error due to confusion over the two James Ewing's who lived in Virginia.*

*We do not know when James Ewing died or whether he lived to see the Revolution. A few facts have been gleaned from records. In 1760, James Ewing appears to have owned 254 acres on the upper waters of Jackson River where it is joined by Muddy Run in which is now Bath Co., Virginia. To the best of my judgement [sic], this is where James Ewing raised his family of three girls and two boys. If you will turn to your map of Virginia and West Virginia, you will see that the two states are separated by the Allegheny divide. Jackson River is east of the divide, while Greenbrier River is west of the divide. The two rivers parallel each other and are scarcely more than twenty-five miles apart -- as the crow flies. Apparently James sold this land, just when we do not know, but ten years later, in 1770, we find him selling land over on the west side of the divide, on Ewing's Creek (now called Knapps Creek) to one Moses Moore of*

*Ewing (Knapp) Creek. If you find Buckeye marked on your map, that is the closest point to the old William Ewing home and the old Thomas McNeil settlement. Another small branch of the Greenbrier is a little north of Marlinton, is Stony Creek and it was upon this creek that John Ewing (Indian John) settled and raised his family. We also know that Ann Jeanette (Ewing) Clendenin's home was in Greenbrier Co., some 20 miles south of Buckeye. We also know that Jean (Jane) Ewing became the second wife of Moses Moore in 1786. The other daughter, Elizabeth, married George Daugherty – presumably there in Greenbrier Co., and it is said they moved to Kentucky, so have no trace of their family, if they had one. It seems to me therefore, that there can be no doubt that James Ewing and his entire family left their Jackson River home sometime prior to 1770, but subsequent to 1763, and settled in Greenbrier County west of the mountain divide. At what point and in what years James Ewing and his wife died, we do not know, but it is my opinion that they both died in Greenbrier County after the Revolution. Enoch Ewing, born in 1799, stated that he never saw either of his Ewing grandparents.*

*Now comes another bit of interesting news which prompted me to write this sketch. In the December 24, 1936, issue of the Pocahontas Times appears an article of considerable interest to those interested in our Ewing family history. From it appears that the lands once owned by James Ewing on Ewing Creek were included in a grant of lands surveyed October 11, 1751 for General Andrew Lewis. The grant of lands was not actually completed until June 2, 1780, when Thomas Jefferson, then Governor of the Commonwealth of Virginia, executed the conveyance. It included 480 acres at the mouth of "Ewens Creek". It commences "Beginning at three white oaks near the east side of Ewens Creek. Then it runs this way and that from one tree to another, and ends up thence north 48 E 240 poles crossing Ewens house to the beginning". This doubtless had reference to James Ewing's cabin. If the house was there in 1751 when the original survey was made, it suggests that James Ewing may have "Squatted" there prior to 1751. It is my private opinion that James Ewing was very much a hunter, and that he may have established hunting and trapping headquarters on "Ewens Creek", spending much of his time there, while his family still remained on Jackson River.*

*The reason for my thinking that the James Ewing house was maintained on Jackson River to a later period is that when Ann Jeanette (Ewing) Clendenin escaped from the Indians in the summer of 1763, in Greenbrier Co., she made her way back to the old settlements on Jackson River. It would have been much nearer to "Ewens Creek" if her folks had been living there at that time. Again when John Ewing was liberated from the Ohio Shawnees in 1765, he returned to his old home and was greeted by his sister. I feel certain that this was the old Jackson River home.*

*General Andrew Lewis was of the famous Lewis family who also came to Virginia from the north of Ireland. They were land "boomers" and induced many Scotch-Irish to emigrate to America. I suspect they were the cause of James Ewing coming to Virginia. Each of James Ewing sons – John and William – had a son named Andrew, and I am disposed to think they were named Andrew in honor of Gen. Andrew Lewis.*

*Both John and William Ewing raised large families. John moved to Gallia Co., Ohio in 1802, and William moved to the same county in 1810.*

*This is for your Ewing historical file.*

*Dr. Alvin Enoch Ewing*

2012 note from Barbara (Ewing) Powell: When A. E. Ewing died in the 1940s, Nancy Hank Ewing inherited all his boxes of pictures and research material and began reading and researching when time allowed as a working gal. Nancy brought it all with her when she moved to California. She continued working out of her home and continued to research and write the history of Indian John and Swago Bill's families.

I was contacted by Nancy in the 1980s; she had found a letter from my great-grandmother, Letitia C. Tinnin Ewing, to her grandfather, A. E. Ewing. The letter was mailed from Gustine, California. She contacted the local telephone operator and wanted the phone number of any Ewing living in Gustine. The operator contacted a Ewing that had lived close to me and was given my name and my work phone number. (I had visited with her to find out her X-husbands family information.) When I returned to work after my lunch hour that day, my boss said I was getting an important phone call and to take it in his office. That's how I met Nancy. My Ewing family disappeared from their research area when my great-great-grandfather, Andrew Ewing, moved to California from Ohio in the 1870s. I was able to bring Nancy up-to date on my side of the family after that. Nancy was still in Wisconsin, but I finally met her in southern California years later.

After Nancy's death her daughter, Barbara, inherited fifteen of her research boxes. John W. Burris, who had known Nancy, contacted Barbara and she gave the boxes of research material to him for further research. I came into the picture later when I saw an article about searching for an Indian John Ewing ancestor. John W. Burris and I interacted and after several phone conversations we realized that we both knew Nancy and had given our own family's history to her. John W. Burris was a descendent of Lydia Ewing, ninth child of 'Indian John' and Ann (Smith) Ewing. He gave me all of the boxes on Indian John and when he had gone through and retrieved all of Swago Bill's information he gave me the remainder of the boxes.

Later, I realized that this Ewing research material needed a new home. I sent it to Richard D. Ewing in Nebraska in August 2009.

### **Clendenin Massacre, Greenbrier Co., West Virginia 1793<sup>10</sup> David Neal Ewing (+1 505.764.8704, [DavidEwing93@gmail.com](mailto:DavidEwing93@gmail.com))**

This is a thrilling and chilling story of some early Ewings. Ann Jeanette (Ewing) Clendenin (Mrs. Archibald Clendenin) and the John Ewing in this story (later called 'Indian John' Ewing) are brother and sister, the children of James Ewing (14 Feb 1721 - 31 May 1801) and Sarah Mays (or Mayes). James Ewing is thought to be the youngest son of John (of Carnashannagh) Ewing and Janet McElvaney.

The following is excerpted from an article which appeared in *The Scholarly Journal of the Ohio Historical Society*<sup>11</sup> which I found online at [publications.ohiohistory.org](http://publications.ohiohistory.org). There, attribution is given to the *Draper Manuscripts*<sup>12</sup> in the possession of the Wisconsin Historical Society, Madison, Wisconsin. Evidently the author of this work obtained his narrative in 1824 from Mrs. Maiz, a step-daughter of Ann Jeanette (Ewing) Clendenin, and it was corroborated by several others.

[Chief Cornstalk of the "Shawanese" had been involved in the 1759 Carr's Creek massacre on in what is now Rockbridge Co., VA, but it was thought that peace had been made. In June 1763 hostilities resumed when he led a party of about 60 warriors on attacks in Greenbrier Co., VA (now WV), first against a German settlement on Muddy Creek, and then...] Cornstalk's party passed over to the Levels of Greenbrier, where some seventy-five people had collected at Archibald Clendenin's, within two miles of the present locality of Lewisburg, and where Ballard Smith long resided. Here, as at Muddy Creek, the Indians were hospitably entertained;

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<sup>10</sup> Reprinted from *J. Clan Ewing*, Vol. 11, No. 2 (May 2005), pp. 15-18.

<sup>11</sup> *Ohio History, The Scholarly Journal of the Ohio Historical Society*, Vol. 21, pp 245 – 262.

<sup>12</sup> Draper Manuscript, Border Forays, 3 D, Chapter XVIII.

for none suspected any hostile intentions, save Clendenin's wife alone, who did not like the manner in which they were painted, as it differed from what she had been accustomed to see.

Clendenin had just returned from a hunt, having killed three fat elk; and, as the warriors asked for something to eat, a plentiful feast was promised them. As he had been very successful of late in killing large numbers of buffalo, elk and deer, he cut off the clear meat and salted it down for future use; while the bones and fragments were boiled up in a large kettle for the present supply. His wife – Ann Jeanette (Ewing) Clendenin was at that time cooking a kettle full, under a shed near the house. Handing her infant to her husband, she took a large pewter dish and meat-fork in her hand, and went out to bring some of the food for the Indians.

At this juncture, an old woman having a diseased limb, aware of the medicinal virtues of the wilderness supposed to be known to the Indians, explained her distress to one of the warriors, and asked if he could not suggest or administer some relief? He promptly said that he thought he could, and drawing his tomahawk, he instantly killed the poor woman, which was the signal for others to engage in the bloody work assigned them. Nearly all the men were quickly dispatched. Conrad Yoakum, who was some little distance from the house, being alarmed by the outcries of the women and children, made his escape. A negro woman, who with her husband, was working in a field near by, started to run away, followed by her crying child; she tarried long enough to kill her little one, to stop its noise, and save her own life. With her companion, she made good her escape to Augusta.

Clendenin might have saved his life, had he either surrendered himself, or not been encumbered with the child, for he started to run, and was making an effort to reach the fence that separated the door-yard from a corn-field. Had he gained the field he would doubtless have eluded the pursuit of the Indians, as the corn was high enough to have concealed him, but he was killed in the act of climbing the fence, he falling one side, and the child the other.

Mrs. Clendenin has scarcely left the house, when she heard Mr. Clendenin exclaim, "Lord, have mercy on me!" when she dropped her dish and fork, and, turning back, saw an Indian with her husband's scalp in his hand, which he held up by the long hair, shaking the blood from it. She rushed upon the murderer, and, in a fit of frenzy, asked him to kill her too, even spitting in his face to provoke him to do so. She did not fail to reproach him and his fellows with baseness by every epithet known to her – even charging them with being cowards, the worst accusation that could be made against a warrior; and though the tomahawk was brandished over her head, and she threatened with instant death, and her husband's bloody scalp thrown in her face, she nevertheless fearlessly renewed uttering the several invectives her ready tongue could invent. Her brother, John Ewing, who was spared from the general massacre, said to the Indian, "Oh, never mind her, she is a foolish woman." Following this suggestion, the warrior desisted from making the intended tomahawk stroke.

Yoakum fled to Jackson's River, alarming the people, who were unwilling to believe his terrible report, until the approach of the Indians convinced them of its fearful reality; many saved themselves by flight, while not a few of the aged and helpless fell victims to their fury. The newspaper accounts of the time only refer to the Greenbrier and Jackson River settlements having been cut off, in June, 1763; but Carr's Creek received another visitation, and there, too, many families were killed and taken.

Near Keeney's Knob, not very far distant from Clendenin's, resided a family of the name of Lee, who shared the fate of the others – some killed, and others captured. All the prisoners, taken at the several places, were hurried over to Muddy Creek, where they were detained till

the main body of the warriors returned from Jackson's River, and the Carr's Creek settlements with their prisoners and booty. An old Indian was left in charge of the captive women and children, Ewing having been taken with the war party. Mrs. Clendenin made up her mind to kill the old Indian, if the other women would aid her. Her first effort was [to] ascertain if the old fellow could speak or understand English; but making no reply to her inquiries, she took it for granted that he could not. She consequently made her proposal to her sister prisoners, but they were too timid to consent to any such heroic attempt. During the few days' absence of the warriors, Mrs. Clendenin was too narrowly watched by the vigilant old guard to effect anything. He had evidently overheard her proposition, and sufficiently comprehended its import; for when their ears were saluted with the whooping of the returning warriors, with the jingling bells of the horses, the old fellow sprang to his feet, exclaiming in plain English, with an oath, "Yes, good news." Mrs. Clendenin now expected nothing but death for her plotting his destruction, but she heard nothing further of it.

The war party had been successful in their foray, for they returned with many additional captives, and a large number of horses loaded with booty, and every horse had on an open bell. Mrs. Clendenin still resolved on effecting her escape, even at the risk of her life. As they started from the foot of Keeney's Knob, the Indians mostly in front, the prisoners next, and the horses with their tinkling music bringing up the rear, and one Indian fellow prisoner to carry; and when they came to a very steep precipice on one side of the route, and the Indians carelessly pursuing their way, she watched her opportunity, when unobserved, to jump down the precipice, and crept under a large rock. She lay still until she heard the last bell pass by; and concluding they had not yet missed her, she began to hope that her scheme was successful. After some little time elapsed, she heard footsteps approaching very distinctly and heavily. They drew near the place of her concealment; and in her leaning posture, on her hands and knees, with her head bent forward to the ground, she awaited the fatal stroke of some unfeeling pursuer. She ventured, however, to raise her eyes, and behold a large bear was standing over her! The animal was as much surprised as she was, for it gave a fierce growl, and ran off at its best speed.

Soon missing her, the Indians took her child, and laid it on the ground, thinking its cries would induce her to return; but she was too far away for this, when the wretches would torture and beat the little thing, saying, "Make the calf bawl, and the cow will come." At length they unfeelingly beat out its brains against a tree, and went on without the mother; who remained under the rock till dark, when she sought her way back. Traveling all that night, she concealed herself the next day, and during the second night reached her desolate habitation. As she came in sight of the place, she thought she heard wild beasts howling in every direction, and thought she heard voices of all sorts, and saw images of all shapes, moving through the cornfield and, with an almost overpowering sense of mingled fear and desolation she imagined she saw a man standing within a few steps of her. She withdrew to a spring in the forest and remained there till morning, when she visited the place, found her husband's body by the fence, with his body shockingly mutilated, and her lifeless child nearby, and covered them, as well as she could, with a buffalo hide and some fence rails, finding her strength unequal to the task of covering them with earth.

Resuming her journey, Mrs. Clendenin directed her course for the nearest settlements in Augusta, from which the Greenbrier emigrants had originally set out. At Howard's Creek, some ten miles from the present locality of Lewisburg, she met a party of several white men, who had heard by the two negro fugitives that every soul was killed at the Greenbrier settlements,

and came to drive away the cattle, and save whatever else was spared by the Indians. Among these men was one who was heir-at-law of the Clendenin family, who was evidently much disconcerted that she had escaped the general massacre. This wretch offered her no sort of sympathy, nor any relief whatever. Some of his companions, however, gave her a piece of bread, and a cooked duck; but the half-famished condition of her stomach loathed food, and she wrapped them up in her petticoat, and pursued her journey by herself, expecting she would enjoy them when her appetite should return. Unfortunately she lost them without ever tasting a single morsel.

While pursuing her lonely journey, she had the good fortune to find an Indian blanket, which proved of great service to her; as, when her clothes became torn, and her limbs lacerated by briars and brambles, she was enabled to make leggings of it for her protection. After nine nights' painful journeying, secreting herself by day to avoid the danger of recapture, she at length reached Dickinson's, on the Cowpasture River. During all this time, she ate nothing but an onion and a little salt, which she found on a shelf, in a springhouse, at a deserted plantation.

The history of the two children of Mrs. Clendenin who had been captured – a boy and a girl – require a brief mention. Her brother, surrendered probably at Bouquet's treaty the following year, narrated the particulars of the untimely fate of the little boy. He had been formally adopted by an aged Indian couple, all of whose children were dead, who became very much attached to the lad, and he in return to them. But one day, the old man became displeased with his wife on some account, and told the child, whom she directed to get some water, not to go; for if he did, he would kill him. At length the old Indian went out to the field, and the child, glad of the opportunity to please his mother, picked up the vessel and set off for the spring; but the surly old fellow seeing him from where he was walked up behind the unsuspecting lad, and gave him a fatal blow with his tomahawk. "I was obliged," said the conscience-stricken Indian, "to approach him behind, that I might not see his face; for if I had, I could never have had the courage to kill him."

The little girl was seven years with the Indians, and when brought to her mother, the latter could recognize nothing whatever to indicate her as her child, and she disowned her, saying, "She is not mine." The little waif scampered off among other captive children, who had not yet been reclaimed. Thinking over the matter, the mother called to mind a mark on the body of her daughter, when she ran to her to see if she could find this evidence of identity. Upon examination, she found it. Her long-lost child was indeed restored to her; but with such thorough Indian habits, that it was a long time before the mother felt any particular attachment for her. It need only be added, that Mrs. Clendenin, returning from her captivity to her old neighborhood in Augusta, subsequently married a man named Rodgers; and, when peace was restored, she again settled on the place where the massacre occurred, and, on looking about the old premises, Mrs. Rogers found the dish and meat-fork where she dropped them on the day her former husband was killed; and there she resided till 1817, when she died at the age of seventy-nine years. She is represented to have been a woman of strong mind, invincible courage and unequalled fortitude. Her daughter, an heiress to a valuable landed estate, had many suitors when she grew to womanhood, and at length gave her hand to a man by the name of Davis. One of her daughters became the wife of Ballard Smith, of Greenbrier, one of the first lawyers in the western country, and six years a representative from his district in Congress."

## ***Chancellor's Message***

David Neal Ewing, Chancellor (+1 505.764.8704, [DavidEwing93@gmail.com](mailto:DavidEwing93@gmail.com))

This is the sixth year of my tenure as Chancellor of the *Ewing Family Association*. At the last gathering, in Uniontown, I announced that this would be my final term as Chancellor. Some of you may be relieved to realize that after this one, I will write only two more *Chancellor's Messages*, for the May and August 2012 issues of the *Journal*. This September, we will elect a new Chancellor and a new Board during the General Meeting at the gathering in Gallipolis, Ohio. I have been reflecting on the status of specific activities and projects we have undertaken during my time as Chancellor.

### **Status Report: Major Successes**

#### ***Ewing Family Journal***

Perhaps the most outstanding accomplishment of the *EFA* during my tenure as Chancellor has been the growth and evolution of the *Ewing Family Journal*. James R. McMichael began producing a quarterly *Clan Ewing* newsletter in February 1994, and started calling this *Journal of Clan Ewing* with the August 1994 issue. He continued as principal contributor and publisher of the *Journal* through the end of 2002. Jill (Ewing) Spitzer took over editing the *Journal* in 2003 and continued until she became Membership Chair in 2006. She still contributes to the *Journal* regularly in that capacity. Jill has truly been an *Association* stalwart through the years. She has great spirit and indefatigable energy. With no background in computers or publishing, she had to learn from scratch, spending hours and days to keep the presses rolling.

Our current editor, William Ewing 'Bill' Riddle, began editing the *Journal* in November 2006. Bill has quite a fair amount of experience with web sites and electronic documents, and he has been able to bring the *Journal* to a new level of technical sophistication. He has standardized the typography and applied strict editorial standards. Beginning in 2007 he introduced the so-called 'perfect binding', which makes the *Journal* look more like a book than a pamphlet. The number and quality of articles in the *Journal* has also increased. Bill has tried to foster the inclusion of scholarly articles of general interest and also to include personal stories about individual Ewings and Ewing families that can really give us a sense of the personalities and lives our ancestors.

In 2008, under Bill's leadership the *Journal of Clan Ewing* won the coveted *National Genealogical Society* award for best family newsletter in the nation. There is no way that we could have been in contention for this award without Bill's expertise and tireless effort, but characteristically, he insisted that we send Jim McMichael to accept the award on behalf of *Clan Ewing in America*.

In February 2009, the name of our *Journal* was changed to the *Ewing Family Journal* in concert with the name change of *Clan Ewing in America* to the *Ewing Family Association*. I cannot overemphasize how important Bill's efforts have been to the success of the *Journal*, but the fact is that his main contribution may have been his success in recruiting so many different people to contribute to the *Journal*. To me, the most satisfying activities of the *EFA* are those that involve the participation of lots of us.

Bill has begun to look for help with the *Journal*. He recognizes that he will not be able to continue as Editor forever and is anxious to arrange for a smooth transition to a new Editor when the time comes. Producing the *Journal* is really too big a job for one person anyway. Bill has recently floated the idea to separate the *Journal* into two publications – reserving the *Journal* for articles of archival interest, and

beginning a newsletter of *EFA*-organization pertinence, such as messages from officers and activity coordinators, introductions of new members, queries and so forth.<sup>1</sup> Anyone interested in participating in this should certainly contact Bill at [Riddle@WmERiddle.com](mailto:Riddle@WmERiddle.com).

### ***EFA* Web Site**

Bill Riddle was also a central figure in bringing the *EFA* web site up to its present rigorous standard. He took over the web site from its first Webmaster, Carol Sue Hair, in 2006. He used his professional experience as a web site developer to create a state-of-the-art interface and has added hundreds of pages of resources. Though he pretty much single-handedly managed the technical aspects of the web site and contributed a fair amount of content, he also mobilized others to contribute content. He has posted the content of many books on Ewing genealogy in electronically searchable form on the web site, including Margaret (Ewing) Fife's important work.<sup>2</sup>

Bill turned the job of Webmaster over to Martin S. Ewing in September 2011. Martin is another Ewing with an academic background and extensive expertise in computers. He has redesigned the web site interface using an approach that we hope will facilitate ongoing maintenance and updating by people who have some experience with computers but are not comfortable with actually writing HTML code<sup>3</sup> and such. I hope this includes me – I have had to rely heavily on Bill to update the Ewing Surname Y-DNA Project portion of the web site,<sup>4</sup> and though I haven't yet mastered it, I think the capabilities Martin has put in place are going to allow me to do that without extensive help from the Webmaster.

In my way of thinking, one of the most outstanding aspects of the *EFA* web site is that we make all of the resources there available to the general public over the Internet without charge. Some have argued that we should restrict access to some of the information on the web site to just members of the *EFA* so that it becomes one of the benefits of membership. My idea is that we do not pay dues in order to get something, but rather in order to support the *EFA* in its mission of "Encouraging genealogical research and sharing the finds with others..." in a spirit of generosity.

### ***EFA* Forum and Facebook Page**

Martin S. Ewing also has set up the *EFA* Forum, a Google Group that allows for more frequent communication between members of the *EFA* and others interested in Ewing genealogy than is possible with the *Journal* and other print media. He has also established a Facebook page – something that is beyond my ken, but shows promise of involving younger and more technologically savvy Ewings who are accustomed to communicating via social networking sites. Wouldn't it be wonderful if we could get a bunch of energetic young people to come to gatherings and party down with us geezers?

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<sup>1</sup> Riddle, William E. From the Editor, *Ewing Family J.*, Vol. 17, No. 4 (November 2011), p. ii.

<sup>2</sup> Fife, Margaret (Ewing) (ed. James R. McMichael). *Ewing in Early America*, Family History Publishers (Bountiful, Utah), 2003. Available from [www.HigginsonBooks.com](http://www.HigginsonBooks.com) and online at [www.EwingFamilyAssociation.org](http://www.EwingFamilyAssociation.org).

<sup>3</sup> HTML: Hierarchical Text Markup Language ... 'code' which can be interpreted by Internet browsers – for example, Internet Explorer (IE) – to display to people surfing the Internet.

<sup>4</sup> [www.EwingFamilyAssociation.org/genealogy-and-history/y-dna-project](http://www.EwingFamilyAssociation.org/genealogy-and-history/y-dna-project)

## **Gatherings**

"Fostering interest in the Ewing Family and a spirit of fellowship among the members of the *Association*" and "Promoting gatherings of the *Association*" are the first two of five stated purposes of the *EFA*. For many of our members, these are at the center of their participation in the organization. I was 'organizer' of *Making Connections*, the 2006 Gathering in Ft. Wayne, Indiana, but my role was really just to worry and pontificate – the actual work was done by cousins Beth (Ewing) Toscos and Jane (Ewing) Weippert, and by Barb McGuinness. Mary (Ewing) Gosline and her crew organized *Echoes of the Shenandoah* in 2008 in Winchester, Virginia near Stevens City, home country of a large branch of the Ewing family. Bill Riddle and his 'Gang of Four' organized *Bridge to the West* in Uniontown, Pennsylvania in 2010, which came off with scarcely a hitch notwithstanding Bill's sudden and nearly catastrophic illness on the eve of the gathering, mainly due to J. David Ewing and his family stepping into the breach. Now, Wally and Jane Ewing are well underway in organizing *Down the Ohio and Westward*, which promises to be a very interesting gathering in Gallipolis, Ohio (not far from Ewington!) this September.

At the gathering in Gallipolis we will be looking for suggestions about where to hold the 2014 Gathering and volunteers to help organize it. Including the one this year, we will have had a total of twelve gatherings over the twenty-four years of our existence. Two gatherings have been held in Indiana, two in Maryland, two in Pennsylvania, two in Ohio (including the one in Gallipolis scheduled for this year) and one each in Tennessee, Texas, Missouri and Virginia. This is as it should be, I suppose. All these states have important places in Ewing history. But I would personally like to see gatherings in some new places, too. How about somewhere in the southeast or the west? Everything depends on finding a key person or persons willing to organize a gathering in an area they know and love.

## **Ewing Surname Y-DNA Project**

At the first gathering Frankie and I attended (*Where the Journey Began* in Cecil Co., Maryland in 2004), I naively suggested that *Clan Ewing in America* consider starting a Y-DNA Surname Project because I had just learned of some very interesting results in the Rice Surname Y-DNA Project, one of the first Y-DNA Surname Projects ever started. To my astonishment (and later, horror) this resulted in a cascade of developments that resulted in my becoming Chancellor two years later. For several years I was consumed by learning how to use Y-DNA testing in genealogy, and how to explain Y-DNA testing science to people without a technical background. Our initial goal was to recruit a hundred Ewing men for Y-DNA testing, because I thought it would take that many for the method to begin yielding fruit. As of today, we have 148 participants and we have what I think may be the best Y-DNA Surname Project in the country. Our project has achieved national and international recognition and we have learned many interesting and exciting things about the diversity of Ewing families and the relationships among them.

I must admit that this project has been my personal baby. Most of the many accomplishments of the *EFA* during my tenure as Chancellor have been due to the efforts of other people, but I did most of the work involved in organizing this Project. Of course, it would have come to nothing if so many Ewings had not been willing to participate and bear the cost of Y-DNA testing for themselves or family members. And recently the project has benefitted greatly from the support of Karen Avery, the *EFA* Genealogist. As I have said from the outset, the value of the Project depends crucially on correlating the Y-DNA results with conventional genealogies, and Karen's help has been indispensable in this. I am really proud of what we have accomplished.

I do have one worry about the Project, though. Not everyone is interested in genetic genealogy. Only very few people are as interested as I am, and most of them have Y-DNA Projects of their own for other surnames or geographic groupings. I have been so enthusiastic and have written so much about the Project that I worry some have felt that other, more generally rewarding and more important activities of the *EFA* have been neglected.

I have tried to keep perspective and work on several fronts, but the fact is that each of us works hardest on things that we are most interested in. All members of the *EFA* are welcome to champion their own special interest – if we do not already have an activity or project that interests you, we would be happy to sponsor you in starting a new one!

I plan to continue administering the Ewing Surname Y-DNA Project after I retire as Chancellor as long as I am able and it is necessary, but I would certainly welcome the involvement of any interested person and would be truly delighted to find someone who wanted to assume primary responsibility for the Project and take it to the next level.

### **Southwestern Pennsylvania Ewings Project**

This fascinating Project is the product of the passion and years of work of Bill Riddle. He has shown the power of working on the genealogies of several inter-related families in a specific area. To my way of thinking, while this work has intrinsic interest and importance, even greater potential value to the *EFA* exists because this project can serve as a model for similar projects for other groups of related families in other areas. And I can almost hear Jim McMichael saying "Amen" from beyond the grave. He was always a huge proponent of researching collateral lines to inform the genealogy of a specific family, as he did with the Porters and Gillespies, who were multiply intermarried with his Ewing ancestors, both in Donegal and after emigrating to America.

### **Status Report: Partial Successes**

#### **Ewing Genealogy Documentation (EGD) Project**

This initiative grew out of the work of James R. 'Jim' McMichael, the man George W. Ewing has aptly termed, 'Mr. Clan Ewing'. Samuel Ellsworth Ewing was founder of the organization and he struck gold when he recruited Jim to help him. Though Jim did not act alone, his efforts were crucial to the formal organization, growth and survival of *Clan Ewing in America*. Jim was a serious genealogist and a stickler for resources, documentation and proof. Our dream for the EGD project was to develop databases for as many Ewing families as possible and to post them on the Internet with documentation revealing the source of every claim.

Thousands of genealogies are available on the Internet, but most of them do not document sources for the 'facts' they offer. This makes it impossible to evaluate the quality of evidence or to reconcile competing claims. And the sad truth is that many of the 'facts' one discovers on the Internet are based on sources that are now known to be erroneous. Ellsworth's famous charts and theories about families he thought were descended from William Ewing of Sterling were a valuable contribution to the genealogy of the day, but mistakes he made have spread widely through cyberspace. Similarly, Margaret (Ewing) Fife's excellent book, *Ewing in Early America*, is still the most comprehensive source of information about many Ewing families, but researchers have discovered quite a few mistakes that

she made.<sup>5</sup> There is no way to do genealogy without making mistakes; all of us make mistakes. Our idea was that Ewing genealogies in the EGD Project could be continuously revised and updated as researchers discovered new sources and evaluated evidence for competing claims.

Jim prepared a partial genealogy for the descendants of John Ewing of Carnashannagh as the first EGD genealogy. Bill Riddle subsequently added a genealogy of the descendants of James Ewing of Inch. But that is as far as it has gone, and so far, little discussion or correction of these genealogies has taken place.

I worry that folks who might otherwise have contributed a genealogy to the EGD Project have been intimidated by our requirement that 'a source for every fact be documented'. This is not the place to discuss what we mean by this in detail, but we emphatically do not mean 'proof.' For example, I gave Bill a fair amount of information about my branch of the James Ewing of Inch family and he added it to information he had about other branches. I have been sloppy about documenting sources in my personal genealogy, so when Bill cited a source for the 'facts' I gave him, he mostly had to say "David Neal Ewing told me so." When a researcher in the future comes across some 'fact' in a document they have in their hand that conflicts with my data, I will invite the researcher to tell Bill that they have a document proving I was mistaken. He would then correct the mistake and cite the document.

The failure of this project to take off and realize its potential may be my biggest disappointment. I am hopeful that it will grow and develop in the future.

### **Name Change to *Ewing Family Association***

In an article I wrote for the August 2008 issue of the *Journal*<sup>6</sup> I discussed the business that would be discussed at the General Meeting the next month in Winchester, Virginia. In that issue of the *Journal*, in a section titled 'Future Directions', I suggested that we begin discussion about changing the name of *Clan Ewing in America* to something more inclusive.<sup>7</sup>

At the General Meeting, we had a lively discussion about this topic. I had thought that this discussion would take place over a number of months, but to my surprise, someone made a motion that the name be changed, a vote was taken, and a large majority of members present voted to change the name to the *Ewing Family Association*. I thought at the time that this was a good thing.

There were some people at that meeting who were opposed to changing the name and voted against doing so. As far as I know, no one said any more about it until after Thor Ewing posted a message to the *EFA Forum*<sup>8</sup> in January 2011 regarding the fact that the *Clan Ewen Society* might be getting a hearing in the Court of the Lord Lyon regarding reestablishing the chiefship of Clan Ewen. Thor and I both wrote articles about this that were published in the May 2011 issue of the *Journal*.<sup>9</sup>

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<sup>5</sup> See the discussion regarding Margaret (Ewing) Fife's ancestors on page 43.

<sup>6</sup> Ewing, David Neal. Chancellor's Message, *J. Clan Ewing*, Vol. 14, No. 3 (August 2008), pp 47-49.

<sup>7</sup> *Ewing Family J.*, Vol. 14, No. 3 (August 2008), p. 63.

<sup>8</sup> [groups.google.com/group/EwingFamilyAssociation](https://groups.google.com/group/EwingFamilyAssociation)

<sup>9</sup> Ewing, David Neal. A Chief for Clan Ewen? – Part I, *Ewing Family J.*, Vol. 17, No. 2 (May 2011), pp. 15-19.

Ewing, Thor. A Chief for Clan Ewen? – Part I, *Ewing Family J.*, Vol. 17, No. 2 (May 2011), pp. 20-23.

A lively discussion began on the *EFA* Forum. The early exchanges were cordial and interesting, but sadly, the discussion departed from a discussion about what position the *EFA* should take regarding a Chief for Clan Ewen and devolved into a discussion about whether the name change of *Clan Ewing in America* was adequately discussed prior to a vote being taken at the General Meeting in Winchester, Virginia. In particular, accusations were made that the name-change decision was somehow secretly made and railroaded through without adequate notice to the members or full discussion.

The *EFA* Board of Directors discussed this issue and determined that the action to change the name had been taken in accordance with the Bylaws. Still, I strongly believe that it is essential that we not only allow but encourage everyone to express his or her opinions about all matters regarding the *EFA* and do our best to respect everyone's views. Plainly there was not enough discussion prior to the vote at the 2008 General Meeting to satisfy everyone that every voice was heard and respected. As I promised in a message to the *EFA* Forum on March 11, 2011, I will put the name change issue on the agenda for further discussion at the General Meeting during the upcoming gathering in Gallipolis, Ohio. Because arguments were made that some *EFA* members were disenfranchised because they could not afford to attend the gatherings, we have established a process for proxy voting,<sup>10</sup> and we would be very happy to read at the General Meeting any written statements as may be submitted by people unable to attend the meeting.

I have listed the name change under 'Partial Successes' because while I think the name change was a good thing for the organization, there have been some persistent hard feelings and that troubles me. I am hopeful that revisiting this question at the upcoming gathering will put the matter to rest.

### **501(c)(3) Status**

Partly because of the name change and associated changes in the Bylaws broadening our focus from a 'single family organization', we were able to obtain formal recognition from the IRS as a charitable educational/scientific organization under 501(c)(3) of the IRS code. This means that all donations to the *EFA* are now tax-deductible to the donor. I mention this rather impressive accomplishment in the 'Partial Successes' section of this status report because we have not yet capitalized on this by having a major fund drive to further the work of the *EFA*.

## **Status Report: Fizzled Initiatives**

### **One Name Study Project**

The Guild of One Name Studies (GOONS) is a British organization dedicated to fostering the study and collection of records for individual surnames and their variants. GOONS does not provide for membership by organizations such as ours, so I personally joined and reserved the names 'Ewing' and the maximum number (five), of variants permitted: 'Ewan', 'Ewen', 'Ewin', 'McEwen' and 'McEwan'. I called for volunteers to establish what I jokingly called a 'GOON Squad' to begin doing some One Name Study work, and I wrote an article for the *Journal*,<sup>11</sup> trying to get the ball rolling. The idea behind a One Name Study is to systematically collect all records of the appearance of a single surname (and variants)

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<sup>10</sup> See procedure on page 80.

<sup>11</sup> Ewing, David N. EONS: The *Clan Ewing* GOONS Initiative, *J. Clan Ewing*, Vol. 14, No. 1 (February 2008) pp 28-31.

and to make these available to persons interested in researching the name. Obviously, this would be an interminable task for a name as common as Ewing, but what a valuable resource even a partial collection could be for Ewing researchers. And if we all submitted (for example) a census record for a Ewing we found when browsing census records, before too long we would have a large database.

The silence was deafening. A similar thing happened some years ago when Jim McMichael set up a registry for Ewing cemeteries and gravesites and asked people to contribute photographs and descriptions of places where Ewings are buried. It would be a really cool thing to have on our web site, and I think many of us have photographs and descriptions of our own ancestors' graves that we could contribute. I think Jim put up a couple and no one else did anything. I didn't even do anything, and I have a wonderful collection of photographs of Ewing graves – the beautiful monument for the Alexander Ewing family in Ft. Wayne, the Ewing cemetery near Steven's City, numerous gravesites at a Uniontown, Pennsylvania cemetery, and quite a number of photos of the gravesites of members of my direct Ewing lineage. These are projects begging to be done ... or at least begun. All we need are volunteers within the *EFA* willing to put a little energy into motivating the rest of us.

## **Status Report: Future Directions**

### **Relationship with British Ewings and the *Clan Ewen Society***

In large part due to the efforts of Thor Ewing, some of us have begun to establish personal relationships with the folks active in the *Clan Ewen Society* in Scotland, which is a surname-interest society very similar to our own. We have also had some success in recruiting participation in the Ewing Surname Y-DNA Project by Scottish Ewings, and have found several who are biological relatives of some American Ewing families. I have always felt that it would be a terrific boon to our organization to have connections with Ewings around the world, particularly in Ireland and Scotland, partly because I think this offers at least the possibility that we can work out early generations of our ancestors that we presently know nothing about, and partly because it is just interesting and downright fun to know of 'cousins' across the pond and to dream of dropping in on them to 'share a pint and a story'. I would love to see a deeper relationship between our societies, and to broaden that to make connections elsewhere in the world, as well. There are lots of Ewings in Canada, Australia and New Zealand and a few in a great many countries around the world. The Internet has made it possible to communicate instantaneously around the world and there is no telling what we might accomplish and how much fun we might have.

### **African-American Ewings**

About 20% of Americans named 'Ewing' are African-American, and over half of Americans named 'Ewings' are African-American. Some of them are interested in and knowledgeable about the histories and genealogies of their own Ewing families. Undoubtedly, some of them are biological relatives of Ewings in the *EFA* who are not African-American. Equally certainly, many of them are descended from men who did not get the name from their biological fathers. I spoke with an African-American woman in Louisiana who explained to me that her great-grandfather was so grateful to a Ewing family that had helped him get on his feet after emancipation that he chose to begin using the surname Ewing rather than to continue using the 'slave name' he had been given. The number of ways that African-American Ewings have come to use the name is probably exceeded only by the number of ways that white Americans have come to use the name. I have long thought that it would enrich the *EFA* immeasurably if we had a significant number of African-Americans among our members. It has been a disappointment to me that so far as I know, we have not yet succeeded in recruiting any of them to join us.

## **A Chief for Clan Ewen and/or Clan Ewing**

The *Clan Ewen Society* has long been trying to persuade the Lord Lyon in Scotland (who is in charge of the official recognition of Scottish Clans) to re-establish a chiefship and official recognition of Clan Ewen/Clan Ewing. The Board of the *EFA* has developed some guidelines<sup>12</sup> and constituted a committee (consisting of Wally Ewing, Joe Neff Ewing Jr., Thor Ewing and me) to participate in negotiations and to advise the Lord Lyon about the position of the *EFA* in this matter. There are many different ideas, ranging from arguing that the Ewings are the only 'true' historical descendants of Clan Ewen of Otter, to arguing that it is just fine to go on considering Clan Ewing as a sept of Clan Laughlin, to arguing that Scottish Clans are of no interest or importance to American Ewings whatsoever. The official negotiations in the Court of the Lord Lyon have not begun and we do not know exactly when this will take place, but we do not plan on taking an extreme position. Ideally, we would like to see the Lord Lyon recognize Clan Ewing as a distinct entity, but we certainly want not to interfere with the *Clan Ewen Society* in their effort to establish a chief for *Clan Ewen*.

## **A Presence at Scottish Heritage Festivals**

Some of our members have expressed their pride in our Scottish heritage and their enjoyment of Scottish Games and Scottish Heritage Festivals, 'Gatherings of the Clans' and activities of this kind. During his tenure as Chancellor, George William Ewing authorized Dave Purtill to represent us at some of these, where (if I am not mistaken) Dave was welcomed to share the Clan Laughlin tent. To me, it would be a wonderful thing if we could support Clan Ewing in establishing an independent presence at gatherings of these kinds, regardless of whether we are able to achieve formal recognition for Clan Ewing or Clan Ewen by the Lord Lyon. I have looked into the requirements of a few of these festivals and they are not concerned with 'official' paperwork – anyone registering and paying the appropriate fees can set up a tent and participate to the games to whatever extent they wish. The only thing holding us back from this is that no one has stepped forward to take charge of organizing it on behalf of the *EFA*.

Let me be clear. The *Ewing Family Association* is not a clan; it is a surname-interest association. But although there is currently no 'official' recognition of the fact by the authorities in Scotland, Clan Ewing does exist and has existed for something like 500 years. Before that, the ancestors of Clan Ewing called themselves rather Clan Ewen. And any members of the *EFA* who wish to consider themselves members of Clan Ewing and/or Clan Ewen are certainly entitled to do so. Indeed, I count myself among them. But one does not have to be a member of Clan Ewing to be a member of the *EFA*, and one does not have to be a member of the *EFA* to be a member of Clan Ewing.

## **Archive Protection and Accessibility (APA) Project**

Another 'future direction' is actually rapidly coming to fruition. Many of us have long wished for the *EFA* Archives to be protected and preserved in a state of the art repository, while making them more readily accessible to members and other Ewing researchers. At the last gathering, we appointed a committee to study this matter and we look forward to taking a final vote at the gathering in Gallipolis this September and to begin the process of moving our Archives to the Allen County Public Library in Ft.

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<sup>12</sup> The guidelines are indicated in Ewing, David Neal. Chancellor's Message, *Ewing Family J.*, Vol. 17, No. 3 (August 2011), p. 51.

Wayne, Indiana, where the process of digitizing these important records for posting on the Internet will begin. We are hopeful that within a couple of years, these precious records that most of us have only been able to use during the few days of the gatherings every other year will be available from the comfort of our homes year around. A report of the committee appears elsewhere in this issue of the *Journal*.<sup>13</sup>

### **Research/Scottish Records Project**

At an electronic meeting of the *EFA* Board in July last year, \$500 was allocated to obtain selected early Scottish and Irish records that have become available on the Internet and are thought to be of potential general interest to all Ewing researchers. I have asked for volunteers to help with this project, but so far only Thor Ewing has stepped forward. He and I have developed a list of records that we think would be of especial interest, but so far have actually purchased only the 1589 Will of a Finlay Ewing of Ladytoun in Dunbartonshire. This is written in what I believe some call *Secretarial Script*, and it has basically been impossible for us to decipher. Neither of us has had time to pursue the matter of obtaining or preparing a transcription of this, but I think this would be of enormous interest. As anyone who has looked deeply into this knows, it has been all but impossible to find documentary evidence connecting the Ewing ancestors we know about in Burt Parish and elsewhere in Donegal to their ancestors in Scotland. But the records now available on the Internet were previously only available in scattered archives in Scotland and we think that we may be able to find important clues there. If we are lucky, we may be able to correlate these with what we have learned in the Ewing Surname Y-DNA Project and make some breakthroughs in finding connections that we know must exist but have never been able to prove. In my judgment, this is the most exciting frontier in worldwide Ewing genealogy. Maybe once I am relieved of my responsibilities as Chancellor, I will be able to spend more time on this. I sure would enjoy participating in a working group of other Ewing researchers in this project. Where are you?

*David Neal Ewing*

### **Chair's Message**

**Wallace K. Ewing, Chair, Board of Directors ([WKEwing@charter.net](mailto:WKEwing@charter.net))**

The *Ewing Family Association's* Twelfth Biennial Gathering is only seven months away, and I know the intervening time will vanish quickly. The fee is set and, allowing for eleventh-hour adjustments, the agenda is complete. Please share your recommendations for alternate or additional program items with me or any member of the gathering's planning committee:

Jeannette Swisher Buckley ([BBuckley19@comcast.net](mailto:BBuckley19@comcast.net)),  
Barbara (Ewing) Powell ([BarbaraEwing@bigvalley.net](mailto:BarbaraEwing@bigvalley.net)), and  
Jill (Ewing) Spitler ([JEwingspit@aol.com](mailto:JEwingspit@aol.com)).

You will find a preliminary schedule and the registration form in this issue of the *Journal*. You can also access them on the *EFA* website ([www.EwingFamilyAssociation.org](http://www.EwingFamilyAssociation.org)). Now is the time to register!

As for every organization, the *Ewing Family Association* needs a steady flow of new members in order to thrive. Please help us by telling your extended Ewing family and other Ewings who live in or near

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<sup>13</sup> See the message by Archivists Mary (Ewing) Gosline and Esther (Ewing) Johnson at page 89.

your hometown about our September gathering. They may be surprised and delighted to know about us. Invite your children and siblings, aunts and uncles, plus find Ewings listed in your phone book who could be invited. With this bit of extra effort, we may greet new faces at the gathering.

The 2012 Gathering will begin Thursday afternoon at five o'clock with greetings from Chancellor David Neal Ewing and from me. Henry Evans, a lifetime resident of Gallipolis, will give us an overview of the area's history. During the gathering, presentations will provide an update on the YDNA Project, an overview about Gallia County and its significance to Ewing history, and the value of tombstone rubbings as art and as a genealogical tool. Two major points of interest will be part of a Friday afternoon excursion: an introduction to *Our House*, a place significant to the history of Gallipolis, and Tu-Endie-Park across the Ohio River in Pt Pleasant, the site of the October 10, 1774 battle that some historians consider the first fight of the Revolution. Friday evening, at the historic *Lowe Hotel* in Pt Pleasant, Dewetta Gay will sketch the area's history. Time is set aside Saturday morning for you to meet with other guests who may have interest in self-selected topics, such as their lineage, Y-DNA testing, or an especially knotty problem encountered during their genealogical research. At the Saturday evening banquet you will be entertained by the *Renaissance Singers*, directed by Barb Nowlin (cousin Barbara (Ewing) Seigneur is a member of this group). Their songs from Scotland and Ireland will surely be delightful. The banquet's keynote speaker is Curt Witcher, Manager of the *Genealogy Center at the Allen County Public Library*. Between events, you will have time to explore sites that were important to our Ewing ancestors as they sailed down the Ohio River and westward.

*Down the Ohio  
and Westward*

For the month of September the Gallipolis Library will feature Ewing family ephemera and artifacts. If there is anything in your Ewing collection that you would like to loan to the library for this exhibit, please let me know, and I will make arrangements. You will be able to retrieve your loaned items on Saturday, September 22.

*Wally Ewing*

## ***General Meeting Announcement***

**Beth (Ewing) Toscos, Secretary ([MBToscos@comcast.net](mailto:MBToscos@comcast.net))**

The next General Meeting of the *Ewing Family Association* will be held during the 2012 Gathering at the Quality Inn in Gallipolis, Ohio at 11:30 AM on Saturday, September 22, 2012.

An agenda will be published in future issues of this *Journal*. If you have suggestions or requests for agenda items, contact Chancellor David Neal Ewing at [DavidEwing93@gmail.com](mailto:DavidEwing93@gmail.com), +1 505.764.8704, or 1621 Roma NE, Albuquerque, New Mexico 87106.

If you are unable to attend the meeting in person but wish to have your views and opinions presented, there are two options. First, you may prepare a written 'position paper' and send it to Chancellor David Neal Ewing (at [DavidEwing93@gmail.com](mailto:DavidEwing93@gmail.com) or 1621 Roma NE, Albuquerque, New Mexico 87106), who will make sure that it is presented to the meeting's attendees. Alternatively, or in addition, you may nominate a proxy by contacting *EFA* Secretary Beth (Ewing) Toscos in writing at [MBToscos@comcast.net](mailto:MBToscos@comcast.net) or 1919 Ardmore Avenue, Ft. Wayne, Indiana 46802.

*Beth Toscos*

## ***Summary of Our Finances***

**Jane (Ewing) Weippert, Treasurer (+1 419.399.2073, [EwingFamily@windstream.net](mailto:EwingFamily@windstream.net))**

The *Ewing Family Association's (EFA's)* 2011 income came from membership dues, library membership support, special funds donations, EGD and Ewing Surname Y-DNA Project<sup>14</sup> donations and a few merchandise sales. The year's total income as of December 31, 2011 was \$6,397.51. Expenses were for advertising, the 2010 and 2011 volumes of the *Journal*, office supplies, advances for the upcoming 2012 Gathering, postage and delivery, web site and computer repairs and depreciation. Total expenses for 2011 were \$12,768.90.

Total assets, liabilities and equity stand at \$14,736.55 as of the end of 2011. Compared to the analogous figure of \$19,644.21 at the end of 2010, that's a 'loss' of \$4,907.66. This is largely explained by a \$3,000 advance for the upcoming 2012 Gathering (which will be recovered by the gathering's registration income in 2012), a non-recurring \$1000 expense for the final 2010 issue of the *Journal* which was paid in early 2011, and a non-recurring \$1000 extra expense for the 2011 issues of the *Journal* which were larger to compensate for having only three issues in *Journal's* 2010 volume. A decrease in the number of members, and therefore membership-fee income, also contributed to the loss for the year.

For a more detailed reports concerning of the *EFA's* profit and loss and/or 2011 year-end balance, please contact me.

*Jane Weippert*

## ***Membership News***

**Jill (Ewing) Spittle, Membership Coordinator (+1 330.464.6378, [JEwingSpit@aol.com](mailto:JEwingSpit@aol.com))**

We need your help: membership has fallen lower than we need to keep things going and we need to reach out for new folks. One idea I have is to push for trial memberships. If all of us would give a trial membership to family or fellow genealogy researchers, we could increase membership. You can give them a trial membership for \$10.00. They will receive two issues of the *Journal* and if they join, they will receive the last copy of the trial-membership year free with their \$25.00 membership for the following. What a deal!

Another possibility is to send me the names of potential members, and I will send them an invitation to check us out. We could also collect names and E-mails from libraries, web sites, etc. Most keep a file on who is looking up what names, and we know they are already interested in genealogy and we can be of help to a lot of them.

To paraphrase those famous words: "Ask not what your family group can do for you, but what you can do for your family group."

Don't forget the gathering coming up in September and volunteer to do something for the group. Let's all do our share.

*Jill Spittle*

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<sup>14</sup> [www.EwingFamilyAssociation.org/genealogy-and-history/y-dna-project](http://www.EwingFamilyAssociation.org/genealogy-and-history/y-dna-project)

**New EFA Members ... Welcome Aboard!**

**Vera (Ewing) Davis** (Member #1136) lives in Lexington, Michigan. She may be contacted at [tvdavis2@insightbb.com](mailto:tvdavis2@insightbb.com).

I can trace my family back to John Ewing born c1792 in Virginia or Bourbon Co., Kentucky. He died August 13, 1841. He married Sarah Paugh on June 15, 1820 in Madison Co., Ohio. I am trying to discover his relationship to Charles and Barbara (Boyd) Ewing.

**Wilma J. Kahn** (Member #1135) lives in Portage, Kentucky. She may be contacted at [WJKmeinet@hotmail.com](mailto:WJKmeinet@hotmail.com).

My heritage is:

great<sup>5</sup>-grandparents: James 'Pocahontas James' Ewing, born February 14, 1721, Londonderry, Ireland; died July 14, 1801, Pocahontas Co., Virginia; married Sarah Mayes/Mays/Maes who was born c1725 and died 1756/60

great<sup>4</sup>-grandparents: William 'Swago Bill' Ewing, born December 24, 1756, Bath Co., Virginia; died October 17, 1822, Ewington, Gallia Co., Ohio; married Mary McNeil who was born on December 25, 1771, Bath Co., Virginia and died June 1858, Ravanna, Mercer Co., Missouri

great3-grandparents: George A. Ewing, born January 21, 1807, Bath Co., Virginia; died May 1, 1883 Gallia, Ohio; married Rosanna Reid 'Ann' Knox who was born February 18, 1806, Ohio and died November 22, 1879 Gallia, Ohio

great-great-grandparents: John R. Ewing, born April 10, 1832, Ewington, Gallia Co., Ohio; died May 1, 1869, Gallia, Ohio; married Rachel Hawk who was born on July 13, 1829, Gallia and died August 15, 1921, Gallia, Ohio

great-grandparents: Isaac Lafayette Ewing, born October 24, 1854, Ewington, Gallia Co., Ohio; died May 11, 1910, Ewington, Gallia Co., Ohio; married Luella Salome 'Ella' Jones who was born June 2, 1859, Salem Township, Meigs Co., Ohio and died September 27, 1905, Columbus, Franklin Co., Ohio

grandparents: Ella Louise Ewing, born January 31, 1901, Ewington, Gallia Co., Ohio; died April 29, 1989, Jackson, Jackson Co., Ohio; married Carney Harold Thompson who was born April 15, 1898, Salem Township, Meigs Co., Ohio and died May 7, 1931, Gallipolis, Gallia Co., Ohio

parents: Edythe Arita Thompson, born June 14, 1921, Salem Center, Meigs Co., Ohio; died March 5, 1998, Monroe, Monroe Co., Michigan; married Joseph Albert Kahn who was born May 26, 1907, Hamilton, Butler Co., Ohio and died January 29, 1998, Monroe, Monroe Co., Michigan

*Editor's Note: As I normally do, I created a new-member item for Wilma Kahn based on the information she provided about her ancestors and sent this item out for pre-publication review. The subsequent exchange of EMail messages is, I think, an excellent example of how genealogy researchers can use EMail conversations to nail down the data concerning their ancestors. Wilma Kahn's lineage reported above reflects the results of this conversation. The conversation itself is recounted in the following.*

**From Karen Avery (BK Avery2@comcast.net):** Perhaps it would be a good idea to have Wallace K. Ewing – our 'expert on the descendants of John Ewing of Carnashannagh' and manager of the John Ewing of Carnashannagh part of the EFA's Ewing Genealogy Documentation Project<sup>15</sup> double check the first three generations of Wilma's ancestors. My database is probably incorrect, but since Wally is the expert, he might need to make corrections before this is published

**From William E. Riddle (Riddle@WmERiddle.com) to Wallace K. Ewing (WKEwing@charter.net):** The attached new-member item includes a lineage for Wilma J. Kahn. Karen has suggested you look it over and suggest changes you think would be good based on what is generally now accepted as 'truth' for the John Ewing of Carnashannagh part of the Ewing forest. Wilma has said she'd very much appreciate your doing this.

<sup>15</sup> [www.EwingFamilyAssociation.org/genealogy-and-history/ewing-genealogy-documentation](http://www.EwingFamilyAssociation.org/genealogy-and-history/ewing-genealogy-documentation)

**Response by Wallace K. Ewing (WKEwing@charter.net):** Some of the detail re Pocahontas James Ewing needs to be corrected. His marriage to Margaret Sargent is a mistake that is hard to correct. It's wrong and the Internet keeps it alive. A century or so ago it was discovered that a Captain James Ewing of Virginia married a Margaret Sargent. Later research showed that this Captain James was not Pocahontas James Ewing. Our James Ewing of Pocahontas County fame married Sarah Mayes/Mays/Maes. She was born about 1725 and died between 1756 and 1760. There are some rumors that James remarried, but that is not proven. The generally accepted (but unproven) date of James' birth is February 14, 1721 in Ireland. His birth town may have been Londonderry, but that is also unsubstantiated. It is reasonably certain that he died in Pocahontas County (not Bath, where he had once resided), although his grave has never been found. From there on in Wilma Kahn's lineage, all the data are correct, or at least they agree with mine.

**Subsequent comment by Wallace K. Ewing (WKEwing@charter.net):** I am a little uneasy about naming Londonderry as James's birth city, but I guess it's as solid as his birth date of February 14, 1721.

**From Karen Avery (BK Avery2@comcast.net):** I suggest we elaborate a bit more on locations. I am not familiar with the area so Wally and Wilma will need to help nail down these data. Here is some additional information regarding locations.

Ewington and Gallipolis are in Gallia Co., Ohio.

Ravanna, Missouri is located in Mercer County.

There is both a city and county named Monroe, Michigan.

There is both a city and county named Hamilton, Ohio.

Where exactly is Jackson, Ohio?

Where exactly is Salem Township? Is this located in Meigs Co., Ohio?

Franklin County is the location of Columbus, Ohio Did Louella Jones Ewing die in Franklin or Gallia County?

**Response from Wilma Kahn (WJKmeinet@hotmail.com):**

I was born in the city and county of Monroe, Michigan. Monroe in the southeastern-most county in Michigan.

My father was born in the city of Hamilton in Butler Co., Ohio. Butler County is just north of Hamilton County in southwest Ohio

Salem Township is in Meigs Co., Ohio which abuts Gallia and Vinton Counties.

My information from my mom is that Luella Salome 'Ella' Jones" soon after gall-bladder surgery in Columbus, Franklin Co., Ohio."

**Response from Wallace K. Ewing (WKEwing@charter.net):** My genealogy data say that Luella Salome 'Ella' Jones died in Gallia Co., but perhaps Wilma has better, more accurate information. Also, my data say that an alternate spelling of 'Louella' is 'Luella'.

**Response from Wilma Kahn (WJKmeinet@hotmail.com):** My mother spelled her name 'Louella' earlier and 'Luella' later. Donald Brown Ewing spelled it 'Louella' in his Ewing book<sup>16</sup> but noted that she was always known as 'Ella'. My grandmother referred to her as 'Ella'.

**From Karen Avery (BKAvery2@comcast.net):** I'm wondering about the death place for Mary (McNeil) Ewing and tried to find her in the 1850 Missouri census. Then I thought to look at the *FindAGrave* web site ([www.findagrave.com](http://www.findagrave.com)) and found her listed as born December 25, 1771, died June 30, 1858 and buried in the Ewing Cemetery, Gallia Co., Ohio. Along the way someone thought that Ravanna was in Missouri, but there is also one in Ohio.

**From Wallace K. Ewing (WKEwing@charter.net):** I can't speak to the accuracy of the *FindAGrave* web site, but there is ample evidence that Swago Bill Ewing's wife, Mary (McNeil) Ewing, migrated to Missouri. However, she was eighty years old when she made the trip in 1852. My sister Nancy Hank Ewing wrote in her James Ewing genealogy,<sup>17</sup> "Within five years of their arrival [in Iowa], the wagon was loaded up again and they were off, this time just south a few miles over the state line to the neighboring county of Mercer, Missouri. [Their] home was near the town of Ravenna in Summersett Township. And it was there, in June 1858, at the age of 86, that Mary McNeil Ewing died. She is buried in an unmarked grave, probably on the corner of [her son] Andrew's farm."

**Response from Wilma Kahn (WJKmeinet@hotmail.com):** Mary (McNeil) Ewing was buried in Missouri, but the family placed a tombstone for her in the cemetery on the old Ewing farm [in Gallia Co., Ohio]. The cemetery is surrounded by trees in the middle of a field -- very dark and private. I've been back there a few times, though not recently. There were a lot of mosquitoes and, as I recall, the stones are somewhat in disarray.

**Barbra Pool** (Member #1134) and her husband **Thomas** live in Claremore, Oklahoma. They may be contacted at [soonerwildcat@att.net](mailto:soonerwildcat@att.net).

I have a copy of *History and Genealogy of the Alexander Ewing-Mary Battles Family 1782-1954* that belonged to my grandparents, Jasper N. and Anna Clara Hughes. I am a descendant of Mary Ewing, the 10<sup>th</sup> child of Alexander Ewing. My name – Barbra Ann (Summers) Pool – is found on page 72, as a child of Lillian Louise (Hughes) Summers. Both of my grandparents were born in Ohio, but moved to Oklahoma about 1918. They remained here and raised seven children. We did not know any of the family in Ohio, but I have an interest in genealogy, so I have tried to research these families.

I know that Mary Ewing married Nathaniel Brundige, but Mary died when her daughter, Mara Augusta 'Molly' Brundige, was just a year old. Molly married James Hughes, and their son, Jasper N. Hughes, was my grandfather.

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<sup>16</sup> Ewing, Donald Brown. *Our Ewings in America, 1740 to 1966*, Self Published, 1966. Out of print. This book mostly covers the descendants of George and Ann Knox Ewing: Swago Bill Ewing → George Ewing → John R. Ewing → Robert Brown Ewing → Donald Brown Ewing. He was born in Childress, Texas on September 14, 1894 and died November 30, 1979, in Santa Monica or Los Angeles, California.

<sup>17</sup> Ewing, Nancy Hank (ed. Barbara Ewing Powell). *James Ewing – Pioneer*, Self Published, 1994. p. 84. Available online at [www.EwingFamilyAssociation.org/books/Document\\_JamesEwingOfPocahontas.html](http://www.EwingFamilyAssociation.org/books/Document_JamesEwingOfPocahontas.html).

## Keeping Up With the Ewings

*Editor's Note: Additional information about happenings in the Ewing 'forest' may be found by using the Ewing Family Association's Facebook Page at [www.facebook.com/ewing.family.association](http://www.facebook.com/ewing.family.association).*

**Richard D. Ewing** (Member #725) writes:

I am a member of the Sons of the American Revolution (SAR) as a descendant of William 'Swago Bill' Ewing, a grandson of John Ewing of Carnashannagh. I was recently elected to a two-year term (2012-2013) as Secretary of the Omaha, Nebraska SAR Chapter by a unanimous vote of all Compatriots attending the Chapter's December 2011 meeting.



**Omaha, Nebraska SAR Chapter President William Webb Swearing in Treasurer John Parsons (to the left) and Secretary Richard D. Ewing (to the right)**

**William Myrl Ewing** (Member #166 and Ewing Surname Y-DNA Project<sup>18</sup> participant RM) writes:

I was startled to see a bumper sticker here in Tulsa that said "ThinkEwing.com". I wondered what the *Ewing Family Association* was up to, but it turned out to be the Ewing Buick GMC Automobile Dealership in Plano, Texas.

In a recent note, **Steve Ewing** (Member #1129) writes:

Now that the holidays are past, and before our Scottish Society of Martha's Vineyard's celebration of Burns' Night on January 28<sup>th</sup>, I wanted to take the time to say "Thank You" for sending me the *Ewing Family Journals* for 2011. The organization is quite impressive, intellectually rigorous and all. What really strikes me though is the level of personal attention afforded me, a new and naive member. You really do make me feel part of a big extended family. Oh yeah, it is a big extended family.

David Neal Ewing has been particularly patient with my computer bungling. I finally, with dumb luck, downloaded a GEDCOM file and managed to forward it to him. I even had an attack of false pride when this obviously highly-learned guy said I did a good job.

I continue to 'escape' from the rigors of my waterfront work and relax by writing poetry. A recent poem is Broch:<sup>19</sup> Round rock fort / House / and home / High lookout / Of solid stone / Double walled / Against the gale / Tall enough / To never scale / Well built mass / To hunker in / Sheep and goats / And next of kin / Round rock fort / House / And home / A high look out / Of solid stone.

<sup>18</sup> [www.EwingFamilyAssociation.org/genealogy-and-history/y-dna-project](http://www.EwingFamilyAssociation.org/genealogy-and-history/y-dna-project)

<sup>19</sup> Broch (from Wikipedia, [en.wikipedia.org/wiki/Broch](http://en.wikipedia.org/wiki/Broch)): an Iron Age drystone hollow-walled structure of a type found only in Scotland. Brochs include some of the most sophisticated examples of drystone architecture ever created, and belong to the classification 'complex Atlantic Roundhouse' devised by Scottish archaeologists in the 1980s. Their origin is a matter of some controversy. The theory that they were defensive military structures is not accepted by many modern archaeologists, ... while the alternative notion that they were farmhouses is dismissed by some others. Although most stand alone in the landscape, some examples exist of brochs surrounded by clusters of smaller dwellings.

I hope you, like me, get a kick out of the fact that the tiny town of Edgartown, Massachusetts, where I have lived all my life, for some reason voted to appoint me as their first poet laureate. All the guys on the waterfront where I work have been jokingly giving me a hard time, but I am deeply honored. Weren't the Ewings/McEwens bards for the Campbells or something? My dad, Harvey, who died in 1995 and was a local reporter, would have been proud.

Now that I'm famous I'm getting invited to poetry readings, and yesterday gave a luncheon speech at The Martha's Vineyard Center for Living ([mvcenter4living.org](http://mvcenter4living.org)), a Council on Aging association. The topic was Scottish history on the island. In my research I came across the fact that a Dr. Phillip Smith, with credentials as long as your arm, had created a District Tartan for our little island. He was a 12<sup>th</sup> generation descendant; his 12<sup>th</sup> generation grandmother married a John Smith, who was related to the Governor Mayhew who was granted the Island from the king in the 1600s. Dr. Phillip Smith has designed over a hundred tartans. His District Tartan for Martha's Vineyard is a beautiful one, with a light green for the land, a light blue for the sea, white stripes for the crashing waves, and opposing black lines for those lost at sea, the first being the son of the first Governor, Thomas Mayhew, the younger. (The Mayhews were English, of course.)

Anyway, just wanted to share some stuff with you and wish you all a Happy New Year, someday I'll be able to say it in Gaelic.

## Deaths

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

### ***Alnetia K. Ewing (died 2011)***<sup>20</sup>

Alnetia Knight Ewing died peacefully on November 10, 2011 at her then home College Manor Assisted Living located in Lutherville, MD. Devoted daughter of the late George A. and Clara Ewing and beloved sister of the late Josephine Ewing Price, all formerly of Sparks, Maryland. A beloved great nephew, Jay Dennis Price and his wife Sandra of Kokomo, Indiana and a beloved great niece, Linda Roberts and her husband Rex Luther of Millsboro, Delaware survive her. She was a devoted great-great aunt of Tanya Roberts Braun, her husband Paul Braun and sons Blake, Grant and Luke Braun of Noblesville, Indiana. Miss Ewing was also a beloved great-great aunt of Jay Edward Price and his wife Brenda of Temple, Texas, Dennis Price of Commerce City, Colorado, Brian Roberts of Cockeysville, Maryland. Her great-great-great nieces are Susan K. Price of Tomball, Texas and Nicole J. Price of Green Bay, Wisconsin. She had several other relatives and many friends in the U.S. and France. Miss Ewing enjoyed her friendship with her good friend from their teen years, Suzanne Celestin and her daughter Monique Marchio both of Nice, France.

A memorial Service will be held at Towson United Methodist Church on Saturday December 17th at 11:00 AM.



<sup>20</sup> From Ruck Funeral Homes, Maryland  
([www.ruckfuneralhomes.com/fh/obituaries/obituary.cfm?o\\_id=1321062&fh\\_id=12022](http://www.ruckfuneralhomes.com/fh/obituaries/obituary.cfm?o_id=1321062&fh_id=12022))

***Arsala A. (Kraeter) Ewing (died 2011)***<sup>21</sup>

On January 18, 2011, Arsala A. Ewing, nee Kraeter, beloved wife of the late Raymond C. Ewing; devoted mother of Raymond C. Ewing and his wife Maryellen, Mark J. Ewing and his wife Elizabeth, and Sandra M. Fahrman and her husband Michael; sister of Geraldine Ekcer, Henry Kraeter and his wife Maureen, and the late Lorraine Ekcer, also survived by seven grandchildren; and one great grandson.

A funeral mass will be celebrated at Sacred Heart of Jesus Church, Highlandtown on Friday at 11am. Interment Sacred Heart of Jesus Cemetery. In lieu of flowers, contributions to Stella Maris Hospice, 2300 Dulaney Valley Road, Timonium, MD 21093 would be appreciated by the family.

***Donna Mae (Barnett) Ewing (1926-2011)***<sup>22,23</sup>

Donna Mae (Barnett) Ewing, 85, of Defiance [Ohio] and formerly of Pleasant Bend, passed peacefully into Eternity on Friday, November 25, 2011, at The Laurels of Defiance.



She was born August 7, 1926, to the late Floyd and Nellie (Michael) Barnett, in Defiance. Donna graduated from Defiance High School in 1944 and Donna was married for 44 years to E. Dale Ewing, who preceded her in death in 1991. She was an active member of the Pleasant Bend United Methodist Church where she served as custodian for many years.

She is survived by three daughters, Linda (Bryan) Coughlin of Aurora, IL, Barbara (Don) Seigneur of Chillicothe, OH, and Judie (Brian) Kelly, Beavercreek, OH; and eight grandchildren, Andrew Rettig, Shannon (Keith) Buie, Janelle (A.J.) Husband, Jay Seigneur, Stephanie Peters, Ashleigh Rettig, Adam Kelly, and Jessica (Rob) Bauer; three great-grandchildren, Madison and McKenna Buie and Grady Husband; a sister-in-law, Violet Diemer; an aunt, Josephine Brink; and many nieces and nephews.

Donna was preceded in death by her devoted sister, Ellen Schlachter.

Friends and family will be received in the Zachrich Funeral Home, Holgate, on Tuesday, November 29, from 2-8 p.m. Her funeral will be on Wednesday, November 30, at 10:30 a.m. at the Zachrich Funeral Home, 114 William Street, Holgate, OH, with Pastor Irv Leidy officiating. Burial will follow in Riverview Memory Gardens, Defiance.

Memorials can be made to the Michael J. Fox Foundation for Parkinson's Research ([www.michaeljfox.org](http://www.michaeljfox.org)) or Pleasant Bend United Methodist Church.

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<sup>21</sup> From Ruck Funeral Homes, Maryland  
([www.ruckfuneralhomes.com/fh/obituaries/obituary.cfm?o\\_id=1044350&fh\\_id=12022](http://www.ruckfuneralhomes.com/fh/obituaries/obituary.cfm?o_id=1044350&fh_id=12022))

<sup>22</sup> From *The Crescent-News*, Defiance, Ohio ([www.crescent-news.com/local%20deaths/2011/11/27/donna-ewing](http://www.crescent-news.com/local%20deaths/2011/11/27/donna-ewing))

<sup>23</sup> Donna is the Mother of Linda Lee 'Lynn' Coughlin, Member #1095.

**Joseph Alvah 'Butter Ball' Ewing (died 2012)<sup>24</sup>**

On January 11, 2012 Joseph "Butter Ball" Alvah Ewing, beloved husband of Inez 'Sue' C. Ewing, loving father of Marian A. Forbes, Millie P. Crebs, the late Jo Ann Clements, and Joseph A. Ewing Jr., cherished grandfather of 8 grandchildren and 2 great-grandchildren. A funeral service will be held at the Duda-Ruck Funeral Home of Dundalk [Maryland] on Saturday at 10 AM.

**Webmaster's Message**

Martin S. Ewing, Webmaster ([Martin.S.Ewing@gmail.com](mailto:Martin.S.Ewing@gmail.com))

**EFA Forum, Facebook Page and Web Site – Oh My!**

Allow me a few words to expand on my comments, in the last issue, about our Facebook Page and explain how we are supporting electronic communication for the *Ewing Family Association* and how you can participate.

Our **EFA Forum** was restarted a while ago as a Google Group. It may be found at [groups.google.com/group/EwingFamilyAssociation](https://groups.google.com/group/EwingFamilyAssociation). It supports threaded EMail 'conversations' – sequences of messages and responses – and it allows members (and non-members with approval of their message) to start new conversations by sending EMail to:

[EwingFamilyAssociation@googlegroups.com](mailto:EwingFamilyAssociation@googlegroups.com)

and contribute to a conversation by replying to the conversation's latest message. It also allows members to search the conversations and read through a conversation, message by message. The Forum has 149 members at last count.

We also have an **EFA Facebook Page** that is similar to the Forum but intended for a different purpose and rather different audience. It may be found at <https://www.facebook.com/ewing.family.association>. The items in Facebook conversations are usually short comments inviting quick response from other readers. Users can easily post links, photos and videos. Conversations in the Forum are often longer and more 'serious', but the real difference between the *EFA Facebook Page* and the *EFA Forum* is demographic: Facebook attracts a younger crowd that is probably new to family history issues. The *EFA Facebook Page* has 76 'likes' and 20-60 'active users' -- whatever those numbers mean!

Finally, we have a large and multi-faceted **EFA Web Site** at [www.EwingFamilyAssociation.org](http://www.EwingFamilyAssociation.org). It provides online versions of articles (many reprinted from the *Association's Journal*) and books, information about past and upcoming gatherings and other *Association* activities, information about the results of the *EFA's Ewing Surname Y-DNA Project*,<sup>25</sup> and extensive genealogies for several early Ewing immigrants. It allows sending messages to the *Association's* Officers, Board Members and Activity Coordinators. A very popular use of this ability is to send queries to the *Association's* Genealogist, asking for help in bull-dozing a genealogical brick wall. We have had 675 distinct 'visitors' in recent months. Contributions for posting to the web site should be sent to:

[webmaster@EwingFamilyAssociation.com](mailto:webmaster@EwingFamilyAssociation.com).

<sup>24</sup> From Ruck Funeral Homes, Maryland  
([www.ruckfuneralhomes.com/fh/obituaries/obituary.cfm?o\\_id=1365540&fh\\_id=12022](http://www.ruckfuneralhomes.com/fh/obituaries/obituary.cfm?o_id=1365540&fh_id=12022))

<sup>25</sup> [www.EwingFamilyAssociation.org/genealogy-and-history/y-dna-project](http://www.EwingFamilyAssociation.org/genealogy-and-history/y-dna-project)

If you have a question or information to share, feel free to use any of these channels. We may redirect some messages so they reach the appropriate audience, and we often reprint some messages and conversations in the *Ewing Family Journal* (with permission). All these channels may be used at no cost and are separate from the benefits of membership in the EFA. At \$25/year – a real bargain! – we recommend membership. To join, see [www.EwingFamilyAssociation.org/10-efa-organization/50-membership](http://www.EwingFamilyAssociation.org/10-efa-organization/50-membership).)

*Martin Ewing*

## **Archivists' Message**

**Mary (Ewing) Gosline ([Mary@gosline.net](mailto:Mary@gosline.net)) and Esther (Ewing) Johnson ([EJohnson30@verizon.net](mailto:EJohnson30@verizon.net)), EFA Archivists**

The *Ewing Family Association's* Archives were begun with genealogical research files donated by Margaret (Ewing) Fife, books and research materials gathered by Samuel Ellsworth Ewing, and research notebooks and letters written and collected by Myrtle Armstrong Roe. In 2004, Betty (Ewing) Whitmer, as the EFA Archivist, organized these materials and created an index for Margaret's and Ellsworth's files. Jean McClure prepared an extensive annotated inventory for the Roe collection. In addition, books, pamphlets, family histories, DVDs, cassettes and articles of interest to Ewings have been contributed by other members of the *Association* and have been entered into Betty Whitmer's index as they were received. A consolidated index of the material in the Archives, incorporating Betty Whitmer's index and Jean McClure's inventory, may be found online at:

[www.EwingFamilyAssociation.org/resources/archive](http://www.EwingFamilyAssociation.org/resources/archive).

Since the last gathering, we have been working with the materials in the Archives on several fronts. With the change of name from *Clan Ewing in America* to the *Ewing Family Association*, the index to the collection is being revised, extended to include new materials, and entered into a single file.

With the *Association's* interest in moving the Archives from the Cecil County Historical Society in Elkton, Maryland to the Allen County Public Library (ACPL) in Ft. Wayne, Indiana, other tasks have been tackled. Wally and Jane Ewing, Beth Toscos, and Daniel Ewing met with Curt Witcher, the Manager of the Genealogy Center and Special Collections at the Allen County Public Library. As Beth said in her report about this visit,<sup>1</sup> "[This library] has outstanding facilities, capabilities and longevity with regard to serving as a repository for delicate, historical documents. At the current time, all services offered are free. ..." Humidity and temperature control are also advantages. In addition, the Allen County Public Library is in a central geographical location.

A major advantage to moving the collection is that the printed materials could be digitized for availability on the Internet. A current task is to determine how much of the collection is printed and how much is handwritten. Copyrighted materials would only be digitized if they are in the public domain or if the author or the heirs give permission to do so.

If the collection is moved to the ACPL, a disadvantage could be that the collection might not be physically available at gatherings. In addition, there may need to be some reorganization of the material. A study of the materials has found no primary documents such as Wills, Deeds, etc.

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<sup>1</sup> Archivists' Message, *Ewing Family J.*, Vol. 17, No. 3, pp. 58-59.

We encourage members to visit the Genealogy Center web site at the Allen County Public Library to view the possibilities. The ACPL Center's home page is: [www.genealogycenter.org](http://www.genealogycenter.org). To view a Bible record which has been digitized, position your cursor over 'Databases' at the top of the home page to get a drop-down menu which lists 'Free Databases' and 'On-Site Databases'. With the cursor on 'Free Databases' a longer menu pops up. Click on 'Family Bible Records' in this longer menu to get a searchable list of links to the bible records which have been digitized. 'Family Resources' found just below 'Family Bibles' is a link to other digitized family information.

If you have any questions about the *Ewing Family Association's* Archives or its potential relocation to the Genealogy Center at the Allen County Public Library in Ft. Wayne, Indiana, please contact either of us.

*Mary Gosline, Esther Johnson*

### ***Merchandise Coordinator's Message***

Virginia Ewing Okie, Merchandise Coordinator ([Vokie@digital.net](mailto:Vokie@digital.net))

*Ewing Family Association* Merchandise (Coffee Mugs, T Shirts, Caps, Golf Shirts, etc.) will be on sale at reduced, gathering-only prices during the 2012 Gathering in Gallipolis, Ohio, 20-23 September 2012. For example, Coffee Mugs will be on sale for \$8.00, a 20% reduction of their normal \$10.00 price, and Tote Bags will be available at a 30%-reduced price of \$14.00.

*Down the Ohio  
and Westward*

In addition, 2012 Gathering attendees will receive the following coupon in their Registration Packets:



***Show your Affiliation by Wearing  
Ewing Family Association  
Merchandise!***

Bring this coupon to the merchandize table  
and receive a gift  
with any \$10 or more purchase.

(Hurry - Good only while supplies last. One per customer, please.)

Should you wish to purchase any *EFA* merchandise before or after the gathering and at their non-reduced prices, please use the order form at [www.EwingFamilyAssociation.org/activities/merchandise](http://www.EwingFamilyAssociation.org/activities/merchandise).

*Virginia Okie*

## ***Information Exchange***

This section is intended to facilitate dialogues among members of the *Ewing Family Association (EFA)* as well as among them and non-members. It includes items sent directly to the *Journal's* Editor and the *EFA* Genealogist which offer or request Ewing-related information.

This section also, as a service to readers, reprints selected requests for information and offers of information posted to several sites focused on Ewings, for example, the Ewing-related rootsweb message board at [boards.rootsweb.com/surnames.ewing/mb.ashx](http://boards.rootsweb.com/surnames.ewing/mb.ashx). With the same intent, selected postings to *EFA's* Forum at [groups.google.com/group/EwingFamilyAssociation](http://groups.google.com/group/EwingFamilyAssociation) are also included. Only the item itself is included here. Readers interested in further information for any of these items should go to the item's cited URL.

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### **Samuel Ewing (d. 1939)**

**From Gary Christopher Ewing ([garyewing@ntlworld.com](mailto:garyewing@ntlworld.com)) to Karen Avery, *EFA* Genealogist ([BKAvery2@comcast.net](mailto:BKAvery2@comcast.net))**

Samuel Ewing was born in County Antrim, Ireland and died in 1939. He moved to Glasgow, Scotland, married Cathrine Connelly, and had two sons, Alexander Ewing and Samuel Reader Ewing. I am the son of S. R. Ewing. I have just started searching my family roots and any help you can provide would be appreciated.

#### **Response from Karen Avery ([BKAvery2@comcast.net](mailto:BKAvery2@comcast.net))**

It is almost impossible to find data on a family when dates and locations of birth, marriage or death are not given. Perhaps you can give estimated dates so that a researcher might at least be in the correct decade.

In my first attempt of searching, the name Samuel Reader Ewing led me to an old post of yours (dated 26 Apr 2006) in RootsWeb's Archives:

[archiver.rootsweb.ancestry.com/th/read/EWING/2006-04/1146085856](http://archiver.rootsweb.ancestry.com/th/read/EWING/2006-04/1146085856)

There you have listed Alexander Ewing as born in 1926 in Glasgow and his brother, Samuel Reader Ewing as born in 1936 also in Glasgow. They are identified as sons of Samuel Ewing who was born in County Antrim, Ireland in \_\_?\_ and died in 1939 after moving to Glasgow, Scotland. Samuel and his wife, Cathrine Connelly, are identified as the parents of Alexander and Samuel Reader Ewing.

Is either your father or uncle Alexander still living? If not, do you know when and where their deaths occurred? Are you able to obtain a death certificate? Do you have the maiden names of their spouses?

From your EMail message, I am assuming you live in the UK. I personally have done little research there. My records are almost exclusively of people who live in the United States. We do, however, have several members who currently live in Scotland, Ireland and England.

The *Ewing Family Association* is a very active group and we welcome Ewing folks worldwide. We will do our very best to help you discover your ancestors. We have a large Ewing Surname Y-DNA Project<sup>1</sup>

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<sup>1</sup> [www.EwingFamilyAssociation.org/DNA\\_Project/index\\_Y-DNA.html](http://www.EwingFamilyAssociation.org/DNA_Project/index_Y-DNA.html)

and joining this project would be a very good idea. In the following, I am quoting a message that David Neal Ewing ([DavidEwing93@gmail.com](mailto:DavidEwing93@gmail.com)), the Project's Administrator, recently sent to another gentleman here in America that you might find helpful. He is speaking to a man who lives in America, but the Project's results and the participants' conventional genealogies have some lines that reach back to the 1600s in Ireland and Scotland:

About two thirds of the roughly 150 men who have been tested in the Ewing Surname Y-DNA Project are biologically related, so if you are an American, the answer [about you being related] is 'probably yes'. But with no more information than your grandfather's name, I have no way to determine this. If you are interested to see my personal Ewing lineage, you can see it at

[dl.dropbox.com/u/431003/Lineages/DN\\_David%20Neal%20Ewing.pdf](https://www.dropbox.com/u/431003/Lineages/DN_David%20Neal%20Ewing.pdf)

and if you want to see a Relationship Diagram of other men in the project I know my relationship with, have a look at

[dl.dropbox.com/u/431003/Group1bRelationshipDiagram.pdf](https://www.dropbox.com/u/431003/Group1bRelationshipDiagram.pdf).

This is just one of sixteen families that are represented by more than one man in the Ewing Surname Y-DNA Project, and we have several dozen who are still trying to find their relationship with the others ... or maybe you.

My suggestion is that if you want to learn about your Ewing ancestors, you join the *Ewing Family Association*. Dues are \$25 a year and include a subscription to our excellent quarterly *Journal*. If you join, you could send a query about your family to be published in the *Journal* and find out if any of the several hundred Ewings who read it know something about your line. You also might learn something interesting about your Ewing line by joining the Ewing Surname Y-DNA Project. There is no charge for that, but you do have to pay for your own testing, which costs \$169 presently but seems to go on sale once a year or so for \$119 if you are willing to wait. You can get information about both the *EFA* and the Y-DNA Project on our web site ([www.EwingFamilyAssociation.com](http://www.EwingFamilyAssociation.com)).

## **William John Ewing (d. 2012)**

**From Kenneth Ewing ([kenneth.e.ewing@exxonmobil.com](mailto:kenneth.e.ewing@exxonmobil.com)) to Karen Avery, *EFA* Genealogist ([BKAvery2@comcast.net](mailto:BKAvery2@comcast.net))**

I would like to know more about my ancestors. My father was William John Ewing. He recently passed away on January 10, 2012. His father was William Ewing and his mother was Rita Scott. My father was born in Pennsylvania, near Pittsburg. My father had two brothers, David and Tim. That's all I know about my father's family.

## **American Indian Ewings**

**From Angela Burleson ([csascarlet@yahoo.com](mailto:csascarlet@yahoo.com))**

Do you know if we have any members with relatives on the Dawes Roll?<sup>1</sup>

<sup>1</sup> From About.com ([genealogy.about.com/od/native\\_american/p/dawes\\_rolls.htm](http://genealogy.about.com/od/native_american/p/dawes_rolls.htm)): In 1893, President Grover Cleveland appointed a commission, chaired by Henry L. Dawes, to negotiate land with the Cherokee, Creek, Choctaw, Chickasaw and Seminole tribes. As a result of the negotiations, tribe members were entitled to an allotment of land, in return for abolishing their tribal governments and recognizing Federal laws. In order to receive

**From Karen Avery (BKAvery2@comcast.net)**

I am sorry to say that I have no knowledge about an American Indian heritage of anyone in our group. After a quick search on the Internet regarding the Dawes Rolls, it certainly is a possibility since there are several Ewings listed on various sites.

This is a very interesting subject and I will make sure that your query appears in the next issue of the *Ewing Family Journal*. Hopefully any members who believe they have some American Indian blood will respond.

**From David Neal Ewing (DavidEwing93@gmail.com)**

I once found a whole nest of American Indian Ewings – I don't remember the tribe, but as I recall they were living in the Dakotas. I think I found this as I was working on my *Ewing in the Census* article a few years ago.<sup>2</sup> There were 32,925 Ewings enumerated in the 2000 U.S. Census. Of these, 0.43% (141 or so) identified themselves as American Indian or Alaskan Native.

Just for fun, I Googled 'American Indian Ewing' and turned up a bunch of hits, including:

- Information about Edward S. Curtis' book *The North American Indian*, including a picture of Sam Ewing, a Yurok,<sup>3</sup> at [www.tinyurl.com/Curtis-AmerianIndian](http://www.tinyurl.com/Curtis-AmerianIndian).
- Information about Jim PathFinder Ewing (Nvnehi Awatisgi), an author, Reiki master/teacher, and Elder of the Southern Cherokee Tribe. He practices, teaches, and leads Drum Circle, a prayer ceremony honoring the Native American Medicine Wheel. Jim and his wife, artist Annette Waya Ewing, lead a healing medicine society, the Bear Medicine Society, in Lena, Missouri. See [www.tinyurl.com/Ewing-JimPathFinder](http://www.tinyurl.com/Ewing-JimPathFinder) for further information about Jim and his activities.
- A Wikipedia article on the opera singer Maria Ewing ([en.wikipedia.org/wiki/Maria\\_Ewing](http://en.wikipedia.org/wiki/Maria_Ewing)) which states that her father, Norman I. Ewing, had Sioux, Scottish and African-American roots. (I am pretty sure that she is a relative of James Lindsay Ewing.)



**Sam Ewing,  
Yurok Indian**



**Jim PathFinder  
Ewing**

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this land, each tribe member had to apply within the application period and meet certain eligibility requirements. ... The resulting lists of the individuals accepted as eligible are the *Final Rolls of the Citizens and Freedmen of the Five Civilized Tribes in Indian Territory*, more commonly referred to as the *Dawes Rolls*. The Dawes Rolls contain more than 101,000 names accepted from 1898 until 1907, with a few additional people accepted by an Act of Congress in 1914. ... [If] you know your ancestor's name and tribe, you can search the Index to the Final Rolls ([www.archives.gov/research/arc/native-americans-final-rolls.html](http://www.archives.gov/research/arc/native-americans-final-rolls.html)) on the National Archives Web site ([www.archives.gov/research/arc](http://www.archives.gov/research/arc)). If you find your ancestor in the index, then you can access their entry in the Final Rolls through NARA's Archival Research Catalog (ARC). Click the yellow search button and enter 'Final Rolls' (without the quotes) into the keyword box. Also check the box for 'Descriptions of Archival Materials linked to digital copies'.

<sup>2</sup> Ewing, David Neal. *Ewing in the Census*, *Ewing Family J.*, Vol. 14, No. 2 ( May 2008), pp. 42-46. Available at [www.EwingFamilyAssociation.org/documents/Ewing\\_Census.pdf](http://www.EwingFamilyAssociation.org/documents/Ewing_Census.pdf).

<sup>3</sup> Yurok Tribe (from Wikipedia, [en.wikipedia.org/wiki/Yurok\\_\(tribe\)](http://en.wikipedia.org/wiki/Yurok_(tribe))): The Yurok, whose name means 'downriver people' in the neighboring Karuk language, are American Indians who live in northwestern California near the Klamath River and Pacific coast.

I don't have time to go through all the items I found, but an interested person could write a heck of an interesting article.

**From William E. Riddle ([Riddle@WmERiddle.com](mailto:Riddle@WmERiddle.com))**

We have a member, Jed Caleb Ewing, who belongs to the Oklahoma Band of Choctaw Indians. His new-member profile appeared on page 56 of the Vol. 17 No. 1 (February 2011) issue of the *Ewing Family Journal*:

**Jed Caleb Ewing** lives in Irving, Texas. He may be contacted at [JCEwing63@yahoo.com](mailto:JCEwing63@yahoo.com).

I am the youngest of Elmer Edison and Choctaw Indian Myrtle Jane (Freeman) Ewing's grandchildren. We are proud Oklahoma Band of Choctaw Indians. There are seven of us. My grandfather Elmer Edison was the son of William M. and Fannie Bella (Howard) Ewing. I believe my great-great-grandfather was John B. Ewing.

Elmer Edison and Myrtle had two sons: James Ewing and my father David Clark Ewing. I am David Clark and Juanita Delores (Fuller) Ewing's second son. David Clark Ewing Jr., my elder brother, has passed away. I have two sisters: Janice Lynn Ewing and Janet Lee Ewing.



In addition, but possibly not relevant to the Dawes Roll, which pertains only to members of the Cherokee, Creek, Choctaw, Chickasaw and Seminole tribes: I met James Gilbert Ewing (1932-c2009), a sixth cousin once removed, at the Ninth Gathering in Ft. Wayne, Indiana in September 2006. Among his materials he had a photo of an ancestor who had decidedly American-Indian features. I unfortunately didn't make a note of who this was, and James Gilbert Ewing has since passed.

**From Angela Burlison ([csascarlet@yahoo.com](mailto:csascarlet@yahoo.com))**

I cannot find what links us together but all my life grandma said we were Choctaw. I do recall:

- A cousin, Myrtle Velma Ewing, who was born May 12, 1902, passed on February 28, 1979, and was buried in Henson Cemetery, Baylor Co., Texas.
- A William Ewing – middle initial unknown – who was born September 20, 1797 and is buried in Coles Co., Illinois. He died on March 28, 1866.

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## **Jessie Hastings**

**From Julie Sisco ([luv@gmail.com](mailto:luv@gmail.com)) in her Introduction upon joining the *EFA* Forum<sup>4</sup>**

My step-grandmother, Jessie Hastings, was a Ewing descendant twice over through her Hastings and Barrett lines. Jessie was interested in her genealogy, but unfortunately never had any children. I have her suitcase in which she kept some notes she had made or collected on her family tree, as well as some old photos which I would be glad to share if anyone is interested.

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<sup>4</sup> <https://groups.google.com/group/EwingFamilyAssociation>

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## **Margaret (Ewing) Thompson**

**Posted by washfarm to rootsweb ([boards.rootsweb.com/surnames.ewing/2047/mb.ashx](http://boards.rootsweb.com/surnames.ewing/2047/mb.ashx))**

I am searching for the family of Margaret Ewing born 1825 in Ohio. She married Francis Thompson in 1845 in Vermillion Co., Illinois. The couple moved to Wapello Co., Iowa and then to Decatur Co., Iowa. I have found and researched many Ewing lines, but haven't found an exact match yet. Any help would be greatly appreciated.

## ***Upcoming Events***

**Events in Scotland:** A very good source of information about genealogy-related happenings in Scotland is *Visit Scotland* ([www.ancestralscotland.com](http://www.ancestralscotland.com)). They periodically distribute a newsletter by EMail; you can get on their mailing list by making a request via their web site.

**2012 March 6:** *Adams County Conscientious Objectors: Courage of a Different Kind*, Gettysburg, Pennsylvania, sponsored by the Adams County Historical Society (ACHS). Join ACHS Volunteer Roger Heller as he explores the issue of Civil War conscientious objectors with a particular focus on men from Adams County who were called to service via then draft and then claimed an objection based on religious grounds. These men did not fight based on a moral objection despite pressure from their peers, their community, and their nation. For more information, visit [achs-pa.org](http://achs-pa.org).

**2012 March 17:** *New York Family History Day*, Westchester Marriott, Tarrytown, New York, sponsored by the New England Historic Genealogical Society (NEHGS). Join NEHGS and *Ancestry.com* for a day of learning and exploration. Classes include getting started on your research, finding your New York ancestors, and getting the most from *Ancestry.com* and NEHGS membership. You'll have opportunities to meet with experts one-on-one to discuss your family history research. Experts will give advice, suggestions, and guidance that may help you discover your own family history. They will guide you to sources, information, and research methods that may be helpful to you in your research. For more information, visit [www.americanancestors.org/home.html](http://www.americanancestors.org/home.html).

**2012 May 9-12:** National Genealogical Society 2012 Family History Conference. Theme: *The Ohio River: Gateway to the Western Frontier*. The conference will be held at the Duke Energy Convention Center in Cincinnati, Ohio. The convention center is located in the heart of downtown Cincinnati, just blocks from I-71 and I-75 and ten minutes from the Cincinnati/Northern Kentucky International Airport. The downtown area offers shopping, dining, theatre, a lively arts and music scene, and is just a short walk from the Ohio River. Program and registration information may be found at: [www.ngsgenealogy.org/cs/conference\\_info](http://www.ngsgenealogy.org/cs/conference_info).

**2012 May 12-21 and 21-27:** The 2012 Legacy Family Tree Genealogy Cruise – an annual event in its 9<sup>th</sup> year – is pleased to announce that professional genealogist and educator Judith Eccles Wight (and popular webinar speaker for Legacy Family Tree) will be joining the event as its featured speaker. Two back-to-back genealogy cruises take place beginning May 12, 2012 and visit the British Isles (first cruise) and the Norwegian Fjords (second cruise, immediately following the first) on the luxurious Royal Caribbean's Vision of the Seas ship.

During the first nine-day period, Judy will offer presentations related to the key resources for Irish, English, and Scottish research, including the best websites and details about the various record repositories in these countries that you will visit. An Accredited Genealogist, Judy is one of genealogy's

best researchers of these countries – what an opportunity you will have to learn from such an expert! She will join Legacy Family Tree's Geoff Rasmussen and others who will offer classes on Legacy and other genealogy technology.

The first of the back-to-back cruises starts and ends in Oslo, Norway and visits the following ports: Le Havre (Paris), France; Cherbourg, France; Dublin, Ireland; Liverpool, England; and Edinburgh, Scotland. The second leg starts and ends in Oslo, Norway and visits Århus, Denmark; Bergen, Norway; Geiranger, Norwegian Fjords.

For more information, or to register, visit [www.legacyfamilytree.com/CruiseInfo\\_2012.asp](http://www.legacyfamilytree.com/CruiseInfo_2012.asp). Or call our travel coordinator, Christy, at +1 888.505.6997 or send an email to [info@trekalot.com](mailto:info@trekalot.com). Not only will you have the vacation of a lifetime, but you will do so in good company with other genealogists.

**2012 May 20-27:** *Research Trip to Belfast*, sponsored by the New England Historic Genealogical Society (NEHGS) with featured NEHGS experts Marie Daly and Judith Lucey. Join NEHGS for our inaugural trip to Belfast, Northern Ireland, as we delve into the resources at the Public Record Office of Northern Ireland (PRONI), the Linen Hall Library, Belfast Central Library, and Presbyterian Historical Society. In addition to individual consultations, the week in Belfast will also feature group activities and educational opportunities with local experts. Participants can additionally enjoy exploring the revitalized city of Belfast and the new Titanic Quarter. For more information, visit:

[www.americanancestors.org/home.html](http://www.americanancestors.org/home.html).

**2012 July 2-11:** *Nova Scotia Heritage Tour*, sponsored by the New England Historic Genealogical Society (NEHGS). From the first French settlement in North America in 1604, Nova Scotia has had a strong relationship to New England as goods were traded and people migrated back and forth. We invite you to join historian and expert tour guide Donald Friary, who led a wonderful NEHGS tour to Ireland last summer, to discover the fascinating past and extraordinary natural beauty of Nova Scotia. Explore the history and culture of the Mi'kmaq, the Acadians, Loyalist refugees, Scottish Highlanders, and settlers from Great Britain, New England, and Europe. The tour will visit Acadian settlements in the Annapolis Valley, the remarkable fortress at Louisbourg and England's first foothold in the 1710 garrison at Annapolis Royal, the 1749 establishment of Halifax, the subsequent attempts to settle 'Foreign Protestants' in Lunenburg, and the influx of Loyalists following the American Revolution. Participants will see the high tides of the Bay of Fundy – the highest in the world – the exquisite coastline of the South Shore, and the dramatic scenery along the Cabot Trail on Cape Breton Island. For more information, visit [www.americanancestors.org/home.html](http://www.americanancestors.org/home.html).

**2012 July 11-15:** *Research Trip to Albany, New York*, sponsored by the New England Historic Genealogical Society (NEHGS) with featured NEHGS experts Christopher C. Child, Henry B. Hoff and David Dearborn. Our first trip to Albany, New York in July 2011 was such a success we're offering a repeat trip. If you missed your chance last year, sign up now and join NEHGS as we explore the vast resources of the New York State Archives in Albany. The trip includes individual consultations and lectures. For more information, visit: [www.americanancestors.org/home.html](http://www.americanancestors.org/home.html).

**2012 August 29 – September 1:** The Federation of Genealogical Societies presents its 2012 conference *Indians, Squatters, Settlers and Soldiers in the Old Southwest* with local host the *Alabama Genealogical Society* (AGS). Gather with the nation's genealogists in beautiful Birmingham, Alabama for the Federation of Genealogical Societies' 2012 Conference. Program and registration information may be found at: [www.fgs.org/2012conference](http://www.fgs.org/2012conference).

**2012 September 16-23:** The Master Genealogist's (TMG's) 2012 Genealogy Conference and Cruise to Alaska's Inside Passage. This annual conference has a reputation for offering lectures by some of the most respected genealogists in the country on topics that are relevant to all researchers, including methodology, standards, repositories, record types, research aids, and technology. With expert presentations aboard a cruise ship plus exciting ports of call, this event offers a major educational opportunity and a unique vacation experience - all at a price that rivals a typical national conference or vacation alone.

This year's conference offers some of the most sought-after speakers on genealogy and technology topics, including:

- Thomas W. Jones, Ph.D., CG, CGL, FASG, FUGA, FNGS: Co-Editor of the *NGS Quarterly*, past President of the Genealogical Speaker's Guild (GSG), and expert on research in Ireland and East Coast States, especially Georgia and Virginia.
- J. Mark Lowe, CG: Past president of the Association of Professional Genealogists (APG) and the Federation of Genealogical Societies (FGS), past Vice-President of the Genealogical Speaker's Guild (GSG), and expert in land records, migration, court records, and church records (Baptists, Methodists, and Moravians).
- Debra S. Mieszala, CG: Certified genealogist and expert in forensic genealogy and research in Midwest States, especially Illinois.
- Paul Milner, M.Div.: Professional genealogist and expert in British Isles research, migration, and Lutheran records.
- Craig Scott, MA, CG: Expert in military records, Federal records, Government publications, Scottish records, Quaker records, and book publishing.
- Thomas MacEntee: Expert in using technology and social media for genealogical research.

Although the host company, *Wholly Genes, Inc.*, makes family history software, the 17+ hours of genealogical lectures are completely *software-neutral* and relevant to all researchers. (Non-competing lecture time is set aside for users of The Master Genealogist (TMG) who want to learn how to make the best use of that software's features and companion products.)

Classroom lectures represent only part of the appeal of this annual conference. One of its most popular features is the opportunity for attendees to meet one-on-one or in small groups with the speakers in order to get expert advice about their specific research challenges. "In addition," said Bob Velke, President of *Wholly Genes, Inc.*, "group discussions, cocktail parties, and other events make the conference a great place to learn new research skills while making new friends who have similar research interests."

The conference will be held on the luxurious *Star Princess* traveling roundtrip from Seattle, Washington, with visits to Ketchikan, Juneau, and Skagway, Alaska, and a brief stop in Vancouver, British Columbia.

Unlike many traditional conferences, none of the presentation times overlap, so conference-goers won't have to make difficult choices and miss some lectures. The schedule also avoids conflicts with 'scenic cruising time' as the ship sails through Tracy Arm Fjord and between the twin Sawyer glaciers.

"The cruise ship includes plenty of things for spouses or traveling companions to do while the family researcher is attending the lectures," said Velke, "but families and friends can share meals and have memorable vacation experiences together while the ship is at port."

Prices start at just \$979 per person, including the cost of the cruise, food, shipboard entertainment, and attendance at all conference events. A roommate-finding service is also available for those who need it. Complete details can be found at [www.WhollyGenes.com/cruise.htm](http://www.WhollyGenes.com/cruise.htm).

**2012 September 20-23:** *Down the Ohio and Westward*, Twelfth Gathering of the *Ewing Family Association*, Gallipolis, Ohio.

- Overview ..... page vi, 48
- Registration Form ..... page 50
- Tentative Agenda ..... page 51
- Lodging Information ..... page 52



**Water Gunning**

When my three-year-old son opened the birthday gift from his grandmother, he discovered a water pistol.

He squealed with delight and headed for the nearest sink.

I was not so pleased.

I turned to Mom and said: "I'm surprised at you. Don't you remember how we used to drive you crazy with water guns?"

Mom smiled and replied: "I remember!!"

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*Ewing Family Association*  
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### ***Ewing Family Association***

fosters interest in the Ewing family; promotes gatherings of its members; publishes a journal with biographical, genealogical and historical information; encourages identifying the relationships among Ewing families; and encourages genealogical research and the sharing of results.

Membership is open to all persons with the surname of Ewing or who are descended from anyone with that surname; to anyone who is, or has been, the spouse of such a person; and to anyone who otherwise supports the organization's purposes. To join, send a membership form to *Ewing Family Association*, 17721 Road 123, Cecil, Ohio 45821. Forms are available at [www.EwingFamilyAssociation.org](http://www.EwingFamilyAssociation.org). Annual dues are \$25.00. Membership includes the quarterly *Ewing Family Journal*.

Publication of the ***Ewing Family Journal*** began in 1994. Through 2008, the publication was titled *Journal of Clan Ewing*. The first two issues were published in August and November 1994. They were not designated with a Volume and Number. The May 1995 issue was designated as Vol. 1, No. 4, as it was the third issue of the *Journal*. The *Journal* is currently published quarterly in May, August and November.

We welcome contributions to the *Journal* from *Ewing Family Association* members and others. Electronic copy is preferred and should be sent to the Editor ([Riddle@WmERiddle.com](mailto:Riddle@WmERiddle.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.