

Elbert William Robinson Ewing
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Clan Ewing of Scotland

Early History and Contribution to America

Sketches of Some Family Pioneers and their Times

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With Genealogies and Illustrations of Family Arms.

COBDEN PUBLISHING CO
Ballston, Virginia

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ADDENDA.

After this book was in type Mrs. Lucile Turner, widow of the late distinguished Judge Jesse Turner, Van Buren, Arkansas, sent me a copy of arms and data showing very conclusively her descent from the old Balloch, Scotland, family which, as I have shown, is a branch of the oldest Loch Lomond Ewings of Lowland origin. Mrs. Turner was born in Knoxville, Illinois, in 1877, the daughter of Emma Ruth Ewing (1851) and her husband, J. F. Price. Emma Ruth was the daughter of George Marshall Ewing, born in Uniontown, Pa., in 1818. He married Elizabeth Maria Taylor, of Illinois; and was the son of David Ewing (1770), probably born in Ireland. David's Bible states that he "left Ireland and went to America November 1, 1792." Reaching America he visited relatives in Maryland, then settled in Uniontown and married Ruth Brown of Virginia-Maryland in 1797. Her father owned and leased the land on which Brownsville is built. Ruth's sister, Elizabeth, married a Cox and their daughter married Gen. Thos. Ewing, one of the descendants of the Hon. Thos. Ewing. He and Mrs. Turner's branch recognized relationship. Elizabeth, another of David Ewing's children, married Wm. Whitton. Many of this David Ewing's descendants live in California and elsewhere.

This David Ewing was a younger son of Alex. Ewing, the youngest of the Balloch Ewings, and was born about 1722. He married, first, Janet, a daughter of John Ewing of Noblistown, Scotland; and, second, Rachel Marshall and had David and three other boys. This Alex. was a younger son of Alexander of Balloch, born about 1692, the younger son of Alex. of Balloch, born about 1660.

The copies of arms extant in this American branch of the family show the figures of the old Ewing arms of 1565, except that the cheveron is not embattled; and for difference, denoting the descent from younger children, the three birds (martlets) are shown and an indented border. The shield is set upon another shield used as mantelling in order the better to show the indented border of the first.

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David Ewing's family data show that this is the family mentioned by Burke in his *Landed Gentry*. As we have seen, Burke says that "in the middle of the sixteenth century the Ewings acquired the lands of Balloch, County Dumbarton;" and they apparently lived there before they went to Bernice and Glenlean in Corval, Argyll; because Burke says the "*family* removed to their holdings in Dumbartonshire" after the ravage of their lands in Argyll by Atholl and Gordon. That is, earlier than 1550 the Ewings had settled in Dumbarton and the *family* had acquired lands there and near Loch Lomond; and to these lands they *retired out of* Argyll into which they had evidently gone from Dumbartonshire, a Lowland section.

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THE PUBLISHER'S CONFESSION.

The original plan was to place all citations to authorities in footnotes. It was found that the printing would cost less without footnotes. So it was decided to eliminate that part of the manuscript. This appeared necessary because it was foreseen that the necessarily limited field for the sale of the book would justify only the most rigid economy in bringing out the work. Through some mistake, however, a large part of the copious references to authorities was not erased before the manuscript went to the printer; and so the compositor naturally ran into the text the matter originally meant for the footnotes.

The printing is done on a linotype machine, which sets an entire line on one piece of metal; and so to make any change, even put in or delete a comma, an entire line must be reset; and a word added or taken out means the resetting of the paragraph. Much of the manuscript was in type before the above-mentioned mistake was discovered, and so neither the author nor the publisher felt that the expense which the change would entail could in reason be met. The author feels that the page is marred; and the publisher company regrets to send out that kind of composition. But many compromises had to be made or the book left in manuscript; and so it was felt that the family would rather have it as it is than not to have it at all.

A reading of the proof suggested many minor changes; and the author desires us to say that much of the punctuation is not approved by him; but for the reason just given the desired changes and corrections could not be fully made.

The author also desires us to say for him that, as can be seen, the names of the Stephen S. Ewing children, in his own immediate family, are not printed in proper age rotation. The manuscript was copied from his chart; and "how on earth" the curious changes were made, it canot be guessed; and that, again, was not seen until in type. The numbering system there used resulted from following the chart.

In this connection, also, the author desires that we say that many of his great-grandfather's descendants were men and

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women of deserved prominence, judges, lawyers, and men of great affairs. But the commercial limitations of the work made it necessary to omit much; and he hopes that his own close kindred will most readily forgive him. He also desires that any of either branch will write to him and give further information, and if necessary he will issue a bulletin enlarging any genealogy or making corrections.

The old Latin quotations should not be measured by modern rules. Every effort was made correctly to quote the impossible Gaelic and other languages; but as the proofreader could not find some of the quotations for verification, there may be some minor errors in spelling; but the historical value of all is certain.

Many other minor matters of errata, such as Kirkville for Kirksville, etc., will be forgiven, it is hoped, for the reasons assigned.

A letter addressed in care of the publishers will reach the author.

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PREFACE.

This sketch treats of some of the American Ewing families which are descended from ancient Clan Ewing of Scotland. Bearing a similar name, there were other early clans of that country in no way connected with or related to our clan, such as the McEwens, the Ewens; and probably in later times some of their descendants came to spell the name *Ewing,* though not related to or descended from the clan from which I trace the families of which I here specially write.

For light upon our clan and its descendants, all sources of information, primary and secondary, accessible in all the larger libraries of the United States, have been consulted. Much of this material consists of original Scotch and Irish records of one kind or another that have been published and are to be had in the larger libraries. This information has been supplemented by examinations of unpublished records in both Scotland and Ireland. The work abroad was done by competent scholars acting under my instructions. Unfortunately, in proportion to the labor and cost, the results particularly abroad were not the most gratifying. But, it is believed, until some one will devote much of a lifetime and a rather large fortune to such an investigation, we must be content with the results as herein given. In fact, as far as can now be seen, no further investigation however exhaustive can add very materially, if at all, to the result.

Outside of the libraries, in this country the primary sources of our information are the hundreds of deeds, wills, and court entries found in the clerks' offices of the several counties in Maryland, Virginia, West Virginia, Tennessee, Kentucky, North Carolina and other States where our early American ancestors lived. A very large number of these were examined. This examination was made all the more difficult because the earlier counties were vastly larger than now; and so, though one of our early ancestors died, for instance, in Montgoremy County, Virginia, it is difficult to guess where the deed to his land was recorded, if the land was acquired at an unknown date within

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one hundred or more years ago; and difficult because within the course of an ordinary lifetime, though living at the same place, what was at first his county has been divided and subdivided several times, making a different place the office of recordation with each subdivision. This difficulty is greatly increased from the frequent repetition of the same given names, often in the same family and almost certainly in different though related branches.

Then, unfortunately, due to the ravages of the Union armies during the war between the United States and the Confederate States, many priceless records were carried away or destroyed. This is particularly true of some of the Virginia counties. From time to time since that war, some records have been happily returned by persons "Up North"—often taken as trophies of unauthorized vandalism; but, alas, no few were reduced to ashes by official orders issued without military necessity.

Then, again, when the British burned the capitol in the War of 1812-'14 there were destroyed many of the invaluable records of the first Federal census covering an important part of Virginia, and particularly that part along the newer sections where, mainly, our ancestors long resided. The loss of that source of information was intensified by a destructive fire in the building of Commerce and Labor, in Washington, again apparently destroying other early census records. I was at the time examining the second and third censuses. Just how much and what will be saved can only be known perhaps years hence when the slow wheels of the Federal machinery get around to an effort to restore to the public whatever may have escaped. Such is the situation as this book goes to press.

In addition to these sources are tombstone inscriptions, a few extant Bible records, and some interesting old letters. It is hoped that this work will arouse interest so that other documents of this nature that perhaps repose in old trunks or attics will be published for the benefit of the entire kindred.

Such published works as those of Du Bois and the few other imperfect and scant sketches of our family of course have been used. However, as to our branches such works furnish little light.

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To these sources are to be added the family traditions.

Let me make it emphatic that no effort is here made to write genealogy as generally understood. My purpose is to write an historical sketch of the earliest times of our clan, to disclose our racial stocks, to follow our ancestors to America, to give all that is known concerning the founders of the American families here under consideration, together with the briefest glances at the pioneer conditions which the earlier American fathers encountered, and to mention such descendants of each branch, living today for the most part, as will, it is hoped, enable all who are interested to locate the branch to which each belongs.

No effort has been made to mention the more prominent to the exclusion of others. Many later descendants who are not named are quite as distinguished as those whose names are given; and I know of no descendant of the families here discussed who is unworthy of a place in a complete genealogical record. In fact, I have no exhaustive roster of our living generation. If those who fail to find their names will think a moment, quite probably they will recall failure to answer my letters of inquiry. Hundreds, written one, two or even fifteen years ago, yet remain unanswered.

No attention has been called to the scientific and literary members of our families except in the fewest cases. A very creditable number are distinguished for literary productions and for scientific attainments. There are a large number of noted educators; and yet others who stand high in other intellectual fields,—a more specific mention of whom is omitted simply because of the limitations of this volume. Sketches of the earlier pioneers are the merest outlines; and the full ecclesiastical and military story of our family would of itself fill a volume.

I deeply regret that I had little information regarding and no spaces to mention our mothers, who, of course, with negligible exceptions, were not Ewings. In an unusual number, the Ewings have married well and happily; and I do not forget that a good stock has thus been kept at a maximum.

During the last twenty years or more several of our name have been very busy, from time to time, gathering genealogical information. One of them was the late William A. Ewing,

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often quoted as "Colonel Ewing,"—correctly so far as I know—at one time in Chicago and long a resident of Ohio, a descendant of what is known as the older Cecil County, Maryland, branch of our family. He built a chart on which many of that family and a few others are shown. Blueprints were made from parts of it and widely distributed. Unavoidably his charts have some errors. It requires many years to perfect an extensive genealogical chart, particularly when begun late. In general his work is very valuable. He died December 13, 1916, and is buried at the National Military Home, Ohio. In the war of 1861 he served in Company H, First Ohio L. A. His widow, Mrs. Gertrude P. Ewing, and his daughter, Miss Edna C. Ewing, of Greenwich, Connecticut, that I might if possible find something not disclosed by the charts, very generously sent me all the notes and memorandums left by Colonel Ewing, which they could find. However, he put upon the charts about all that appears to be of value concerning the families of which I am particularly writing.

Another most enterprising genealogist was the late James L. Ewin, a patent attorney of Washington, D. C. His immediate family dropped the g of the name some years ago; but he was certain of descent from the same clan to which I trace the other families here under consideration. Industriously during many years he gathered much genealogical material relating particularly to the American Ewings. That material is of great value. Unfortunately and sadly he was cut down before he could complete digesting and arranging what he had obtained. His widow, Mrs. Sarah W. Ewin, out of a gracious heart, not only put this material at my command but frequently searched for items which I knew Mr. Ewin had in his lifetime. I have used little or none of the material he left. Naturally we each accumulated some information of a duplicate nature, and some of that perhaps I give in my genealogical chapters. But so far as I know my historical sketches have been duplicated by no one; and much of the genealogy is now for the first time going into print. It greatly is hoped, however, that some day there will be such a demand for the James L. Ewin data as will justify editing and publication.

Mrs. Maria Ewing Martin, of Ohio, is another of our most industrious and discriminating genealogists. Very generously

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she placed at my command all her extensive manuscripts containing what she had gathered. A small part of her work is a duplicate of what I had. Part of her work is found in a recent genealogy published by Judge and Mrs. Presley K. Ewing of Houston, Texas. Had I been writing a genealogy proper, rather than an historical sketch, I would gladly have given much of her valuable collections.

John G. Ewing, an attorney of New York and Washington, often quoted as "Professor Ewing" because of his work in Notre Dame many years ago, a cousin of Mrs. Martin, descendants of the late Hon. Thomas Ewing, United States Senator from Ohio, and subsequently the first Secretary of the Interior, has gathered extensive information relating to the American Ewings and, in particular, in reference to his own branch. It will be a valuable contribution to the family genealogy if Mrs. Martin and Mr. Ewing prosecute their work to publication. Perhaps he will take issue with me upon a few questions about which none of us can be certain in the light of the present evidence. He will have the advantage of seeing what I have to say; while I have seen none of his work. I shall welcome any light which he or another writer can furnish.

F. M. Cockrell, of Louisville, Kentucky, a descendant on the father's side of a Lee County, Virginia, family, has extensive data. Early in my work years ago he extended me a helping hand; but much of his work is published in Judge and Mrs. Ewing's work.

Of all these courtesies I am sincerely appreciative.

In my investigations I have frequently met references to "The A. B. Ewing Account." As we shall see, no such and no similar work exists.

There is the most sincere appreciation of all whose advance subscriptions made the publication of this book possible. Of the number Miss Sallie O. Ewing of Roanoke, Virginia, of the Bedford County, Virginia, branch; Mrs. Alice Ewing Jones of Los Angeles, California, of an Ohio branch; and Miss Catherine P. Evans of Manasquan, N. J., of the older Cecil County, Maryland, branch, are entitled to especial commendation.

Miss Evans rendered valuable help in verifying or correcting as to her branch of the family the William A. Ewing chart.

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Some use has been made, as will be seen, of the recent "The Ewing Genealogy," by Hon. Presley K. Ewing, ex-judge of the Supreme Court of Texas, and his wife, of Houston. Judge Ewing is a descendant of the Bedford County, Virginia, branch, by way of Kentucky. The information which he had from the Dr. Fox chart, relating mainly to the family of William Ewing of Rockingham County, Virginia, I had before his work came out, through the courtesy of Dr. and Mrs. Fox of Washington, D. C., as well as much relating to his earlier Virginia ancestors. However, I have as far as possible avoided duplication, giving in the main such things as afford greater light upon the earlier fathers and correcting a few mistakes.

It cannot be hoped that in what genealogy is given there are no mistakes. Every effort has been made to be accurate, however. Perhaps the first edition of no work on genealogy is free from mistakes. We who write must, in much, be guided by what members of a family give us; or, all too often, by what some collateral relation says. We can only be guided by the best light before us, trusting to the future to discover the errors,—and to correct them.

Nothing, however, is given except that which is known either to be true or of which I have as fully satisfied myself as the nature of the evidence now available makes possible. It is believed that much now presented, but for this record, shortly would have perished forever. In a few instances it has been necessary to depart from traditions found in some of the branches of the family; but in all such cases the weight of the evidence has determined what is here said. This method is recognized by courts and by long established rules which guide genealogists and historians.

ELBERT WILLIAM R. EWING.

Washington, D. C.

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I.

WHICH EWINGS AND WHY.

History is genealogy amplified. To its members the family story is as important and as interesting and as necessary as is the knowledge of the history of a people to the finished scholar or to the statesman or to the legislator. Pride of ancestral pedigree is an important element of patriotism. The value and inspiration arising from a knowledge of a sturdy and intelligent ancestry have been recognized since early civilization.

The Ewings of whom I write are scions of a most intelligent, patriotic and properly aggressive stock. Far and near the Ewings, spreading into all civilized lands, have furnished an unusual number of trusted leaders and successful captains of industry. I would not leave the impression that I believe all our Ewings are great people or important leaders. One of our name once wrote me that all the Ewings he knew preferred to leave leadership and great industrial responsibility to others. Certainly, there are exceptions. I have met a few of our blood who were positively "cranky;" and a few others who thought all the virtue and all the brains the exclusive patent of their immediate branch, in fact, confined to but few of that branch! A very few have been found who entertain a sickly sentiment regarding family lineage. All such, I am fully satisfied, are the decided exceptions. What I mean is that, a comparatively recent common ancestry considered, our family in general have made good in an unusual and very pleasing percentage. What I hope to impress is that the foundation stock is of the best; and, therefore, that each for himself or herself may build in greater confidence. My hope is that this knowledge will inspire the individual to the highest, purest, sanest living in all the worth-while spheres of his or her life.

Not only is the foundation stock good; in later generations the blood is creditably manifest. There are, a common ancestry considered, many Ewings of our stock in the United States; there is quite a large number in Canada; considerable numbers are in Australia and New Zealand; some worthy representatives of the family are in South America, and yet other favorably known and

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long-established Ewing families are here and there, go where one may. "The Scotch Ewings have wandered far and have generally been successful and splendid citizens," remarked a widely traveled and extensively read Englishman to me recently. So I have found. As a class they are respected and happily reputable.

These statements are made upon the evidence of those not related to us. For instance, of the much proof upon this point, the widely known genealogist, Spooner, in his "Historic Families of America," says:

"It is noteworthy that all the Ewing families of America have been distinguished for patriotism, and most of them have been characterized by both civic and military attainments."

Mr. R. D. Buford, long one of the most widely known and best-loved men of Bedford County, Virginia, who, for nearly seventy-five years knew one branch of the Virginia family, of which I particularly write, in a letter to me says:

"I have a very high opinion of all the stock I have known," and then affectionately refers to the Bedford branch, saying, "the dear old Ewing family that years past helped to give character and standing to the people of this good county, has no member left in this section."

Thus I might quote of all the branches contemplated by this study.

Of the Ewings generally, "or of many of the name, it may be said that they are essentially inspirers of men," says Frances M. Smith in a published study of our family; continuing: "Of magnetic manner, intense earnestness and boundless enthusiasm, their summoned 'Forward!' and their cry 'To arms!' move men to action, dispel discouragements and blaze the path to high achievement." This is representative of most disinterested appraisements.

On the paternal side, as intimated, we are Scotch. During the earlier days our ancestors were Scotch upon both paternal and maternal sides. After the branches became established in America the men more or less intermarried with other stocks, particularly the English of more direct Saxon ancestry. But to this day the characteristics of most of the American families are Scotch. This is strikingly noticeable when considered with reference to the Ewings who yet live in the old homeland, or with

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the descendants of those who helped to populate Ulster, Ireland, and who are there today.

These family characteristics, traditions, scattering bits of general historical mention, Bible data, tombstone inscriptions, and much other very satisfactory evidence, conclusively show, notwithstanding the lack of a complete and general family history, our descent from an old and most honorable and once powerful Scottish clan.

The origin of that clan and of the name and some account of the earlier days in Scotland and subsequently in Ireland, I believe I am enabled to give correctly. But I attempt, as will readily be seen, no general history and no extensive genealogy of the Ewings. Were such a work possible, it would be a most interesting family document, and would show, by an unusual number from a common ancestry, an amazing contribution to the progress of all branches of business, learning, industry, art, science, the professions, government and Christianity.

The genealogical inquiries here presented directly concern only the descendants of the immigrant ancestors who founded Ewing families which we distinguish as those of the Virginia counties of Bedford, Prince Edward, Montgomery, Wythe, Rockingham and Lee; and some of the families of West Virginia; those of Cecil County, Maryland; those whose ancestors settled in Ohio when it was Ohio County, Virginia, and those of that part of early Pennsylvania which bordered Cecil County, Maryland. Members of those families in pioneer and subsequent days spread widely into Kentucky, Tennessee, North Carolina, Georgia, Ohio, Illinois, Alabama, Mississippi, Texas, Missouri, California and other States. There is incidental mention of other families founded by immigrants, closely related to the immigrant ancestors of the families specifically mentioned, who settled in Ohio, Illinois, Kentucky, Pennsylvania and elsewhere.

It is said that at an early day a John Ewing, who after reaching America lived a while in Cecil County, Maryland, founded a family near what is now Winchester, Frederick County, Virginia. John G. Ewing, of the Hon. Thomas Ewing family, as we shall see, tells me he has much data regarding the descendants of that family. I have been able to obtain little reliable information of that branch. As Mr. Ewing means to publish his information, naturally he reserved his discoveries.

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The purpose has been to present more of the historical aspect than a complete genealogy, but the effort is made to give enough of the genealogy of the families particularly involved to enable living descendants to determine each his or her line. In many cases more of the present generation would have been given had the information been at hand. Of the thousands of letters of inquiry sent to many Ewings during the past fifteen years, comparatively few were answered. Too, the costs of publication and the necessarily limited field of sale wisely could not be overlooked.

The purpose considered, a condensed yet reasonably comprehensive study of early Scotland, England and Ireland down to ancestral emigration is given the better to enable us to follow the origin of our clan and the genesis of our name; and to deepen our appreciation of the material of which we are made. This part of the work should appeal to all Ewings of Scotch ancestry.

We shall find that our clan unit long antedates the kingdom of Scotland. Hundreds of years before Kenneth McAlpin, in 843 A. D., brought the wild Picts into subjection and founded the kingdom of Soctia, the great corner-stone of what became the kingdom of Scotland in the twelfth century, the earliest forms of our family name differentiated our ancestors. Ours is one of the oldest of the Scotch clans. The clan breaks into the light from the prehistoric times. Back amid the fog of those ruder and semi-civilized days it is difficult to trace all the movements of our earliest semi-historic forefathers, and it is not always easy to determine fact from fiction. But we find much of interest and importance concerning the habitat, the manners, customs, political and religious views of the clan in general and of conspicuous members in particular during remote as well as later periods; and we can follow in a general way our ancestral footsteps as from time to time the clan forged onward, a mighty unit in the evolution of the later Scotch nation, out into days when the clan unit became lost in the greater unit of a powerful people into which some of the best racial stocks of earth have blended.

Therefore, for the benefit particularly of the Ewings who belong to the branches of the family about which I particularly write, the facts of this little record have been gathered that the knowledge of an intelligent and splendid ancestry may be an inspiration to our higher living and aid to the best citizenship.

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II.

ALBION—BRITAIN—CALEDONIA.

To the Romans we are indebted for the first historical account of any part of what is now Great Britain. There is mention of what we now know as the British Isles by early writers other than Romans. In Aristotle's work, a Greek product, attempting to describe the then known world, is a reference to Britain under the name of Albion; and another to Ireland as Ierne. More than five hundred years before the birth of Christ, Hamil Car, of Carthage, touched Britain in a voyage described by Testus Avienus, who calls the inhabitants Albiones; and apparently the *gens Hibernorum* were the inhabitants of Ireland. These are regarded generally as the oldest mention of the British Isles. But to the Roman writers just before and a few years after the birth of Christ we must go for the earliest reliable information of any part of Britain.

In 55 B. C. Julius Caesar, known today to every school boy and girl, fresh from brilliant victories in Gaul, throwing his legions across the channel from the shores of what is now France, began the invasion of South Britain. The Romans were entering an unknown country. The strange tribes which the invaders encountered fought valiantly. Then, too, the newly overrun Gaul lay between the wild and fierce tribes of Britain and the splendors of Rome and the culture of Italy. It was necessary that the conquered peoples along the green banks of the Rhone, those dwelling in the valley of the sluggish Seine, and those along the poetic Loire, should become dependable under the Roman yoke before the conquest of Britain could be pushed to best advantage. So before the Roman standards had penetrated very far north in Britain, Caesar returned to Rome and in a short time went down to his death at the hands of his assassins. New men came into power, and one leader after another came to command in Britain. Hence, Caesar's attack and for many years subsequent ones under his successors were followed by retreats, leaving no permanent foothold; and so no very substantial progress was made before 43 A. D. Caesar's account of his cam-

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paigns afford us the first reliable historical light upon the country and people. It was 78 A. D. when Julius Agricola assumed command in the new province, known as Valencia. About 80, "having subdued the Welsh Ordovices and Northumbrian Brigantes, *Novas gentes aperuit,*" he began to make war upon the tribes in what is now Scotland.

From Tacitus, the distinguished Roman historian, we get an account of the movements and battles led by Agricola, the earliest authentic chronicle relating to Scotland. But Tacitus was the son-in-law of old Agricola, and so we cannot credit all the brilliant feats ascribed to this Roman leader; but archaeology has recovered from the ruins of the Roman occupation evidences of schools and other institutions founded by Agricola, who was governor as well as military leader; and fragments and sites of his baths and other business indicating that under his leadership the Romans in Britain, though constantly under arms and liable without warning to attack, enjoyed civilized life. We know, however, that the information in this *Vita Agricolae* by Tacitus, as Maxwell, a recent Scotch writer, says, is "invaluable, for Tacitus was a most accomplished writer, compiling his narratives from his father-in-law's own description." Maxwell's caution regarding the forgery entitled *De Situ Britoniae* perpetrated by Chas. J. Bertram, should not be overlooked by those going into the original sources covering the Roman period. This specious document is published in Bohn's Antiquarian Library without warning and is credited to Richard of Cirencester.

As the north was approached, the Romans found the tribes greatly unlike those of the south. The northern tribes were fiercer and more implacable. In the section now known as the Lowlands of Scotland, the natives were patriotic regardless of cost; and the mountains and marshes of what we now know as the Highlands enabled their brave inhabitants to take the Roman phalanxes at a disadvantage. So Agricola found it necessary to halt in the valley of the Clyde. Then he and his successors built forts; and, in 120 the Emperor Hadrian visited Britain and built the famous seventy-three mile wall, Wellsend, on the Tyne to Bowness on the Solway River. In 138 Lallius Urbicus, another Roman leader, built the wall of Antonine between the estuaries of the Firth of Forth and of the Clyde. Parts of the Roman walls

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yet interest tourists; but the rapidly passing fragments do little more than "remind us of the all devouring scythe of time."

From the time of Agricola practically up to the withdrawal of the invaders, the Romans were engaged in a futile attempt to conquer the tribes north of Antonine's Wall. (For an extended account of the Roman works see such books as A. H. Allcroft's *Earthworks of England*). But the fighting quality of the natives is not all the information furnished us by Roman historians. Society was entirely in the tribal state, having little idea of confederation either for offence or defence. None of the tribes had any historical account of themselves. The chief tribes occupying the country up to Loch Lomond in the border Highlands, were called Brythons, from whom the country probably took its name. In the northern section of the country, particularly in the region we now know as the Highlands of Scotland, the tribes apparently had little in common with the Brythons. Tacitus calls the country north of Clota and Bodotra (the two Firths) Caledonia and its people he calls Caledonians,—the first historic name of what is now any part of Scotland, except whatever, if any, Caesar included in his Britain. Caledonia is the name yet sometimes used to indicate the present Scotland. The Romans used the name to indicate a rather indefinite northern section of what is now Scotland. Tacitus appears to have regarded most of the country north of the Clyde and the Forth as an island; and so did Gildas, who was born on the Forth and who died in 570. Tacitus says the Caledonians were redhaired and powerfully built; and he believed them to be related to the Teutons of Europe whom he calls Germans; and says they were clearly distinguishable from the people of what we call the Lowlands and from those of South Britain, whom both he and Caesar noted as closely resembling the people of Gaul, now in general France and Spain.

In later years ethnologists, archaeologists and other scientists, through many sources and after much labor, have learned that the Brythons and the Caledonians and all their connected tribes belonged to that great branch of the human family now known as Celtic. We also now know that the Celts were not the aborigines of Britain, nor were any of them of German or Teutonic descent. They represented one of those mighty waves

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of emigration, of which a people before them was first, which successively had rolled out of the cradle of the human race after the human family had evolved into now well known divisions. We also know that this original home of the human family is located most likely in Asia, between the Indus and the Euphrates, the Arabian Sea and the Juxartes. So far apart had been the migrations, and so crude the forms of knowledge and so inadequate the means of preserving information, that each successive movement had no story of its predecessor. Each, too, soon forgot its original home.

The earliest Briton and Saxon Chronicles, such as the writings of Bede, for instance, who closed his *Ecclesiastical History* in 731, mention only Picts and Scots as inhabiting the Highlands; and there has been much discussion as to whether the Picts were the descendants of the tribes found by the Romans. But that the Picts were descendants of the tribes of northern Scotland found by the Romans, is the view of some later writers. I believe this view rests upon the weight of the evidence. I further concur with those who hold that the Picts, who were Gaelic, were the ancestors of the modern Highlanders who are of Gaelic strain.

Notwithstanding all these tribes were descendants of the Celtic branch of the human family, there had developed at the time of the Roman occupation marked local characteristics, particularly distinguishing those of the south from those of the north. The Caledonians "were tall men with red hair, and the bravest fighters of all the Britons." *Prolixo crine rutilantia,* say Eumenius, another Roman, writing of the Caledonians whom he called "Picts," about A. D. 296. Other passages in Roman writings refer to them as "Caledonians and other Picts." However, not all the Caledonians were of this racial type. There was an element among them whose hair and complexion were dark. Among the mountains of modern Wales and Cornwall and in the western hills of Ireland, there are people who are by some believed to be descendants of the predecessors of the Celts. These people were probably remnants of the predecessors of the Caledonians. This dark race had long skulls, known as dolicho-cephalic. The red-haired and later race were marked by round skulls, brachocephalic. Woodburn, in his *The Ulster Scot,* says that the Gaels

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"were tall, with brown hair, gray eyes, and broad heads, and were alert, passionate, and full of fire."

Throughout Britain at the time of the Roman invasion the tribes were governed by kings or chief rulers. Metal was used as a money, a given weight being the standard; warriors, their bodies painted blue, often went to battle in chariots. Among the Caledonians these chariots, drawn by small active horses, were armed with scythes so arranged as to mow down the enemy; but even these, formidable as they appear when seen in imagination, were no match for the iron shields and heavy spears and battle axes of Roman cohorts. But to us now the strangest custom of those early Britons was the practice of polyandry, "ten or twelve men having one wife in common," so Jean Lang explains in *The Land of Romance*. However, Maxwell says the statement that those early men "had wives in common is to be accepted with reserve."

Such is the possibly briefest view of the earliest historical peoples found in the land before the historical foundation of the clan from which we are descended. With events during the period of the Roman occupation we are not particularly here concerned, since they throw no direct light upon our history. Except in south Britain, the Romans left no lasting impression upon the peoples they met, and least of all upon those in the north of what is now Scotland; and they left no permanent factor in the social stocks which finally become dominant in both sections of Britain. At length the Roman grasp relaxed. Enemies both from within and from without threatened the imperial city herself, and it became necessary to abandon Britain. Gradually the Latin power waned until by 418 it had disappeared.

Whatever modern scholars may think of the origin of the Britons, Scots, and Picts, it is at least interesting to notice what the earliest writers who followed the Roman period thought upon this subject. Bede, born in what is now Scotland, for instance, completed his *Ecclesiastical History* of the English nation in 731. He begins by telling us that Britain is "an island in the ocean, formerly called Albion;" and then of the origin of the people, with all apparent sincerity, he says:

"At first this island had no other inhabitants but the Britons, from whom it derived its name, and who coming over into Bri-

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tain, as is reported, from Amorica, possessed themselves of the southern ports thereof. When they, beginning at the south, had made themselves masters of the greatest part of the island, it happened that the nation of the Picts, coming into the ocean from Scythia, as is reported, in a few tall ships, were driven by the winds beyond shores of Britain, and arrived off Ireland on the northern coasts, where finding the nation of the Scots, they requested to be allowed to settle among them, but could not succeed in obtaining their request."

Then Bede says the Scots advised the Picts to repair to Britain, and that if settlement was then opposed, that the Picts might use the Scots as "auxilionis." Thereupon the Picts sailed over into Britain "and began to inhabit the northern parts thereof, for the Britons were possessed of the southern."

By Amorica Bede evidently refers to some point on the European coast. Bede was followed by the Winchester Chronicle, commonly known as the *Anglo-Saxon Chronicle,* which takes up the events after Bede, beginning about 900, as given in a lost Northumbrian manuscript, and ending in 1154. For the earlier events it is believed the author followed Bede; and since the Anglo-Saxon Chronicle has Armorica where Bede gives Amorica, it is generally believed that he refers to some part of what is now France.

The historical production, very ancient, known as the Welsh Triades, states that the first colonists to Britain were Cymry, who came from Defrobani Gwlad Yr Har, Taurie Cheronesus, thro which runs the Cimmerian Bosphorus. The Brythons were descended from the original Cymry, and reached Britain from Lydon, Brittany.

Nennius says that the "island of Britain derives its name from Brutus, a Roman consul; and that the Roman annals deduce the origin of the Britains both from the Greeks and the Romans. On the mother's side they sprang from Saturn, king of the Greeks, who built the city of Troy. On the father's side from Romulus and Remus, the Sons of Aéneas, the founders of Rome; and thence through the family of the Roman Brutus.

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III.

HIBERNIA—SCOTIA—IRELAND.

Ireland, known to Caesar as Brittanis (Little Britain), charming island to the west of the Roman conquest, grew stronger and forged far toward civilization while the Romans fought Brythons (or Britons) and Caledonians.

The Romans knew that there were people and treasures on the island now known as Ireland, and it was believed that conquest would be light work for Roman soldiers and superior munitions of war (Tacitus, *Vita Agricolae, ch.* 24). But during all of the more than three hundred years of Roman occupation of Britain no effort was made to invade Ireland. Agricola, standing on the west coast of Scotland, saw the Irish shores, says Maxwell (*The Early Chronicles,* 4), but he found no opportunity for invasion. Therefore, from no Roman writer do we get any important information concerning that island or its people.

As we saw in the previous chapter, perhaps the earliest known reference to the people of Ireland calls them *gens Hibernorum,* or people of Hibernia; and the Roman documents of Caesar's day mention Ireland as inhabited *gentibus Scotorum.* Skene, Macbain and others point out that "these Scots are to be distinguished from the more ancient Hiberni;" and Skene calls attention to the lives of St. Patrick from which we get "the most ancient notices perhaps which we have of the state of that island," as we are told in *The Highlanders of Scotland* (Macbain's edition). The more ancient name Hibernia was in the Celtic language Eire, or Erin, or in the Welsh Ywerdon, as Skene has explained.

Ethnologists have discovered that the people who were living in Ireland during the Roman stay in Britain, which period is generally regarded as the dawn of the history of the British Isles, were, in common with the Brythons, the Caledonians, and all the tribes found by the Romans, descendants of the great Celtic stream of the human family. We now know that as into other parts of what is now Great Britain so into Ireland widely separated waves of human migration, perhaps thousands of years

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before the Roman era, rolled out from what appears to be, as near as can be now known, the common home of the races of earth, each to disappear before the next. Digging amid the ages-buried ruins and prowling among the burial places left by the prehistoric peoples, archaeologists and ethnologists, by cranial measurements and other means, have traced the successive waves of humanity which broke upon the shores of Ireland, out through what is now Spain, Portugal and France; thence, it is believed, across the Bay of Biscay and upon the Atlantic to the Irish shores.

Just when the first historic people reached what is now Ireland is not certainly known. It is believed by some that the people found in Ireland by the Romans reached there before the Picts and other tribes met by the Romans reached Alba and Caledonia. Nennius, writing perhaps before 800 A. D., believed that the Picts reached Britain 800 years after the Britons, and that "long after this the Scots arrived in Ireland from Spain," and that they settled Dalrieta in Northern Ireland. However, that the early Irish forefathers reached Ireland at least four or five hundred years before Christ is now generally admitted. Their immediate predecessors, a tall, dark, swarthy people, who were almost entirely absorbed by their conquerors, are now generally classed as Iberians. So crude was civilization in those early days that even the traditions of the Iberians have been lost; but we have an immense volume of Irish traditions and legends purporting to give the origin and some account of that race to which most Irish trace their parentage.

Professor O'Growney tells us that there are today enough old Irish manuscripts in Dublin to fill one thousand printed volumes. From the oldest manuscripts and the earliest Irish traditions of which we have any knowledge, we learn that what we now know as Ireland and as Scotland are represented as having been intimately connected and inhabited by a common people. At a very distant day, the same sources insist, there swept into Ireland a race of people known as Firbolgs, beings resembling classic Cyclopeans; years passed and these were followed by the Dannans; and then after many years come those generally known as Picts. The first are represented as the builders of the gigantic and well-placed stone forts found along the west coast of Ireland; the next brought from what we now know as Scotland learning

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and religion and the mystic coronation stone which the Irish, in the main, contend is yet in the Hall of Tara, and which the Scots say was carried to Scone, Scotland, and from there to Westminster, England, where, the Scots insist, it is today. Antiquarians are yet quarreling as to who were those Picts of the early Irish literature, as they are as to the Picts of Scotland. Fitzgerald, in his *Ireland and Her People,* says that the early Irish chronicles peopled the country in the fourth century after the Deluge by the Partholanians; then in successive waves, as he reports the old stories, came the Nemedians, the Formorians, the Firbolgs and then the Dannans, all of whom perished before the coming, or were swept away by, the sons of Milesius.

So that finally out of the mists of those far-distant days in what is now both Ireland and Scotland emerge a people known as Gaelic. By some writers they are regarded as "the second invaders, a Celtic race who came into Britain and Ireland from Northwest Germany and the Netherlands. . . . They were a highly civilized people as compared with other races of that time."

In attempting to tell us when his people came, the Gaelic poet, Mael-Mura, in the ninth century, sang:

"Canam bunadhas na n-Gaedhal."

"Let me sing the origin of the Gael," as Gaelic scholars translate this. Then the poet tells us that the early traditions of his people taught that the first historic people of Ireland were descendants of a mighty race whose legendary leader was Milesius. The Milesians lived in a country before they came to Ireland where Queen Scota ruled. Gaedhal Glas was her son. From these names came Scoti or Scots, and Scotia, the names by which Ireland and the Irish first were known to others than the Romans, and particularly to the early inhabitants themselves and to the people of pre-Scotland.

"For ten centuries Ireland was the true Scotia," therefore, as Professor O'Growney, of Manooth College, Ireland, and others, have shown us. (2 *Trans. of the Gaelic Soc. of Glasgow,* 239.) Hence the Celts of Ireland and their descendants are also known as Gaels, as well as Scots. They were the people who were in Ireland when the Romans reached Britain, and at the dawn of history they were permanently settled in Northern Ireland, called Dalrieta by Nennius, and which came to be known as Dalriada.

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The prehistoric and also early Scots (of that early day of what is now Ireland) were a most enterprising people. At one time or another they had trade routes into the commercial centers of Europe and even into Asia. From Asia Minor, very probably directly from the patriarchs of the church founded at Antioch by that greatest of Apostolic Missionaries, St. Paul, they carried the Christian religion to Ireland, or Scotia, about four hundred years after Christ.

The Romans withdrew from Britain before Christianity had softened the Irish, or Scots; and for about one hundred and fifty years after that withdrawal, about all we know about either Ireland or Britain is that North Ireland, at the time of our first historical account of it, was territory of a Scots kingdom known as Dalriada. It had schools, churches, industries and a highly intellectual people.

Fergus, Lorne and Angus, sturdy Scot leaders, leaving old Dalriada in North Ireland, founded, in 501, a colony on the southwest shore of old Caledonia, known to the Scots as Alba. This colony rapidly grew into an independent kingdom, and also came to be known as Dalriada. The boundaries of this Scots Albanian kingdom, swinging in an oblong circle, reached north to about the island Skye, and covered practically the same territory as is now within Argyllshire. From the shore of what is now County Antrim, Ulster, Ireland, across to the Mull of Kintyre, is only fourteen miles, says Woodburn in *The Ulster Scot*. These immigrants from Ireland were of the same Celtic stock as were the people of the Argyll Isles and mainland; but many causes came in time to leave between the people of these two countries differences.

During all this time Scotia (now Ireland) was enjoying the blessings of peace and the fruits of Christianity. Her universities were frequented by students from many lands, and her Christian missionaries carried the Gospel to the Saxons (who did not accept it until they had conquered much of Britain); and then crossing the channel, missionaries went down into what is now sunny France. Those missionaries preached even under the blue Italian skies, and penetrated other sections of the pagan world.

One of the most famous of those great preachers of the Irish or Celtic church was Columba. Of royal descent, Columba was

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a representative Celt, tall, having red hair and light blue eyes. Some, however, say the hair of the representative Celt was brown and his eyes gray. He was a man of great zeal, fervent piety and enjoying executive ability. At the age of 42, and in the year 563 A. D., St. Columba led a band of co-workers from Scotia into Dalriada, of which little is known prior to his coming. He was given the Island of Iona, which lies off the west coast, and there he built the monastery which became world-famous. It is well, however, to remember that the monastic life of the Celtic church differed materially in practice and discipline from the seclusiveness and asceticism later characteristic of the Roman Catholic monastic life.

This settlement of Scots upon the western shore of what came to be Scotland was the foundation upon which the descendants of those Scots built a kingdom which, from their name, came to be Scotia in the reign of Malcolm the Second, who reigned from 1004 to 1034. What is known as the Saxon Chronicle, in 937, applied to Ireland the name of Yraland. From that time old Scotia became Ireland.

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IV.

NEW SCOTIA—THE TEUTONIC KINGDOMS—SCOTLAND.

To best appreciate the stuff of which we are made it will be necessary to keep before the mind at least a general view of the races of mankind and their leading subdivisions.

From geology we learn much regarding the age and physical transformation of the earth. From archaelogy, aided by geological deductions, anthropology, philology and other sciences we are forced to reach the conclusion that from very simple forms and the crudest knowledge far back in prehistoric times the human stock has come steadily though slowly upward. Whether the bottom had been reached by retrogression, nothing short of revelation proves. Asia in the most distant day and America in recent times furnish us the widely separated groups of primitive man. Those who accept the Bible believe that in some way the aborigines of America were the descendants of the earliest people of the old world; and that after isolation in what we now call America they were more content with the simple and the crude than their kindred of Europe and Asia. Aside from the Bible, or rather in the corroboration of its story of the origin of all peoples, evidence indicates that either in Asia or Europe, many thousands of years before Christ, there lived a small group of people, and that from them multiplied the peoples of the earth, including what we know as the primitive people of America and their prehistoric predecessors. That in what is now southern Turkestan, Asia, was located that primal home of the human race, is widely believed; and no evidence even suggests that it was in any place very far, comparatively, from there.

This scientific evidence carries us back to a very distant day when the early people had drifted into groups having marked distinguishing characteristics. By these marks even the prehistoric homes of those groups are certainly known from a very far away day, and the movements of each group or its descendants are readily traced. According to widely accepted authority

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the separated branches from a point in their histories to this day are distinguished as American, including the Eskimo, the Azetcs, &c.; the Asian (yellow), including the Chinese, the Japanese, &c.; the Negroid, including the negroes, &c.; and the Caucasian. The great Caucasian stock is first divided into two early groups, the South Mediterranean and the North Mediterranean. The former group embraces the Arabs, the Bedouins, the Israelites, the Samaritans, the Syrians and the now extinct Assyrians and Carthagenians, &c.; and from the latter branch sprang three other great subdivisions: the Euskaric, including the Basques, and other branches now extinct, to which a few authorities upon little evidence assign the Picts; second, the Caucasic, which includes the Avars, the Kurians, the Laks, &c.; and third, the Aryans. From the Aryan family come the Celtic, Italic, Hellenic, Teutonic, and Slavic. The Celts comprise several branches: the Britons, the Cymri, the Gauls, the Irish, the Welsh, and the Highlanders (Gaels and Scots) of older Scotland. Again, the Italic branch includes the French, the Italians, the Latins, the Spanish, the Roumanians, the Danes, the Goths and other Scandinavians, the Saxons and their Angle and Jute tribes, the Dutch, the modern Germans, and as a blending of several of some of these, the English and the most of Americans. To the Slavic family belong the Poles, the Bulgarians, the Russians, &c.

New environment, climatic differences and many other causes accentuated the characteristcs of each group and, as we all know, languages became very diverse and multiplied, and for many thousands of years the groups which at length grew into nations forgot their common origin and kinship with the rest of the world. Comparatively recent scholarship and scientific research have given us our present important comprehensive grasp of the brotherhood of the human race.

Now at some prehistoric time there was a great migration,--and yet in other times another and still others; and from the primitive home it is believed that the Celts first reached and established themselves in central Europe. The Teutons at some time followed as the Celts spread into western Europe, where they later settled what became known as Gaul, Spain, and the British Isles. The Teutons were thus left in central and eastern Europe. The Latin and Hellenic peoples took possession of

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the peninsulas which became Italy and Greece, and the Slavonians, moving behind the others, overran eastern Europe. Among the people who covered the Italian and Grecian peninsulas culture and social organization made their first marked strides, written languages were cultivated and literature was encouraged. The leading Teutonic tribes, the Saxons, the Angles, and their subtribe the Jutes, the Goths, the Vandals, the Franks, the Burgundians, the Lombards and Normans and the Danes, the latter two generally known as Scandinavians, are often mentioned under the classification of Germanic. But we must not confound the use of that word with the adjective German when used to indicate the people of modern Germany. Germany in its modern sense was unknown when branches of the Teutons were first called Germans. It is usual to refer to the Germans as Teutons, but that does not imply that they are any more Teutonic than any other members of the great Teutonic family. The name Teutonic to indicate a tribe was first applied to an ancient people dwelling north of the Elbe River in Europe, and who first appeared in history, along with the Cimbri, in 300 B. C. Some of the modern Germans are descended from that ancient tribe, and since also modern Germany includes the territory of the old Teutons, it has become usual to speak of the Germans as Teutons.

The Saxon tribe of the Teutonic family gradually spread until by 550 A. D. their kingdom covered the country from the mouth of the Elbe and that of the Thuringia westward to approximately the Rhine. The Saxons by that time occupied about half of what became England, their possessions being on the east of a nearly due north and south line. The Jutes occupied, roughly, what is now Denmark; and immediately to their south was the kingdom of the Angles, now the northern neck of Germany just south of Denmark. The Franks occupied the section now embraced by Belgium and northeastern France; and the Vis Goths were in the remainder of the French country and what became Spain. The kingdom of the Vandals covered the entire Northern Africa. Other early people of whom we read were here and there to the east, north or south in Europe and in Asia.

With this hurried glance at the great human hive of Europe and Asia, we are better prepared to follow the changes which succeeded the Roman evacuation of the British Isles about 410 to 418.

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As we have seen, for one hundred and fifty years after the Romans had gone back (410 to 418 A. D.) to perish with their crumbling empire, there followed a period during which history knows little concerning either of the three countries now known as England, Scotland and Ireland. Particularly regarding Scotland during that period "the darkness is profound," but with the beginning of the fourth half century after the Roman period the mists begin to dissipate.

To the missionaries of the Christian church we owe the earliest historical light subsequent to Roman rule. The earliest work was a life of Ninian, written in Saxon. The original, unhappily, is lost. This evangelist was of Welsh (Briton) birth; and had studied in Rome. Before the Roman government withdrew he began to preach the Christian religion, as he understood it, to the Pectish people of Golloway, reaching there direct from Rome, and continued northward until his death about 432. It is said that at a place then hardly a town, called Cathures, where Glasgow now is, Ninian established a cemetery for Christian burial. His successor, Kentigern, of whom we shall see more later, reaching the place more than one hundred years later, built his monkish hut near the place and on the banks of the Molindiner Burne (or Creek).

Comyn the Fair, one of the Abbots of Iona, wrote a memoir of his observations at Iona, the monastery of New Dalriada, corresponding in general with what is now Argyllshire, but this has little than local value.

Next was Gildas, born 516 and died 570, a native of the Welsh or Briton stock. Gildas says he never saw any writings or records of his country, adding that "if there were ever any of them" they had been lost, carried into distant lands, "or consumed in the fires of the enemy." However, we now know that, though Gildas never saw it, Ninian's life did not perish until much later, only a mutilated, unreliable and much emendated edition coming down to us. The mutilations are the work of Ailred, Abbot of Rievault, a representative of the church as it existed in that land some five or six hundred years after Ninian's day. Gildas saw only "the destruction of everything that is good," and draws the darkest picture of the Britons, calling them "an indolent and slothful race." He abused most vigorously the Picts and Scots; and of

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course exhibits no love for the invading Saxons. Maxwell is correct: "Gildas can only be reckoned an important historian in the absence of any more capable contemporary writer. It is from his dismal page that we learn how the Saxons first became a power in our land (Scotland)."

The next writer was Adamnan, one of the Scots of newer Dalriada, said to have been born in Ulster, now Ireland, then yet known as Scotia. Adamnan's work is the life of Columba, the founder of Iona. Columba died in 597; Adamnan was born 627; and so, of course, wrote not earlier than the middle of the seventh century. His story is regarded as reasonably reliable, making due allowance for the supernatural gloss which more or less clouds all the old monkish chronicles. Adamnan wrote in Latin, evidencing the rather wide learning of the day.

Baeda, or Bede, generally known as the Venerable Bede, is our next source of historical light. He was born in Saxon Northumbria, in 673, and died in 735. Bede regarded himself as an Englishman, as did all the Saxon, Angle, and Jute descendants of his day. He is appraised as the first invaluable writer of that country; and his writings are regarded as of "singular impartiality, a quality most rare in the writings of clerics of the early Church." He used freely the work of Gildas and seems to have sought every other source of information. Yet we have to watch him carefully, for he relates things ascribed by him to the supernatural, which we know to be untrue, with as much assurance and earnestness as he does real facts. For instance, of King Oswald he says that on one occasion a bishop laid hold of his right hand and said: "May this hand never perish." "Which fell out according to his prayer," adds Bede, "for his arm and hand, being cut off from his body, when he was slain in battle, remain entire and uncorrupted to this day, and are kept in a silver case as revered relics in St. Peter's Church in the royal city."

The life of Kentigern, the son of Ewen of Urien, comes next. Kentigern, also known as Eugenius, was a Briton, or Brython, Cymric, or Welsh of Strathclyde, as we shall see, the old stock occupying the country south of the Clyde at the coming of the Romans. He was a contemporary of Columba, and became the greatest Christian missionary and preacher of that day. Jocelyn, a monk of Furness, was the author. Kentigern began his work about 540, but his life was not written until 1164.

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From Ailred's life of Ninian, Adamnan's life of Columba and Jocelyn's life of Kentigern, we get our information of the introducing of the Christian religion into what is now Scotland, as well as some information upon other subjects; and from Gildas, the Welsh, or Cymric Briton, also a monk, and from Bede, the Benedictine monk, born in Northumbria, and who died at the monastery of Jarrow, and from another Welshman named Nennius, who is accredited with a *Historia Britonum* (a History of the Britons), believed to have been written shortly before 900, though some place it as early as 796, and others as late as 994, we get our chief information regarding the struggle between Britons and Scots and Picts; or again the Britons with the swarming Teutonic peoples; or again, between allies of two or more against others. These are supplemented by the work of Tighernac, a Scot of Ireland of an early day, by the Chronicles of the Picts; by Chronicles of the Saxons, and in a very important way by some historical poems in the Welsh or Cymric tongue. Then we come on down to later works of value, but very old now, in the compiling of which older ones were, of course, used, such as Geoffrey of Monmouth, who wrote *Historia Britonum* in 1152; and the works of another monk, Richard of Cirencester, of whom little is known except that he was a great student of history, who died about 1400.

Now, then, we shall follow briefly the story as we get it from those early writers, and as that story has been amplified or corrected by the best subsequent scholarship.

Bede says that, at the writing of his ecclesiastical history, which he completed in 731 A. D., the Island of Britain contained "five nations, the English, Britons, Scots, Picts and Latins, each in its own peculiar dialect cultivating the sublime study of Divine truth. The Latin tongue is, by the study of the Scripture, becoming common to all the rest."

If by Latin Bede meant Roman, this statement is in direct contradiction to one he makes later in regard to a leader of the Britons, "who alone, perhaps, of the Roman nation had survived the storm" of Scots and Picts who fell upon the Britons upon Rome's withdrawal.

From his native land in old Dalriada, now Ulster, Ireland, Columba, a Christian in the light of his day, went to new Dalriada,

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founded by the Scots of his country, later known as Argyll, we have seen. Under the encouragement of the king Columba founded, on an island off the extreme west shore of Argyllshire, what became the famous abbey of Iona. Then he turned his greatest missionary efforts to converting the Picts of the adjacent kingdom of the north.

Adamnan, in his biography of Columba, gives us the first historical account of the Pictish king, Brude, of that day, and tells us that that king's fortified capital was what we now know as Craig Phadraig, located, we now know, two miles south of Inverness, when Columba visited the king shortly after 563 A. D. Columba died in 597 A. D. (An interesting account of Columba and his church was written by Alexander Ewing, D. C. L., long Bishop of Argyll and the Isles, which was published in London in 1866.)

To the south of the Pictish country and mainly in what is now Scotland, the Britons, Cymru Celtic, followed the Roman withdrawal by organizing something of a general confederacy composed of numerous small political units governed by kings who exercised limited powers. Over this federation, crude though it must have been, was the power exercised by a chosen common leader when a common danger impended.

Bede, our earliest and chief authority, we remember, gives this story of the first half century thus:

"From that time (the Roman evacuation) the south part of Britain (by south part Bede means all of Briton south of the border Highlands), destitute of armed soldiers, and all of its active youth which had been led away by the rashness of the (Roman) tyrants, never to return, was wholly exposed to rapine, as being totally ignorant of the use of weapons. Whereupon they suffered many years under two very savage foreign nations, not [foreign] on account of their being seated out of Britain, but because they were remote from that part of it which was possessed by the Britains; two inlets of the sea lying betwixt them, one of which runs in far and broad into the land of Britain, from the eastern ocean, and the other from the western, though they do not reach so as to touch one another. The eastern (inlet) has in the midst of it the city Guid. The western (inlet) has on it, that is, on the right hand thereof, the city of Alcluith, which in their lan-

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guage signifies the Rock Cluith, for it is close by the river of that name. On account of the eruptions of these nations, the Britons sent messengers to Rome with letters in mournful manner, praying succor, and promised perpetual subjection provided that the impending enemy should be driven away."

An armed legion responded at once, the enemy, "a great multitude" being slain, was driven out of Britain, and the Britains advised to build a wall between "the two bays or inlets of the seas. Such a wall of sod the islanders built. But, the Roman legion again gone, the enemies "like men mowing ripe corn" (barley), swarmed into the land by sea "and bore down all before them." A second appeal to Rome brought another legion, and again the Picts and Scots were slaughtered or put to flight. Then the Romans "built a strong stone wall from sea to sea in a straight line." "This famous wall, which is still (731) to be seen, was built at the public and private expense, the Britons also lending their assistance."

When Bede wrote this wall was yet seven feet broad and twelve feet high; but comparatively small fragments now remain.

Having finished the stone wall, and having instructed the Britons in the manufacture of arms, the Romans left, to return no more. Emboldened, this fact induced the Picts and the Scots to occupy "all the northern and farthest part of the island, as far as the wall," says Bede. This is all the more important and interesting because it established the fact that the Briton country, within which was the capital, "Alcluith" (Alclyde), extended into the border Highlands and north of the Clyde estuary and the present city of Glasgow. When the settlement of the enemy "as far as the wall" was seen: "Hereupon a timerous guard was placed upon the wall, where they pined every day and night in the utmost fear. On the other side the enemy attacked them with hooked weapons, by which the cowardly defendants were dragged from the wall and dashed against the ground." Finally the Britons fled, and the enemy slaughtered and burned, with ferocity and without quarter, leaving no food for the Britons except such as the chase afforded.

Finally, 423 A. D., "the wretched remains of the Britons sent a letter" to one of the Roman consuls, beginning, "To Aetius, thrice consul, the sighs of the Britons," and closing by begging

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for help. But no help went out from Rome this time, for the terrible Huns, ancestors of many modern Germans, were ravaging Europe and surely driving Roman power to its doom. Shortly after this letter, Aetius led every available Roman against the famous barbaric Attila, king of the Huns. The armies joined battle, one of the decisive battles of the world, along that stretch of country between what is now Chateau-Thierry and Chalons, now France. Civilization won; the Huns were scattered. Having fled, some stopped "on the right bank of the Danube, in the Hungary of today," and others turned back toward their old home on the great plains of Asia beyond the Caspian, from which they had poured fifty years earlier, "as if under a sudden impulse, the whole multitude, in great carts and on horseback, carrying all their possessions," as we are correctly told in the December, 1918, *National Geographic Magazine*. The Goths, Teutons from Scandinavia, who for a time had been overrun by these terrible Huns, now regained independence, and, aided by Slavic tribes within their domains, turned upon the Roman empire. "Odoacer, chief of the German Heruli," and of tribes in alliance with them, forced the last emperor in Rome to abdicate the throne. "Thus, 470 A. D., the renowned western Roman empire became extinct."

Bede gives the Roman government credit for inviting "the nation of the Angles, or Saxons," to the aid of the Britons, and places the coming of the first contingents in the year 449. Hence, from the evacuation by Rome up to the coming of the Saxons less than forty years had elapsed. Taking into consideration the fact that the Britons had been deprived of their young men by the Romans, that they had for nearly five hundred years been held under the Roman yoke and given no opportunity to train for war or permitted even to make and use the implements of war, we can the more readily understand why the Britons were so unavoidably helpless rather than cowardly; and at the same time we get a warning sight of subjugated nations, and an important lesson in the indispensability of preparation for national defense—for the opening of the damnable world war which has ravaged the world, proves that since these early days humanity is but glossed the more.

Quickly the warlike Saxons put the Scots and Picts to flight; then decided to take Briton for themselves. Rapidly and in great "swarms" they came, the "three most powerful nations of Ger-

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many—Saxons, Angles and Jutes," says Bede—of course using the name Germany to indicate a different government from what is now Germany, tho in part the same country. "Then, having on a sudden entered into a league with the Picts, whom they had by this time repelled by the force of their arms, they began to turn their weapons against" the Britons.

Now, the Britons were, after the light they had, Christians: the Saxons, Angles, and Jutes were pagans; so the latter slew "priests everywhere before the altars;" demolished public and private structures, slew Britons until there were none to bury those who had been thus cruelly slaughtered; some, taken in mountain retreats, "were butchered in heaps;" those who surrendered were enslaved, and a miserable remnant scarcely survived far up in the mountain fortresses.

At length the Saxons ceased to dog the mountain regions. "Ambrosius Aurelius, a modest man, who alone perhaps of the Roman nation had survived the storm, in which his parents, who were of the royal race, had perished," gathered up the survivors, gave battle to the invaders and, "by the help of God," Bede thinks, gained a victory. Shortly after that, under Germanus, the Britons gained over "a multitude of fierce" Scots and Picts a signal victory "by faith, without the aid of human force," by ambuscading defiles into which the enemy unsuspectingly marched; whereupon with one voice the Britons, led by the priests, began shouting "Hallelujah!"

Bede's story is very general, painfully lacking in details, very full of exaggeration as to some things, characterized by a belief that Christianity was introduced among the Britons and Saxons by what we know as the Roman Catholic Church; and that the priests had wrought the most wonderful miracles by direct divine interposition. But out of the confusion we know that before Kentigern, the son of Ewen of Urien, began to preach to his fellow Britons about 540, approximately one hundred years after the last Roman legion disappeared, the Brythonic or Welsh branch of the Celtic race, called by Bede simply Britons, had organized small states, sometimes called provinces, each having its king and all united into one grand federation under the title Strathclyde. We also know that before Kentigern's day Strathclyde, from the border Highlands and including modern

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Dumbarton town, just north of the Clyde and the Forth, reached out to the river Derwent, not including the kingdom of the Lothians or what is known as the Principality of Galloway. It will help us if we remember that in the tenth century, perhaps five hundred years after the labors of Kentigern, Strathclyde was also known as Cumbria or Cumberland. It appears that as a result of a war ending at the battle of Arthuret in 573, between forces led by Rydderch Hael and those commanded by Maelwyn Gwynedd, Strathclyde was divided, the southern section becoming Wales or Cymru and the northern section, retaining the name Strathclyde, uniting in itself the former states within its territory. The northern king established his court at "Alcluyde" (Alclyde), modern Dumbarton. Hael was a Christian. Before the separation of the kingdom the king, a non-Christian, had so menaced Kentigern, as we shall see in another chapter, that he had fled to the mountains of Wales; but Hael recalled him. Locating, as we shall see, at what is now Glasgow, Kentigern spread the gospel throughout Strathclyde and into neighboring sections.

To the south and in what is now England the Angles, from their home in the region now known as Schleswig-Holstein, on the continent, from an early day rapidly settled. Large bodies of Jutes, led by Hingest and Horsa, came in 448 and joined those who had acquired an earlier foothold, who had done something like those Germans did who, taking advantage of the laws of Belgium, had built concealed emplacements for the big guns which laid low the historic homes of little Belgium. The Britons gave battle to Hingest and Horsa, and the latter lost his life, but Hingest drove back the natives, settled his followers; encouraged the coming of others, and by A. D. 457 his forces and adherents were so numerous that he founded the Kingdom of Kent. This was the first firm, organized hold of the Teutonic stocks in what is now England. Kent lay in the extreme southeastern corner of the island, covering, in general, what became Kent County, England. Rapidly the Saxons founded other kingdoms, Sussex, Wessex, and Essex, respectively in 490, 519, and 527, as the dates are now generally accepted.

From the border of the Picts and along the eastern shore of Scotland, then known as Alba, the Saxons increased until strong

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enough to found Northumbria, or Northumberland, reaching from Pictland southward into what is now England, covering the modern counties of York, Durham, and Northumberland. This, after much intermittent fighting with the Celtic Cymry of Strathclyde, as we have seen, now and then assisted by Scots from newer Dalriada, was accomplished in 547, and this was the chief Saxon source from which Strathclyde suffered so terribly.

The southern part of Northumbria came to be known as Deira; and the north as Bernecia, and for some time each had its king; but for our purpose we shall not go minutely into the kaleidoscopic geographical and governmental changes which the coming of the Teutons produced; but it will be interesting to remember that further south East Anglia, bordering on the sea (now Norfolk and Suffolk Counties), came into existence in 575; and the larger kingdom of Mercia, covering the great inland center of modern England, was organized in 582. Of course we shall not want to lose from sight the wonderful Briton, King Arthur and his "sixty knights of the Round Table," of whom we delight to read, who sallied so oft from Camelot or Cadbury, the capital of their kingdom, against the invading Teutons, Saxons, Angles, Jutes, Danes, each in his time and often in cooperation one with the other; but we cannot stop to view the stirring pictures in detail.

Therefore, when the year 600 dawned the kingdom of the Picts covered the Highlands, beginning a few miles north of Glasgow; Dalriada, the Kingdom of the Celtic Scots, who had gone out from Ireland, embraced the western section, now within Argyllshire; and Strathclyde covered the Lowland and border Highland sections from north of the Clyde River to the Welsh country. The Scots also controlled a section on the Irish Sea, surrounded by Strathclyde, known as Galloway, a small kingdom before the coming of the Romans, and which enjoyed spasmodic independence for some time after the Roman evacuation. To the east of Strathclyde lay the Teutonic kingdom of Northumbria; and yet to the south of all these, the other petty kingdoms founded by the Teutons.

In 603 the King of the Scots of Dalriada, possibly assisted by the Strathclyde warriors, led an immense force against the Saxons of Northumbria. A desperate effort was made to break

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the Teuton power, and to stop their merciless expansion. The Scots had at last foreseen the subjugation of Strathclyde and the ultimate ravage of Dalriada, and made this supreme effort to avert the avalanche and to destroy the Angle rapacity—but the Saxons and Angles were victorious; the Scots were fearfully punished. Telling us of this disaster to the Scots, Bede says: "No King of Scots durst come into Britain to make war on the Angles to this day." Following up the success against the Scots, the Saxons finally exacted tribute from both Picts and Scots. This led to an alliance between the Picts and Scots, and greatly menaced the Saxon sway. To break this alliance and to reestablish his power, Ecgfrith, king of the Saxons, invaded Pictland in 685. At Dunnichen, in Forfarshire, the Saxons met the northern foe and were slaughtered. This was decisive and resulted in the freedom of the Picts, as well as that respectively of the Scots and Britons of Strathclyde, "whose territory Ecgfrith seems to have annexed to his domains," at some date before that great battle, says Maxwell. From a writer who continued the chronicles of those days first penned by Nennius, we learn that the Picts never again paid tribute to the Saxons.

By 717 A. D. the Picts and Scots were engaged in a death struggle which resulted, 736, in the subjugation of Dalriada by "Angus McFergus, king of the Picts; and for the next hundred years any glimpse afforded by" the historical sources of those times, chief of which sources are the Irish works known as the Annals of Tighernach and the Annals of Ulster, "of affairs in North Britain showed Dalriada as a province subject to the Picts, but incessantly and violently striving to regain independence. This was conquest, not fusion; but in another direction the Picts, now the dominant race in North Britain, had formed a connection which was to lead to important results. Hereditary succession among the Picts went in the female line; hence on the death of the king without any brother, the crown would pass to the son of a sister if he had one, or to the nearest male relative on the female side. It was in accordance with this law that King Brude, who defeated Northumbrian Ecgfirth at Dunnichen, had become king of the Picts, for we learn from the Irish Life of Adamnan that he (Brude) was the son of Bile, king of Alclyde (Strathclyde). He must, therefore, have been the brother of

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Tuadar, who succeeded his father Bile as king of Strathclyde in 722, and, had Tuador died childless, the succession would have fallen to Brude or his children. This may have been an agency in the network of hostilities that prevailed in North Britain from 744 onwards, the Picts warring now against the Britons of Strathclyde, now against the Scots of Dalriada, sometimes in alliance with the Saxons of Northumbria, at other times employing their leisure in a private civil war of their own. Such were the throes preceding the birth of Scotland as a single nation." Thus unified, Dalriada and Pictland became Alba.

But fate yet held much suffering in store for that unhappy land, the early home of the clan to which our ancestors belonged. Through those times of terror our ancestors passed, and upon the blood-drenched stage in that drama of an eye for an eye, our fathers and mothers played each a splendid part. Next came the Northmen. Their first recorded inroad was in the year 793. These Northmen, Scandinavians, were the Fingall or Norwegians and the Dubhgall or Danes,—again Teutons, all. On their first raid they sacked the western isles and despoiled sacred Iona. Three more raids followed until in 806 they put the torch to the abbey buildings of Iona and the sword into the hearts of the monks.

In 834 the Picts made another frantic effort to free their country from the Scots; but the Scots king, Alpine—not, of course, Alpine MacEochaidh, the Dalriada Scots king killed in Galloway in 741, at the decisive defeat of the Picts—lost the battle and then literally his head. His son Kenneth succeeded to the leadership; and in 841 this Kenneth defeated the Picts, who were at the same time sorely engaged against the invading Danes. By this victory "the King of Scots obtained the monarchy of the whole of Alba, which is now called Scotland," says the Chronicles of the Picts and Scots, "as continued by Simeon of Durham" who wrote about 1130 and who is regarded "as the surest guide to events from the middle of the eighth century onward" to the close of the period he covered.

This is the Kenneth known in most histories as Kenneth McAlpin (the mac meaning the son of Alpin); and by some the date that he became king of the united Dalriada and Pictland is given as 844, or 846, for the Picts did not generally recognize him until the latter date.

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The Scandinavians were yet to play their most bloody and far-reaching part. An early writer says that in "870 an innumerable host of Danes landed in Scotland." He says they were "men of dreadful iniquity;" that "they butchered boys and old men," "and commanded that matrons, nuns and virgins should be surrender to their pleasure." Nor are these statements mere invective. Words cannot adequately picture the Northmen outrage and brutality. It was in 870 that those "merciless marauders" besieged Dunbarton and at the end of four months destroyed it. In increasing numbers they swarmed through the Western Highlands and overran the Lowlands. In 915 the Saxons of Northumbria, now long overrun by the Scandinavians, united with Constantin II (900-924), from McAlpin second king of Alba, against the invaders. But the Scots, as the old writer calls the Albanian army, were routed, the Saxon monarch was slain "with all the best of the Angles." Thus Northumbria, born of the Saxon sword, fell helpless at the point of the Northmen blade. Nor did the heathen Danes assault North Britain only; in South Britain Alfred the Great, king of the West Saxons, had been fighting them so successfully that at the end of thirty years he rid his country of danger at their hands, and then passed to his reward in 901. Edward the Elder succeeded. In 924 he built a fortified town on his northern frontiers, and in the borders of Scotland. For some strange reason the "King of the Strathclyde Welsh and all the Strathclyde Welsh," Constantin II., then king of the Scots and Picts, and the whole nation of Scots, and Northumbria, "as well English and Danes and Northmen and others," "chose King Edward for father and lord." So the old writer of the Anglo-Saxon or Winchester Chronicle says, though this statement has been questioned. At any rate, a power loomed upon the southern horizon so vividly that all peoples and powers north of the Humbar River began to organize against it. Scots, Danes and Picts now united against the English monarch. At Brunanburg in 937 Athelstan, then sovereign of England, defeated the allies. This great epochal battle added a large part of the then Danish territory (taken from the Saxons of Northumbria) to England.

Upon every border of Strathclyde the volcano had rumbled, and often the deadly eruption had laid her plains in waste and filled her streams with the bodies of her people; armies had marched and countermarched over her fields, leaving only ruin

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and bleak desolation in their wakes. Yet up to 937 the integrity of the kingdom maintained with a few apparent interregnums. In 756 the allied Picts and Saxons of Northumbria captured Dumbarton and brought the Britons of Strathclyde to surrender; and for more than one hundred years there seems to have been no acknowledged king within the halls of the old capital; but some form of national autonomy maintained. For many years the "Welsh population of Strathclyde had a dynasty of their own, but their kingdom was tributary to the kings of Alba," Maxwell rightly says.

However, in 945 Eadmund, who had succeeded Athelstan, ravaged Strathclyde, mentioned by Latin writers (many early English authors wrote in Latin, we remember) as Cumberland, "and granted it wholly to Malcolm, king of the Scots," that is, king of Alba. In more or less dependency upon Alba, Strathclyde held some territory and her sovereigns exercised at least limited dominion for a few years more. In 1018 Eugenius, also called Owen the Bald, the two being in that early day the same name as Ewing, then exercising the functions of king of Strathclyde, was engaged in war as an ally of Malcolm II., and lost his life in one of the battles. It appears that this ended (except in the Welsh country which was part of Strathclyde) all serious Strathclyde claims to independence of Alba. Malcolm II. died in 1034. Duncan, the son of Malcolm's daughter, succeeded, as descent yet ran in the female line. Before that event, and about 981, the Danes and Norwegians, coming down upon Alba afresh, obtained a stronger footing on the west coast. As a result, Thorfinn, of Norse descent in part and cousin of Duncan, claimed jurisdiction over Sutherland and Caithness. Of course another savage war followed, and during it Macbeda, governor of Ross and Moray, murdered Duncan about 1039 and gave Shakespeare the material which he uses so well in one of his productions, changing Macbeda's name to Macbeth, and ascribing to Macbeth power the real Macbeda did not enjoy. Macbeth's father had, years before, been slain by Malcolm, and so the killing had both ambition and revenge as motive.

Macbeda then ruled until killed in a war August 15, 1057, led by Malcolm Canmore (or Cennmor), Duncan's oldest son. About that time Thorfinn died. The Angle kingdom of Lothian, which had sprung up in old Northumbria territory, had become

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subject to Alba, it seems most probable, as a result of the battle at Carham, 1018, when "the entire people from the Tees to the Tweed, with their nobility, almost wholly perished in fighting against an almost endless host of Scots," as the Albanians, whether Scots or Picts, long were called. Therefore, Maxwell concludes, "I think you may regard 15th August, 1057, the date of Malcolm's victory of Lumphanan—as the real birthday of the Kingdom of Scotland." About that time Alba became known as Scotia, a name theretofore long used to indicate Ireland. It is said that the name Scotia, to indicate what had theretofore been Alba (or any part of North Britain) was first used by a writer named Mariomes Scotus, who describes Malcolm II as *rex Scotiae,* king of Scotia, and Brain, king of Ireland, as *rex Hibernia,* king of Hibernia, says Skene. From that statement North Britain came to be known as Scotland. The writer Scotus lived 1028 to 1081. "The author of the Life of St. Cadral," also says Skene, "in the eleventh century, alike applies the name 'Scotia' to North Britain." Hence, from Scotia to indicate the combined country of Scot, Pict and Welsh Cymri, or Cumbri, comes the name Scotland, which now, of course, includes also much of the former Northumbria of the old Saxon days.

When Thorfinn died Malcolm married his widow, thus ingratiating himself with the Norse element. She died, and then Malcolm married, in 1067, Margaret, sister of Eadgar, son of Atheling, and heir to the Saxon throne of England. Thus Malcolm drew into closer union with his people the Saxons of Lothian and Northumberland, and laid the foundation for union between Scotland and England. Atheling and his sisters and many powerful Saxons had fled to Malcolm's kingdom upon the conquest of England by the Normans in 1067, under William the Conqueror. Thus was laid the foundation of the subsequent wars between Norman England and Scotland.

The death in battle of Malcolm III. (or Malcolm Canmore), November 13, 1093, and of Queen Margaret in Edinburgh a few days later, awoke again the racial bitterness of the land. The Scots wanted Donald Ban, Malcolm's brother; the Saxons clamored for Duncan, Malcolm's son (said by some to have been illegitimate), and the Gaelic Highlanders recognized Ban (or Bane, as usually spelled), and the Welsh of the Strathclyde county

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favored Duncan, who had long resided in England. Duncan was absent in England at that time, and for a short while Bane assumed regal functions. Duncan returned to Scotland, accompanied by Norman and Saxon advisers, and for a time the Highlanders were reconciled to him. "But the Scots arose next against him, and killed nearly all his men," "becoming reconciled on this condition that Duncan should never bring English or Normans into the country." This was in 1093. Eadmund, half-brother of Duncan, conspired with Donald Bane and Duncan's murder followed, killed by a governor or earl, as was the earlier Duncan; and Bane thereupon again ruled the kingdom for a time. But Eadgar Atheling led an army from England and put Edmund (Eadgar) "as King in fealty to William," king of England, on the throne of Scotland. This Edmund (Eadgar), Margaret's son by Malcolm, was enthroned in 1097 or 1098, and died unmarried in 1109. Bane, his eyes having been put out, died in prison, ending his line of Scottish kings. Eadgar by will partitioned his kingdom, giving to his brother Alexander all Scotland north of the Forth and Clyde and the country south of the Forth, to include Edinburgh. Thus he hoped to please and quiet the fierce Gaelic people of the Highlands. To his brother David, Malcolm's youngest son, he gave Lothian and Cumbrian (Strathclyde), under the title of earl, because David, having long resided at the English court, was thoroughly Anglicized. Finally David gathered into his hands the kingdom of all Scotland without much warring, and died in 1153. Henry, his son and heir-apparent, having died before his father, Malcolm, Henry's son succeeded.

The latter became Malcolm IV., or Malcolm the Maiden, "and was the first king recorded to have been crowned at Scone." The Celts of the Highlands were not pleased; rebellions, wars and many tribulations beset this monarch; the latest before his death led by the renowned Somerled of Argyll, Lord of the Isles, 1164, in the interest of William McEth, who claimed the throne by descent under an old law. Malcolm IV. died in 1165. His brother, William the Lion, who had a Gaelic Ewen as an ancestor, received the throne. In the reign of this monarch the Roman Catholic Church came into fuller recognition. William was zealous for the complete independence of his kingdom, and grasped every aid to that end. The Pope co-operated.

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Now, to our family history the most significant fact in the reign of Malcolm IV. is that all the country from the Grampian Hills, stretching from the Firth and the Tay, around the whole coast of Scotland to Beanly Firth, was more completely occupied by an Anglo-Saxon population. Malcolm IV. drove "all the Celts from the rich province of Moray and settled it with the mixed races of the south," that is, with Anglo-Saxons (Campbell, *Scotland,* 36; Skene, 3 *Celtic Scotland,* 27.) So also into Galloway, during the reign of this monarch, the Saxons swarmed, and into all the Lowlands their laws and customs were more and more introduced. This fact, we shall see, accounts for the dispersion of our old Strathclyde family from the Lowlands of Scotland; and that we might better appreciate this cause of the dispersion I have given this resume of the coming of the Saxons and the founding of the Teutonic kingdoms in Scotland.

It will, also, be at least interesting to bear in mind the rather strange fact that "Scotland got its name from the Scots, yet they spoke Gaelic, and their language gets its name from the Angles, who came from the banks of the Elbe." The Angles early spoke the forms of what is now English. Up to 1400 the term Scotch was used to indicate exclusively the Gaelic, the language of the Celtic descendants occupying the mountains of the north and west of Scotland, known as the Highlands; while the Lowlanders then and for many years later spoke Anglo-Saxon. (W. C. McKenzie, *A Short History of the Scottish Highlands,* 67.) After 550 the speech of the Lowlanders became known as Scots to distinguish it from the Gaelic of the Highlanders, and from the Early English then spoken south of the River Tweed.

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V.

THE EARLY FORM OF THE EWING NAME IN SCOTS AND GAELIC HIGHLAND RECORDS.

It is very curious to us that there was a time when father and child, in all the countries of the world, did not bear the same surname. Or, there was a time when there were no surnames. Authorities say that surnames or family names were not often used before 1050. The individual was, in the evolution of the human family, first a member of his tribe, transmitting the tribal name, not as a distinctive individual name, but as information of descent. Then, particularly in Scotland, as tribal government gave way to more general government, those of the same close-blood relation clung together in clan union, the word clan being understood in the broader meaning, "as a set of men (and, of course, their women) all bearing the same surname and believing themselves to be related the one to the other, and to be descended from the same stock." The clan name, in many cases, became the family or surname. This is the history of the name Ewing.

When we speak of a Scotch clan many think only of the famous Scots or Gaelic Highland clans about which so much has been written. But there were quite as certainly the clans of the Lowlands. The Lowland clans lost the clan government much earlier than did the Highland clans; and their struggle for self-government was further back amid the fog which envelops much of the conquest by the Teutonic tribes. A few of the Lowland clans drifted into the border Highlands and there maintained clan government or union longer than did the Lowlanders generally, and so are mentioned in histories of the Highland clans, such as the Gordons, the Grahams and the Calhouns, while others living in the border Highlands and maintaining at least something of the ancient clan unit are not so mentioned by some Highland historians, evidently because of Lowland origin.

Now the most persistent tradition in the family of which I write, my family, I may say, is that our family stock is Lowlander; and it is certain that we trace our descent back to Glasgow and to the border Highland-Lowland section east and west

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of Loch Lomond. All traditions in my family, and that of most other American Ewings, agree that we descended from an ancient Scotch clan; and yet we find no history of our clan among that of the Highland clans. But, as we shall see more fully later, we do find that a few class us as descendants of the Clan Ewen, once a small clan of Scots ancestry living about Otter, in the neighborhood of Loch Fyne, and who at a very early day were known as McEwens.

Unfortunately, in all Scotch bibliography there is no extensive history or genealogy of the Ewing family, unless we regard it as descended from Clan Ewen of Otter. There are fragments of such a history, however, given by Rev. Alexander J. Ross, vicar of St. Philip's, Stepney, Scotland, in his "Memoir of Alexander Ewing, D. C. L., Bishop of Argyll and the Isles," written in 1877; and in such works as Burke's "Landed Gentry," and "Genealogical and Heraldrick History of the Peerage," and in other similar productions. Too, from the old chronicles and from official records, such, for instance, as the Privy Council Register, considered in connection with these later writings, we find material from which to construct quite an interesting and reliable history. About all we know of Clan Ewen of Otter is to be found in Skene's works, as we shall see in a later chapter. There is nothing in Skene or in any of his sources to suggest that the modern Ewings are descended from Clan Ewen of Otter.

Starting, then, with such light as Ross affords, we shall first explore the early Scots and Gaelic records for anything bearing upon either the family name, in either its early or present form, or upon the clan or family; and then we shall sweep across the pages of what we may term the Lowland records; and then by whatever light we get measures our tradition regarding family origin. We shall then examine the history of the Highland McEwen clan.

Ross says:

"Alexander Ewing was born on the 25th of March, 1814, in Old Castle Street, Aberdeen, but the home of his ancestors lay far away on the banks of Loch Fyne, in the immediate neighborhood of which, in a later day, his own hospitable but modest mansion was to be found. The 'clan' from which he traced his descent claims as its progenitors the Ewen de Ergadia, King Ewen, Eugenius and others, who have special mention both in local and

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general history. For originally the forms of the family name which he inherited were Ewen, Ewene or Ewin; . . . The oldest traditions, however, of that branch of the Ewene stock with which the bishop was more immediately connected relate, not to Loch Fyne, but to Loch Lomond, in Dumbartonshire. Loch Fyne stands midway between Loch Awe on the west and Loch Lomond on the east, and it is not a very 'far cry' to either of the two. Accordingly, when the old Ewene territory became too strait for the needs of the increasing clan, it would appear that while some leaders of the tribe conducted a following into the land of the Macdougalls, around Oban, others struck off eastward through the weird passes of Glencoe, with its famous 'Rest and be thankful,' and settled down on the fair and fertile slopes of Lomond, the noblest of all the Scottish lakes. In this region some Ewenes, become Ewings now, established themselves."

That paternal settlement upon the banks of the noble Lomond, as we shall see, was something more than one thousand years ago! Yet the name we bear and, I hope to prove, the origin of our family, are much older.

Now, of course, not all persons of today who bear the name Ewing are descendants of the same clan to which Bishop Ewing belonged; but it is reasonably certain that all Ewings who are descended of an old Scotch clan, as my family, go back for pedigree to the clan from which Bishop Ewing's ancestors came, or to the Clan Ewen of Otter, known later as the McEwens, for it is admitted that either the MacEwens and their parent Clan Ewen of Otter and the Ewings of later day are of common origin or that there were two distinct clans and *but two*: the McEwen clan or family and the clan from which the Ewings come.

Ross was not attempting to write a history of the Ewing clan of the earlier days. In fact, aside from the traditions of the family which he gives, I doubt very much if he went into an investigation of the clan origin and history. He gives such traditions as came to him from reliable sources, and then takes the clan when it was expanding after the historical period among the southern or border Highlands. I regret that he was not more specific. Where and when did the King Ewen and the Ewen de Ergadia (or Ewing, the ruler of Argyll), and the Eugenius to whom he refers live? Were they Highlanders or Lowlanders?

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Were they Gaels or Britons or Saxons or Norse? Were they Scots or Picts? We are certainly of a Loch Lomond and Glasgow old Clan Ewing. Were they our ancestors?

As Ross tells us of a King Ewin (evidently of early days), particularly since there is no doubt that Ewen and Ewin and Ewan were early forms of our name, and since he tells us of Ewings in the southern Highlands, we naturally look first to Pictish and Dalriadac Scottish traditions and history to learn what the records tell us about such a person or persons. Of course, too, we naturally look first to those Highland sources for information regarding Ewin de Ergadia and Eugenius at a day before the Ewings "settled down on the fair and fertile slopes of Lomond, the noblest of all the Scottish lakes."

As we have seen, for a time after the Romans withdrew, there intervened a period for the kings, kingdom and events of which we must depend upon traditions recorded subsequently. However, during that misty period there were men (seanachies) whose professional duty it was to commit to memory the names of the kings and some history of their day, and who faithfully transmitted that data to their successors and to rising generations. Then came the chroniclers, from whom we get, through time-worn parchment manuscripts, the next historical light. In many instances they prefaced the narration of events within their own knowledge by the traditions which had come to them. Natives of what is now Ireland, Scotland and Wales left us some of these chronicles. Among them are what are known as "The Pictish Chronicles," compiled about 980, in the middle of the reign of Kenneth, son of Malcolm, which was from 977 to 995, as given by Skene, a standard Scotch authority. Too, let us bear in mind in this connection, we have, what has also been mentioned, the Saxon and Welsh *Additions* to a work now lost, known as *Historia Britonum*, probably written about 547. This work was an account of traditions of the different races of Britain, and contained some history. Though the work was lost, editions to which additions were made survived, the most popular by Nennius in 858, though there was an earlier of about 796. Then we have "Irish and Pictish Addition to the Historia Britonum," containing some legendary history of the Picts and the Scots. Then comes the "Duan Albanach," or Albanic Duan. This is a poem in

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Irish (that is, Gaelic or the Dalriada Scots) "and appears to have been written in the reign of Malcolm III and contains within itself abundant marks of its authenticity," says Skene. Skene, in his earliest work, *The Highlanders of Scotland*, published in 1837, says the Albanich is "a work compiled in 1050, and consequently is the oldest and best authority for their (Dalriada Scots) history of kings." However, Dr. Macbain in an edition, published in 1902, of this earliest book of Skene, says the date of the Duan is unknown and that the work "is of little value." Again, there is a Latin List of the Dalriada kings, whose realm before the conquest of the Picts was about coterminus with the present Argyll, made by monks who wrote Latin. This was compiled probably about 1165. Then among others the genealogy of King William the Lion, the margin of which bears the date of 1165; and the Chronicle of the Scots and Picts, 1185; and the Chronicle of the Scots and the Picts, 1187; and yet another called the Chronicle of the Picts and the Scots.

To these and some others are added the Irish chronicles, such as that by Tighernac, written also in the eleventh century, "and by far the best and most authentic chronicle we have," again to quote Skene, long Scotland's recognized authority, for the most part at least, upon these subjects. These Irish annals cover much the same events in part of what became Scotland as do the Scots annals. Skene leaned heavily upon the Norse sagas for light upon the tenth, eleventh and twelfth centuries; but some later scholars do not concur in Skene's valuation of the sagas.

Then, also, as we have seen, we have Gildas, Bede, Nennius, Adamnon and others and some later writers, such as John of Fordun, who is said to have "compiled the first formal history of Scotland" probably in 1385,—writers who rank higher than mere chroniclers; but from them we get little light not afforded by the chronicles upon the name we bear or upon the origin of the Ewing clan or clans.

One of the first of the chronicles, "both in point of time and importance," is what is known as the Pictish Chronicle. It has a list of the kings of the Picts from Cruithne, from whom this chronicle represents the Picts as springing, to Bred. Another is a chronicle of the kings of the Scots of Dalriada from Kenneth

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Macalpin to Kenneth, son of Malcolm. Part of it was, evidently at a very early day, written in Gaelic; but in the manuscript which came to later times part of it had been translated into what Skene calls Irish, the rest is in Latin. The last work was compiled, as seen, between 977 and 995. It tells us

"Uven filius Vnuist iij. Annis regnavit."

This word Uven is clearly the Irish corruption of the Latin Ewen. Then from the Irish version of the Pictish Chronicle we get

"Uven (filius) Vnest iij."

The latter spells Malcolm Maelcolaim, as another sample of the ancient spelling of well-known names.

From the old genealogy of King William the Lion, the first year of whose reign was 1165, descended from the old Scots kings, we find that Ewen is given as one of the early Dalriada kings, and as an ancestor of William the Lion.

From Chronicles of the Scots, we are told:

"Fergus filius Eric ipse fuit primus qui de semine Chonare suscepit regnum Alban, id est, a monte Drumalban usque ad mare Hibernie et ad Inchegal. Iste regnavit iii annis." Then his son regnavit v annis, and so on down the line to

"Ewen filius Ferchar longi xiii."

Skene says that this manuscript is made up of two "separate chronicles which have been pieced together." He thinks this "chronicle was put together in 1165."

In the Chronicle of the Picts and the Scots a link in the royal chain is thus stated:

"Ferchar filius Ewini 16 annis."

An old manuscript known as the "Metrical Chronicles" has a prose chronicle which precedes, wherein we find:

"Anno DCCXLIV, obiit Murezaut rex Scottorum, cui successit Ewen filius ejus.

"Anno DCCXLVIJ, obiit Ewen rex Scottorum, cui successit Hed Abbus filius ejus."

This manuscrpt was completed about 1270, scholars think.

From what is known as "Fragments of Irish Annals," we read, in what Skene calls the Irish language:

"727 Kal. San bhliadain si so bhris Aongas, ri Foirtreann, tri catha for Drust righ Alban.

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"734 Cath do bhrisedh do Aodh allan mac Fergail for Flaithbheartach mac Loingsigh ri Eirenn go d-tug Flaithbheartach loingius a Fortreannoibh chuige a naighidh Cineil Eoghain, acht chena ra baidheadh earmhor an cobhlaigh sin."

These sentences Skene translates:

"In this year Aengus, king of Fortrenn, gained three battles over Drust, King of Alban.

"A battle was gained by Aedh Allan, son of Fergal, over Flaithbhertach son of Loingsech, King of Erin, so that Flaithbhertach brought a fleet out of Fortrenn to assist him against the Cinel Eoghan (Ewein or Ewen). The greater part of that fleet was, however, drowned," says Skene in *Chronicles and Early Memorials*. The date is unknown, but this production is very old.

It is interesting to notice that Skene translates Eoghain (same as Eoghan), *Owen* (which in the early days was the same as Ewen) in this passage in the old Irish:

" . . . mathi Cinel Eoghain e," "and the nobles of Cinel Owen prevented it." This is a reference to the royal Owen or Ewan clan in Dalriada at a very early day apparently.

Thus we find that as written by the Latin scholars a name similar in form to the early form of our name was borne by some kings who wielded the Scots scepter, a dominion which finally gathered in the Picts and at length covered what we may term the Gaelic Highlands. "Hic mira calliditate duxit Scotos de Ergadia in terram Pictorum," as the Chronicle of the Picts and the Scots, compiled about 1317, according to Skene, describes that expansion of the old Dalriada Scots. The uniformity of the spelling through all those hundreds of years of illiteracy and in the formative period of kingdoms and of differing languages is remarkable. The same writers spelled, for instance, Malcolm, Malcoilin; Keneth, *Kineth*, and the famous brothers, Scots, Herc, Fergus, Lorin, Engus.

Occasionally we meet in an old chronicle the Irish (Gaelic) spelling the Eogan form of the name, as in *Chronicon Rythmicum*, of an earlier date than 1447, as thus:

"Armkelloch uno, sed tredecem regnauit Eogian." That is, Armkelloch reigned one year, but Ewen reigned thirty.

In the Latin list (written in Latin by monks) we find that King Ewen succeeded Muredach, down to whose reign this list

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agrees with that in the Albanic Duan, in the Dalriada, or Scots, dynasty. Ewen succeeded about 731 A. D., and reigned five years. A king by another name followed this Ewen, and the latter is again followed by Ewen who ruled for three years. (Macbain thinks that in the Latin list the first Muredach and Ewen names should be deleted, leaving one each. P. 403 of Macbain's ed. of Skene). Both lists are treated by Skene as genuine, and he reconciles the difference by concluding that a Pictish king had taken possession of part of the Scots territory of Dalriada, and that the names found in the Albanic Duan not found in the Latin List are the Pictish rulers of the conquered section; and that the Latin lists give the "Kings of Dalriada, properly speaking."

The Pictish Chronicle gives "Uwen or Eogan," son of "Unuist or Angus," who reigned 836-838.

Beginning with Eogan (as spelled in the Latin lists) both the Albanic Duan and the Latin lists again agree to and including Kenneth McAlpin who gathered into one the kingdoms of the Scots and the Picts in 843. Dungal was the son of King Ewen (about 835); Alpin was the son of Dungal; and Kenneth MacAlpin, who became king of the larger realm, was son of Alpin. The Duan spells Eogan Eoganon, the former the Latin and the latter Gaelic. So that we have more than three of the earliest historic sources which give persons who bore the early form of our name. However, I do not believe, as will later appear, that a Scot, as distinguished from a Briton, was the progenitor of our clan.

Skene says that Ewen of the Latin list was the son of Muredach, the Scots king of Dalriada, and of Scots descent.

Uwen or Eogan, mentioned in the Pictish Chronicles, as we have seen, is also the same name as Ewen. The Eogan spelling of the name is both British and Gaelic. Uwen must be a dialect spelling,—at least the result of phonetics.

Dunstaffnage is the place where the cornation stone of Scotland was for a time said to have been kept. It is on Loch Etive, Argyllshire, not far from Lomond and Glasgow. Hector Boece, who wrote in 1527, calls the Dunstaffnage the Evonium, "after Ewin, who built it." See *The Perth Incident of 1396 from a Folk-Lore Point of View*, by Robert C. Maclagan,

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M. D., Edinburg and London, 1905, p. 28. Maclagan says this connects the Evonium with "the Eoghannacht." The Eoghannacht or Eoghanacht were, according to Maclagan, the descendants of Eoghan, or Eugenius, the oldest son of Oilill Olum, king of Munster, Ireland, in 186. This Eugenius was killed "at the battle of Magh Macroimhe (fought in Ireland about 186 A. D.), and the Eoghanacht are the descendants of his son Fiach, called the Broad Crowned. They have another name, Ui Fidh-gheinte. The suffix *gen,* which undoubtedly means 'offspring,' is accepted as Gaulish, and the Welsh forms of the name, Eugein, Euein, Ywein, are considered more directly from the original than the Gaelic form Eoghan. Rhys derives Eugein from the name of the Gaulish god Esus, and therefore makes it equal to 'offspring of Esus.' In Greek εὐγενής is 'well-born,' 'or noble descent,' and these Celtic names, whatever their spelling, which seems to be mostly phonetic, convey the meaning of the Greek word quoted."

Maclagan points out that according to O'Flaherty "there are descendants of Oilill Olum in central Scotland." But the fact that bearers of the early British and Gaelic form of our name in Scotland were descendants of an early Irish king, does not prove that even they were of Irish origin. The same source, the folk-lore or tradition stories, "also point to a movement from the west of modern Lowland Scotland across to Ireland, with settlements in Meath, then in Waterford and Kerry, bringing us to Munster, the possession of Oilioll Oluim, and of Lugaidh and the combatants in the battle of Magh Macroimhè, and suggest Latin influence and also Latin strain along with the old Briton." See O'Curry, *Manners and Customs.*

Boece, *History of Scotland,* or *History of the Scots,* (published in 1527), "gives three Ewins in the sovereignty of the Scots, two of them reigning before the date of Julius Caesar, the third, called son of Edeir, beginning to reign in the twenty-sixth year of the Emperor Augustus. He, therefore, commenced to reign one year before Christ, and his reign lasted for seven years, which makes him contemporary with Connchobar mac 'Nessa.' Connchobar became a son of 'the Jesus, *an Iosa,*' but Boece makes no statement of that sort as regards Ewin. What he does say of him is quite in accord with Galgacus' account of the Roman

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invaders. He was the 'maist vicius man in erd. . . . He had ane Hundreth concubinis of the nobl illest matronis and virginis of his countre.'" He is said to have made some laws that were very objectionable to his subjects, and which were not repealed "quhill the time of Malcome Canmore, and his blist quene Sanct Margaret." Boece says that a conspiracy among Ewin's subjects landed him in prison, and that he was there slain the first night. Maclagan thinks, however, that this earliest Ewin, the traditional monarch, was a fiction and but a *type* of the Roman invaders.

Boece, or Boyce, was born at Dundee, Scotland, about 1465. He wrote in Latin and was quite a scholarly man for his day. He had as sources the chronicles before him and, of course, Gildas, Beda and others. Taylor, in his *Pictorial History of Scotland,* says that Boece, "without the slightest regard to facts," attempted to embellish the meager lists of kings with what he regarded as suitable actions. So that we cannot be sure that Boece did find from a now lost list, a Ewin, or Ewen, who was on the throne before the Latin lists and the Albanic Duan.

A Ewen de Ergadia, otherwise known as King Ewen, was one of the kings of a small realm of the Argyll section from 1253 to 1270. Macbain says that Ewen's genealogy is: "John of Lorn and his father, Alexander de Ergadia (who) were the heads of Somerled's house in Bruce's time. Alexander was son of King Ewen, son of Duncan, son of Dugall, son of Somerled." Somerled's name is said to be Norse. Before his day the Norse had made many incursions upon Argyll, and the Norse Sagas claim that their kings often conquered and held that country. Somerled's domain was the Dalverja, as Macbane spells it, the "old name for Dalriada," he says; and Skene says Somerled belonged to "a Dalverian family, a term derived from Dala, the Norse name for the district of Argyll, and which implies that they had for some time been indigenous to the district." (Macbane's Ed., 197 and 409). Macbane seems to agree with Skene that "on the whole," Somerled may be regarded as Gael-Pictish, not Scottish. However, MacKenzie is more nearly correct when he says: "This Somerled, known as 'Somerled the Great,' was of mixed Celtic and Norse (Teutonic) extraction. He was the progenitor of the Clan Macdonald, and of the Lords of the Isles, who loom so largely in medieval Highland history."

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Then of Somerled's son, King Ewen, MacKenzie says:

"The experience of one of those descendants, Ewen of Lorne, illustrates the anomalous situation which was created by the attempt to serve two masters. Holding his lands in Argyll from the Scottish crown, and owing allegiance to Norway for his Hebridean possessions, he tried, with transparent honesty, to do his duty by both countries, when relations between them became strained. He failed to please either side, but his attempts redound to his credit as a man of probity in an age when that virtue was rare." (W. C. MacKenzie, *A Short History of the Scottish Highlands,* 48.)

It is said that the Camerons of Lochaber are a Moravian clan. (MacKenzie, *Hist. of the Camerons*); and there is some tradition that the Camerons have some close relation to the Ewens or Ewins. McEwen mentions this relation between the Scots or Gaelic Ewens and Camerons (*History of Clan Ewen,* 19). Anyway, early in the use of Christian names we find Ewen as such name frequently used in the Cameron clan. For instance:

"The first member of this family (Cameron of Erracht) was Ewen Cameron, son of Ewen, thirteenth chief of Lochiel, by his second wife, Marjory MacIntosh. The family was known locally as *Sliochd Eoghainn'is Eoghainn,* or 'the children of Ewen the son of Ewen.'" (*Scottish Clans and Their Tartans,* published by Scribners in N. Y. and Johnston in Edinburgh in 1892.)

In 1390 Ewen, son of Allan, was captain of the Clan Cameron.

The Camerons were loyal to the house of Stuart, and it was their leader, Lochiel, who said to Prince Charles, "Come weal, come woe, I'll follow thee."

Another Ewen of this family, living in 1745, "was a son of John, the tanister (i. e., the chosen successor of a clan chieftain), a young brother of the great Lochiel."

So much, then, for the distinguished Ewens or Ewins of royal prerogatives who were Scots or Gaels or Picts, or of mixture with one or more of those races.

Unless we except the McEwens, descendants of Ewen of Otter, there is neither record nor reliable tradition that either of these Highland or Gaelic or Scots Ewens founded a family or clan bearing the Ewing name.

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Hence, so far as the records show, there is no substantial evidence suggesting either Gael or Scot as our ancestor or as giving to our family the name we bear. Those who hold that the Ewings generally are from Clan Ewen of Otter, as we shall see more fully later, do not rightly include our Ewings. If there be Ewings even at this day descended from Scots or Gaelic Ewens or Ewins, they are not descendants of our ancestors. This conclusion is all the more certain when studied in the light which we shall now find from Lowland sources, corroborating our tradition of Lowland origin.

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VI.

FOUNDERS OF OUR CLAN.

THE EWINGS OF THE LOWLAND STOCK.

There is, except in the one West Virginia sept, no reliable tradition or other evidence in the family of which I write so much as suggesting Highland ancestry. I have found no such tradition in any family springing from our earliest American Ewings of Maryland, Virginia, or among their Tennessee and Kentucky and other descendants. There is tradition of our Lowland origin.

Naturally, therefore, and the more so because Ross does not tell us the descent of Ewen de Ergadia, King Ewen and other distinguished Ewing ancestors of the Alexander Ewing clan, which early dwelt along the waters of Loch Lomond, the section from which our ancestors came, we turn to the traditions and records of the Lowlands, and so to the Brythons or Britons, a race dwelling mainly south of the Clyde and the ancestors of which were found in what is now Scotland by the Romans, and whose race integrity survived Roman domination.

Ross names as one of Ewing clan ancestors, standing on a par with the others, Eugenius—a name which is but another of the early forms, each proper in the tongue of its day and race, from which has been evolved the present family name. As the equivalent of Ewin or Ewen or Ewing, the form Eugenius is not found in any roster of either the Picts or Dalriada kings. The Eugenius Ross had in mind, clearly, was an early person of authority of royal descent and probably of royal functions. We do not find such a person who became either the actual or reputed ancestor of any Highland clan bearing our name.

Eugenius, we find, though, is a name not infrequent in the Cymric annals of the Strachclyde states,—the Lowland country.

Either kings of Strathclyde or kings of the small nations once autonomous within the Strathclyde country, from time to time bore the name Eugenius. When the first Eugenius reigned or where is not certainly known. But it is certain that in 764

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A. D., King Eugenius VIII, of the Cymric Briton dynasty, died. We also know that "Eugenius, or Owen, the son of Dounnall, subking of Cumbria," was slain in battle in 1018 when he and Eugenius, or Owen, the Bold, king of all the Strathclyde Britons, invaded Northumbria. The death of this Eugenius is generally regarded as terminating the Cymric Briton line in Strathclyde, Duncan, the great-grandson of one of the Malcolms, annexing Strathclyde to his Scots realm (to which, we saw, the Picts had been added). A genealogy of the British kings of Strathclyde, "fortunately preserved in the additions to 'Historia Britonum,' as well as scattered notices of the Brythonic rulers in the Chronicles of their day, give us two 'Eugeniuses' in the kingly line."

The earlier probably reigned in the neighborhood of 658 and the later before 760. They were of the royal race which long had its Briton capital at Alclyde, as Bede calls it, and which in the Gaelic tongue came to be known as "Dunbreaton, or the port of the Britons, afterwards corrupted into Dunbarton," as Skene says.

These Eugeniuses or Eugenes were Ewens, as Scotch historians agree. For instance, Skene says that before 722:

"Donald, the son of Ewen, or Eugene, is to be found in the genealogy of the Strathclyde Kings."

Hence, we have as an important foundation the fact that in the neighborhood where our family name later differentiated the clan from which our family sprang, there lived men, at a very early day, who bore the early forms of our name, Eugenius or Ewen, and who enjoyed royal prerogatives, such as naturally subsided into clan-chieftainship as kingdoms crumbled, and whose ancestors were of the old Britain stock, Lowlanders. The Dalriada Ewens, the only others bearing our name so far as known, lived far away to the westward and spoke a language foreign to the Ewings of Dunbarton or Dunbarton, near what are now Loch Lomond and Glasgow. Too, let it be remembered that there is no reason to believe that the early Ewens of either Scots or Picts blood and country settled in eastern Argyll or in any part of the Dunbarton or Lomond country, because, as William of Malmsbury, regarded by reliable Scotch scholarship as "a reputable historian," who wrote far back in the twelfth century, says, the Scots and Picts fought the Britons and, we shall see

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presently, the Scots or Picts who spasmodically perhaps overran the Dunbarton and Lomond country were subsequently ejected by the Cymric blood. In that day, unless the country were overrun and colonized, a man of foreign blood and language did not locate in the enemy territory. The Dunbarton and Lomond country was not, we know, colonized by Scots or Picts. Gilda, in what is regarded as "a fairly reliable work of the sixth century," calls "the Picts and Scots *transmarini gentes*, which Bede explains by saying they dwelt beyond two arms of the sea." That is, they inhabited the isles and western Highlands including old Dalriada.

Among the greatest events, destined to revolutionize conditions in all Britain, were the coming of Normans, under William the Conquerer, in 1066, and the wars which, from time to time, followed his invasion of Scotland in 1072. Some of the incidents, minor in relation to national history but prominent in relation to our clan, of the Norman invasion afford important light upon the name Ewing in Scotch history and from which we learn something regarding the probable origin of our clan.

Spooner, an American genealogist of note, correctly says in his *Historic Families of America*:

"In the Norman gerrymandering of Great Britain after the conquest, the Ewings and Ewens of Scotland and the Owens of Wales were mustered under banners that bore a device common to all."

That "device common to all" was a *clan* emblem, insignia of tribal relationship. That "device" was to the family then even more than what the coat of arms is today. In this connection the tribal system of Celtic Scotland comes greatly to our aid. Skene correctly says:

"Thus, although most of the great nations which formed the original inhabitants of Europe were divided into a number of tribes acknowledging the rule of an hereditary chief, and thus exhibiting an apparently similar constitution, yet it was community of origin which constituted the simple tie that united the Celtic tribe with its chief, while the tribes of the Goths and other European nations were associated together for the purpose of mutual protection or convenience alone; the Celtic chief was the hereditary lord of all who were descended of the same stock with himself."

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This rule that the "Celtic chief (was clan head) of all who were descended of the same stock as himself" was true of all Britain, characterized social and governmental organization in both Lowlands and Highlands of Scotland. The "people followed their chief as the head of their race, and the representative of the common ancestor of the whole clan." Too, "the chief was the hereditary lord of all who belonged to his clan, *wherever they* dwelt, or whatever lands they possessed." This was true, even where large clans, as they sometimes did, divided into sub-clans, having sub-chiefs. The chief of the clan was the patriarchal head. He was governor and military leader. When he called, if there were sub-chiefs, they responded; and in any case all came in the most implicit obedience. Therefore, when, in the intermittent wars after the Norman invasions of Scotland in 1072, a common foe threatened, or a common cause existed, the clansmen, slowly fusing into the Scottish nation, whether in the mountains of Wales or among the Highlands, gathered under the tribal banner, surrounded the standard of the chief in whose veins ran the common ancestral blood.

How came the Ewings of the border Highlands so far from their Welsh kindred? In fact, why the Ewings themselves so scattered even before the coming of the Normans? The answer takes us back to the early years following Roman withdrawal; back to the long, fierce and deadly struggle between the Cymric Britons and the implacable Picts; back to the treacherous inroads of the murderous Teutons.

In fact, we get helpful light from what Roman writers, followed by old Briton and English authors, tell us.

Before the Roman invasion Britain was governed by the tribal patriarchs, and the tribe in turn by the clan chiefs. There were many tribes, as we learn from Caesar. Of those tribes the "Damnii dwelt to the north of the Novantes, the Selgovae and the Gadeni, and were separated from them by the chain of the Uxellan Mountains," mountains now called the Lothers. The Damnii "were a very powerful people," says Richard of Cirencester (ante 1400), "but lost a considerable portion of their territory when the (Roman) wall was built, being subdued and spoiled by the Caledonians (ancestors of the modern Highlanders), beside which a Roman garrison occupied Vauduarium to defend the wall.

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"In this part Britain, as if again delighted with the embraces of the sea, becomes narrower than elsewhere, in consequence of the rapid influx of the two estuaries, Bodotria and Clotta."

Vauduarium is Paisley, or Renfrew, and Bodotria and Clotta are the Friths of Forth and Clyde. Beyond these two estuaries, Richard continues, lies the Caledonian region "so much coveted by the Romans, and so bravely defended by the natives." The Damnii, called by Richard "Damnii Albanii," apparently then extended into what is now Argyllshire, "a people little known, being wholly excluded among Lakes and Mountains."

Hence, from the Clyde and Eastern Argyllshire the Damnii occupied the Lowlands of Scotland.

Richard says that Loch Lomond was "formerly called Lynchalidor," and that at "its mouth" "the city of Alcluith was built by the Romans, and not long afterward received its name from Teodosius." He also calls Alcluith Camborieum, now identified as the predecessor of Dumbarton. So that the Damnii occupied the county including Loch Lomond from its north boundary southward into the Lowlands, and approximately the country included by Strathclyde. Urien's kingdom, Murief (for Richard says Urien was king), included, we shall see, this part of the old Damnii territory.

From the "Four Ancient Books of Wales" we get, in my opinion, important light by which to find our clan origin and by which to see our early clan movements and the causes of the dispersion. These books are poems in the Cymric language, the old Briton tongue, some of which are of a historic character, while others are undoubtedly the creatures of the poetic imagination. Some of those that are historic are believed to have taken their "earliest consistent shape" in the seventh century; and in that form to have been a reshaping, as to literary form, of "a body of popular poetry" and "national lays" of an earlier date.

For fifty or more years before the Roman legions withdrew from their camps along the northern wall, the wall between the Forth and the Clyde, that locality was the scene of greatest military operations. Out from the Highlands swarmed the unquenchable Picts against those legions; and from the wall as a base of operations the Romans again and again drove the Picts back into the wild mountains. The Romans gone and Briton

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courage and art recovered from the five hundred enervating, race-blighting years of Roman rule, the same section, the same wall, saw those Cymric Britons repeating the struggle, now for their national existence and to escape the extermination of their race. To the authors of the "Four Ancient Books of Wales," as we now call the collection of those early productions, that section, with the famous wall as the Briton base of operations, was the "North." Hence Skene, in his splendid introduction to an English translation of those poems, published in Edinburgh, Scotland, in 1868, says:

"Of a large proportion, then, of the historical poems, the scenery and events lie in the north; the warriors whose deeds they celebrate were 'Gwyr y Gogled,' or 'Men of the North. . . . They are, in point of fact, the literature of the Cymric inhabitants of Cumbria, before the kingdom was subjugated (from which it subsequently for a time recovered) by the Saxons in 946."

The first thing which strikes us, as we read these ancient poems, is the frequent appearance of the name Owein, Ewein, or Owain, which is now Owen, in the present day English translation of what we may call Cymric Welsh. Ross says that the Owen family of Wales not only have "the same armorial bearings as the Ewings of Scotland, but that the Owens of Wales indeed are Ewenes (or Ewings), according to the Cymry pronunciation." (*Memo. Alex. Ewing,* p. 1.)

So that in those early poems when we find the original word Owain, or its Cymric form Ewein, it is the same word which in the north, the border Highlands, and out of Wales and in what is now North England, became Ewen, Ewin, Euing, and, last of all, Ewing. We must remember that in those earliest times each tongue or dialect spelled the word as phonetics dictated.

An early spelling *Ewein*, as well as Owain, in the Cymric, is found in the poem called the "Gododin," by an author named Aneurin. "This great poem" "has attracted much attention," we are told, "from its striking character, its apparent historic value, and the general impression that of all the poems it has the greatest claims to be considered the genuine work of the bard in whose name it appears." It is generally believed "that it recorded a battle or series of battles in the north in the sixth century in

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which the Ottandeni bore a part." This production not only treats of an event which occurred in the sixth century, but the evidence indicates that it is "an authentic production of the sixth century."

The first part of the poem is the older, according to reliable Welsh and Scotch scholarship; and those who hold to a later date for any part insist that in the later is recorded an event which occurred in 642. The poem celebrates the valor and deeds of the Gosgord, of whom "not one to his native home returned;" and their ally, "Three Sovereigns of the Brython—Cymri and Cynon and Cynrain from Aeron." Of this Cymric Briton host, "wearing the golden torques," "but three escaped by prowess of the gushing sword—the two war dogs of Aeron and Cynon the Dauntless." There were others whose praises are sung. One authority holds that the poem commemorates a battle between the Cymry and the Saxons in 570.

Skene, after discussinng the arguments in reference to the site of the battle, places it in "that part of Scotland where Lothian meets Sterlingshire, . . . where the great Roman wall terminates at Caredin, or the fort of Eidinn." But what most interests us in this poem is that some time between approximately 586 and 603 the early spelling, in Cymric, Ewein is met, and that the person who bore the name was some character of importance. The name is in line 17:

"Ku kyueillt Ewein," and is translated Owen, or Owain, merely because so pronounced in the Cymric. Skene says that the "natural construction of that line is, 'Thou beloved friend of Owen;' while others translate it, 'Alas Owen, my beloved friend'."

"Credyf gwr oed g was
Gwrhyt am dias,
Meirch mwth myng vra
A dan vordwyt megyr was.
Ysgwyt ysgauyn lledan
Ar bedrien mein vuan
Kled yuawr glas glan
Ethy eur aphan.
* * * * *
Kynt y vwyt y vrein

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Ku kyueillt Ewein
Kwl y uot a dạn vrein
Morth ym pa vro
Llad un mab marro."

Welsh scholars will see that in such words as *myng,* ethy and others there should be a dot above the y. The type from which this book is printed has no y so marked.

Translated:
"Of manly disposition was the youth,
Valor had he in the tumult;
Fleet thick-maned chargers
Were under the thigh of the illustrious youth;
A shield, light and broad,
Was on the slender swift flank,
A sword, blue and bright,
Golden spurs and ermine.
* * * * *
Sooner hadst thou gone to the bloody bier
Than to the nuptial feast;
Sooner hadst thou gone to be food for ravens
* * * * *
Thou beloved friend of Owain (Ewin);
Wrong it is that he should be under ravens.
It is evident in what region
The only son of Mario was killed."

Thus it is plain that by retaining, as we may rightly, the Cymric spelling rather than translate the Cymric pronunciation, we have this very early allusion to Ewin, who was evidently king of a small Briton state; and it is certain that the name is Ewin as spelled in the Welsh.

Next, for instance, turn to the poems relating to Urien and his son Ewen (Ewin), we find:

"A battle, when Owain (Owen or Ewin) defends the
cattle of his country.
A battle in the ford of Alclud, a battle in the Gwen.
* * * * * *

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When Owen (or Ewin) descends for the kine of his father.
* * * * * *
A fine day they fell, men, defending (their) country."

Now, clearly, as Cymric scholars tell us, the scene of this poem is in "the north," as a result of an enemy incursion into "Clydesmen," Strathclyde; and the "ford of the Alclud" is believed to be at the junction of the Levin with the Clyde in Dumbartonshire. Now this is an old, a very old, historical allusion in poetic form. Let's see a little about it.

In the *Historia Britonum*, compiled in the seventh century, is an account of twelve famous battles fought by Arthur, the "dux bellorum" of the Lowlands, occupied by the Britons. It seems that this Arthur had been chosen the leader of the allied forces of the Brythonic Briton states in a supreme effort to drive from the Briton country the encroaching Picts and Teutonic tribes. Moving through the Cymric country Arthur reached the "north," and, as Skene traces his movements, "proceeded to master four great fortresses: first, Kaerliem, or Dumbarton; next, Stirling, by defeating the enemy in the *trathea Trywcryd* or Carse (Plain) of Stirling; then *Mynyd Agned*, or Edinburgh, the great stronghold of the Picts, here called *Cathbregion*."

Old Welsh manuscripts known as the *Bruts*, state that this Arthur "gave the districts he had wrested from the Saxons (and Picts) to three brothers—Urien, Llew, and Arawn. To Urien he gave Reged, as spelled in the Cymric, and the district intended by this name appears from a previous passage, where Arthur is said to have driven the Picts from Alclyde into 'Murief, a country which is otherwise termed Reged,' and that they took refuge there in Loch Lomond." Loch Lomond is, therefore, in this ancient *Reged*, "and it must have been the district on the north side of the Roman wall or *Mur*, from which it was called Mureif. To Llew he gave Lodoneis or Lothian. This district was partly occupied by the Picts whom Arthur had subdued at the battle of *"Mynyd Agned."*

The old *Historia Britonum* by Goeffry, written in 1147, furnishes interesting corroborative evidence upon this work of Arthur. Geoffry says these three brothers were of royal blood; and that Arthur "restored to them the rights of their ancestors;"

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and that Urein "he honored with the sceptor of Murief," and that Angusel was given the scepter over the Scots" (Giles, *Six Old Eng. Chrons.*, in Bohn's Lib., 238); so that we know Mureif, or Reged, was not in the kingdom of the Scots and not inhabited by Scots.

This restoration to Cymric Briton blood occurred in 516, approximately one hundred years after Roman evacuation of Britain.

Skene, in *The Four Ancient Books of Wales,* regards the account of this work under Arthur's leadership as given in the *Bruts* as resting upon "a basis of real history."

Owen, to whom the old poem represents "the chiefs of every language" as being subject, was killed in a war with Theodrick (*Flamddwyn,* in Cymric), king of Bernesia, according to Nennius. Theodoric reigned from 580 to 587. Owen, or Ewin, who fought the battle at the ford near where the Leven empties into the Clyde, was the son of this Urien.

Now, the great significance to our family history is the interesting fact that at about the early date of 516 the Cymric Britons, according to the best evidence we now have, and which as early as the seventh century had assumed the shape of history, were in the possession of Dumbarton, Stirling and the border Highlands about the shores of Loch Lomond; and a further fact, as established by this same evidence, is that a Ewin, the son of the chief-ruler of the district, was charged with the military operations against the ever persistent enemy among the Highlands to the north-west. Back to Stirling, to Lomond, to *Caer Clut,* now Glasgow, the city on the Clyde, then an insignificant place, all the traditions of our American family persistently go for the home of our Scotch clan; and we know that the earliest certain historical times unquestionably discover our clan firmly seated in Dumbarton, in the adjoining Argyll; and that branches, apparently anciently established, were along the splendid shores of old Loch Lomond. These locations are disclosed by the earliest authentic records.

Llew, or Loth, or Lothus, as variously spelled, on his mother's side was the grandfather of Kentigern, sometimes also known as Mungo (Saint Kentigern, &c., the saint meaning revered), the early Christian apostle of the Strathclyde

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country. On his father's side, as stated by some, for instance Baring-Gould, "it is said" Kentigern "was the son of Eugenius III, king of the Scots; but there is great uncertainty about his origin," Baring-Gould insists. By the words, "king of the Scots," Baring-Gould must have had in mind not the Scots of Dalriada but the Strathclyde kingdom, for in another place he says Strathclyde was occupied at that time "by a mingled race of Britons and Scots whose capital was Alcluid." However, as we have seen, Strathclyde was then and long before and subsequent preeminently Cymric Briton; and the reliable evidence shows that, as stated by a more recent writer:

"St. Kentigern was the son of Ewen ap Urien or Eugenius, a prince of the Britons of the Strathclyde—according to some the king of Cumbria—and Thenew (or Themin, as Baring-Gould spells it) daughter of Loth, king of Northumbria, or, according to others, king of the Lothians, to whom he is supposed to have given his name."

That is, Kentigern was the son of either King Ewen or his grandson,—and, therefore, of royal blood on both sides. This Ewin was either the son of the great leader Urien, of both of whom the old poems sing so highly, or he was of the Urienland or district and clan. Men in that day were commonly designated by their clan names. It was not until after the introduction of Christianity that double names distinguished men, and father from son. We recall that the ap or ab, the p and b being commutable, in the Cymric of that as well as a later day, is the equivalent of the English *of;* and so Ewin ap Urien indicates a member of the Urien clan and belonging to the clan's local home. Before the introduction of Christianity, the names of that day were often derived from geographical positions. We have seen that Arthur, the common leader of the Cymric of Strathclyde, gave to Urien what is now Dumbartonshire; and we saw Ewen defending his land at the ford of the river near where the Leven reaches the Clyde. For many years after that date the crown or chief ruler allotted the lands to the leaders, rulers of small sections, or to clan chieftains, who held the lands in the name of and for the use of the clan, more in the sense of community ownership than of the feudalism which later characterized England. Of course for hundreds of years after Arthur's and

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Urien's and Ewin's day there were no records, either governmental or historical, which have come to us; but it is of record that as early as 1257 Sir Ewin of Erregeithill granted the Bishop of Argyll lands in Lismore (R. W. Cochran-Patrick, *Medieval Scotland* (Glasgow, 1892), 81); and in 1550, Burke tells us, the Ewin clan was the record owner of land in Balloch, and also possessed the lands of Bernice and owned the Glenleon land and other estates in Carvall, Argyll. Balloch is on the west bank of the southern end of Loch Lomond in Dumbartonshire, the identical section given by Arthur, according to the old Cymry historical poems, to Urien; and only a few miles from Glasgow and Dumbarton town, the latter destined to be the old Cymric Welsh capital.

Before Kentigern's day Christianity, under Ninian, had secured a feeble hold in the Briton country. But there had been a general apostasy; and Medraut, or Morken as Jaceline calls him, who was Loth's son, joined the pagan Picts and Saxons in an insurrection against the Britons; and so endangered were the Christians that Kentigern's "cognati," kinsfolk, clansmen, induced him, some time between 540 and 560, to take refuge with other clansmen in the mountains of what is now Wales—all the country including Wales to and including Loch Lomond being "the early and continuous home of the old Britons," say Edward A. Freeman, *The History of the Norman Conquest of England* (Oxford, 1867), and other standard authorities.

While Kentigern was in what is now Wales other far-reaching revolutions swept over harassed and yet defiant Cymric Britain, ending in the epochal battle of Arthuret, fought in 573, near what is now Carlisle. This resulted in a more positive division of the Cymry people than had up to that time occurred. Too, a more important result was the establishment of Strathclyde under a king who encouraged Christianity. That battle is regarded as a contest between Christianity and the lingering darkness of paganism in Britain. Ninian's preaching among the Galwagians and the Britons during the earlier years was wellnigh forgotten; Kentigern was a refugee in the mountains of Wales; the pagan Teutons were pressing hard from the east. Dalriada alone, under the influence of the great Columba, presented the strongest Christian front. Aedan, of Dalriada, was a Christian, and he and Mael-

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gwn Gwynedd and Rydderch Hael, summoning the Dalriadan forces, Maelgwn those of the South Cymry (now Wales), and Rydderch Hael, those of all the other Briton states, made war upon the pagan forces led by Gwenddolew. The pagans were vanquished. Aedon returned to Dalriada, repaired to Iona and was crowned king by Columba, and became the first independent king of that country. Rydderch Hael gathered all the Cymry Britons under one government, the famous Strathclyde, which included border Highland country about Loch Lomond, Glasgow and Dumbarton, the latter we know then called Alclyde, which Hael made his capital. From those border Highland regions that kingdom reached southward to the River Derwent. Maelwyn Gwynedd asserted rule over the southern Britons, gathering them into the *Cymru* kingdom, now Wales. This, as Skene points out, "more thoroughly separated the north, or *Y Gogled,* from Wales, or Cymru; and we can see its very important bearing upon the dispersion of our clan. Up to that time, evidently, the clan was mainly in some one or more of the smaller states between the "south" and the "north." Ewin's possession of Dumbarton, as a result of the partition by Arthur, settled a strong section of the clan in that region just as soon as it could be held against the Picts; and, under the Christian rule of Hael from his capital at Dumbarton, that region became more attractive to our clan. Hael encouraged the return of Kentigern, who now became the head of the Celtic church of Strathclyde. Thus recalled to "the north," this great preacher proceeded to a little town where busy Glasgow now flourishes, and there, upon the bank of the Molindinar Burn, he built and long occupied the monastic cell which the Christian preachers of that day regarded as essential to their calling. Why go to the banks of the Molindinar? *It was within the limits of the Ewin country,* and, it seems to me certain, then occupied by Kentigern's "cognati," or clansmen; and they, I further believe, were our ancestral clansmen. The clan had separated. Saxons thenceforward steadily pressed against Southern Strathclyde; the Angles of Northumbria grew in power, and the kingdom of the Scots gradually absorbed that of the Picts, and finally that of the Strathclyde Britons. Those of our clan in South Strathclyde and in North Cymru, who had felt the pressure of the invaders strongest, retired south of the Cheviots, and there,

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when Domesday Book was made in 1085, they were found and entered under the spelling Ewin, Euing and Ewen, freemen and important landowners. Ross, of those Ewings of Domesday Book, says that "as a probable indication of the vitality and far-reaching ramifications of the tribe thus designated (by the Ewing name) it may be noted that in the English Domesday Book we meet with allodial Ewings who are presumed to be Celts with the patronymic Anglicised." In my opinion, the "allodial Ewings of Domesday" are of our clan; and that they were of Cymric Briton descent is beyond a presumption.

Domesday shows those clan septs in different shires. Ewen was in Suffolk County; the Euings were in Wiltshire, near the Welsh country; the Euens were in Suffolkshire, and the Ewens in Herefordshire. These names thus found in the Domesday census lead M. A. Lower, a British scholar, in his "A Dictionary of the Family Names of the United Kingdom," to regard Ewen, Ewan, Euing, as being in origin "probably Anglo-Saxon." But the name, I have shown, existed among the Celts before the coming of the Angles and Saxons, though it was not written with the g until after their advent, showing that Ewing is Celtic Ewin (or Owen in Welsh) Saxonized or Anglo-Saxonized. The Norman government widened the gap between the Ewings of England and those of the Lowlands of Scotland and in the Welsh section; and as to the Ewings of the Lowlands the clan government was sooner lost, due to the Teutonic influence, and due to the delay of that influence in reaching the Highlands, clan government longest there survived. So as a clan—but more in the sense of a large family than in the meaning of *clan* in the Highland sense—we find the Dumbarton and Lennox Ewings early spreading into Argyll, while other clan septs entrenched along the historic shores of Loch Lomond.

So we now understand why it was that in "the Norman gerrymandering of Great Britain after the (Norman) conquest (1072) the Ewings and Ewins of Scotland and the Owenses of Wales were mustered under banners that bore a device common to all." And when we also recall that the Ewing "name is found associated as a tribal surname with the Calquhouns, usually written Calhoun in the United States," and when we couple with this the fact that it is conceded by historians that the Calhouns, who

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were our border Highland neighbors as well as our kinsmen, are of Lowland origin, we are more and more sure of the accuracy of *our tradition* that our Ewings are of Lowland origin.

The founders of our clan, therefore, were the Britons known as Cymri, or Cymry. The Romans found them occupying "the country from the eastern sea to the far uplands of the west."

The Welsh and the Cornish are today about the only people left who have come down from the old Cymri with the least infusion of Angle or Saxon blood.

The "far uplands of the west" indicates the Cymri in the borderland of the Highlands. Alclyde, the capital of the Strathclyde, where Ewen ap Urien and the others of the name of royal prerogatives lived, was situated at the site of the present town of Dumbarton, in the border of the Highlands, we remember. Bishop Ewen (or Ewin), or Kentigern, went in and out of it, and at Deschue, only a few miles to the east, and in the extreme edge of the Lowland country, he erected structures which gave rise to a historic church, the present magnificent Cathedral of Glasgow. At an early day the coat of arms of the Ewings of Scotland, and the arms claimed by our early American ancestors, was placed in one of the stained-glass windows in the north aisle of the nave of the present church. *(Notes and Queries)* (England), 5th series, vol. 3, p. 34.)

To the north of our early ancestors were the Pictish people, the Gaelic blood, the descendants of which clung tenaciously to the Gaelic tongue of the real Highlanders of modern days. But the Celtic Britons to the south, to whom our ancestors belonged, were speaking, when the Teutons first knew them, "a language nearer the old Cornish than the Gaelic or even the surviving Welsh." (Veitch, *Hist. Poet. Scottish Border,* 177.) That tongue capitulated to the early forms of English as the Celtic blood of our earlier parents commingled with the Teutonic. In the Lowlands generally the Celtic was "as nearly exterminated by the Teutonic as a nation can be," the women alone being spared, so Freeman and others have said; while yet others hold that in the Lowlands the Celtic strain yet predominates, which I believe to be true, as I shall indicate in a moment, and as to the Lenox section particularly.

Now, while the root of our name was Celtic, Cymry of the Britons as clearly distinguished from the Scots of Dalriada and

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the Picts or Gaels of the Highlands, it is clear that the addition of the g is a result of both contact with the Teutonic tongues and of some race amalgamation. The valley of the Clyde, the city of Glasgow, the southwestern shores of Loch Lomond, but fifteen miles from Glasgow, have been the haunts of the family since the first King Ewin held his court at historic Alclyde. That Bishop Kentigern's mother was a Saxon is but representative, in fact, even if fable as to Kentigern, of the amalgamation of Celt and Teuton from early days of the Teutons' arrival in that land; and it seems to be certain that very early "the Teutonic speech and civilization penetrated into every district of the Scottish Lowlands" (F. F. Henderson, *Scottish Vernacular Literature;* Henry James Ford, *The Scotch-Irish in Amer.,* 87.) Yet since our direct ancestors, from the days of Reged, lived in the border Lowlands and later further in the border Highlands, they less felt the Teuton influence and got less of the Teutonic blood than did the Celts of the Lowlands south of Lennox. In a recent work the Duke of Argyll says that "the country of the Levin—the Lennox—remained almost up to our own day half Saxon and half almost purely Celtic."

Besides, as we have seen, the Scots of the Dalriada kingdom, corresponding generally to Argyllshire, and the Picts of the Highlands were from the days of the Roman withdrawal enemies of the Britons. The Britons, of whom the Cimri were a tribe, are generally believed to have reached Briton in 500 B. C., and to have driven the Gaels, who had preceded them, north and west, leaving them in the mountains of the Highlands. (Woodbury, *The Scot and the Ulster Scot,* 18.) For these reasons our Ewings, never Highlanders, never Scots, not of Gaelic or Pictish descent, were not absorbed by Highland neighbors.

The origin of both our clan and our name, therefore, is seen, clearly and unquestionably, in my opinion, at least, in the light of all the materials at my command short of personal research in Great Britain. The investigations I have had made in Scotland and Ireland have strengthened my conclusions; further research there, I am convinced, would only be cumulative.

Our clan has never been a Highland clan. That our clan was not Highland in the sense of the famous Gaelic clans, but Cymric Briton, having its origin in the Lowlands, is why Skene, for in-

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stance, in his *The Highlanders of Scotland*, published in 1837, gives no history of the Ewings, notwithstanding they were numerous and influential in Argyllshire, Dumbartonshire and in other sections of Scotland's border Highlands at the time he wrote, and had been for hundreds of years theretofore. He wrote of the *Highlanders proper*, of the descendants of the Picts and Scots, and their admixture, and not of the Britons and their admixture, however prominent they may have become among or in the country of the old Gaelic clans.

Acts of the Parliament of Scotland passed in 1587 gave us a "roll of the clannis (in the Heilands and Isles)," but the name Ewing, and no form thereof, appears. Another act, passed 1594, gives us a roll of the "broken clans in the Highlands and Isles," but the name Ewing in any spelling is not therein. There is also "a roll of the names of the landlords of the Highlands and the Isles" appended to the act of Parliament of 1587. It contains no Ewing. In neither of these does McEwen appear. Based upon these acts of Parliament, aided by Skene's researches, and using all information at hand, Johnston and Robertson gave us in 1872 that interesting map showing the territory of the several Highland clans (*The Historical Geography of the Clans of Scotland*); and in 1892 Scribners in New York and Johnston in Edinburgh published *The Scottish Clans and Their Tartans*. Yet no form of the name Ewing appears in either. No modern authority departs from this. The latter work describes ninety-six clans and their tartans, or plaids. In each case the authors were dealing with the *Highland clans*. The Ewings were not Highlands. They owned lands along Loch Lomond, if not elsewhere in the border Highlands, long before Parliament enumerated the Highland landlords in 1587, yet they were not included because they were of Lowland origin and, no doubt, largely yet so in sympathy.

Now turn to the records of the Lowlands, made since the first glimpse of our family name. The Privy Council Register of Scotland contains "virtually all the personal names prevalent in Scotland during the 16th and 17th centuries," writes Professor Brown, the Scotch author. The Register extends from 1545 to 1707. The name Ewin or Ewing occurs very frequently. The name Ewing first occurs in that compilation under date of 1574, that Ewing being a resident of Aberdeen, a town on the

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eastern coast of the Lowlands; and, as Professor Brown says in his private letter for my information, the Register discloses the Ewings "most numerously in the southern and eastern Lowlands." The dispersion of the Highland clans did not occur until after the "rising of 1745" in favor of Prince Charles, the lawful descendant of the earlier Scotch monarch; and long before that time, and back to the very earliest records, in fact, "the Ewings were distributed virtually over all the non-Highland country." Upon no other theory than that of the Lowland origin, as I herein maintain, can we account for this prevalence of our name in the Lowlands as well as in the Loch Lomond and the border Argyll country.

Just a few of many instances we find, in the accessible records, establishing this early Lowland dispersion:

In the accounts of the Lord High Treasurer of Scotland appears, under date of 1502, this item: "for ane cote for Ewin, the boy in the kitchen." (2 Accounts Lord High Treas. Scotland, 302). This was the king's kitchen, and in those times of great personal danger to the king he trusted only the most reliable in the place where his food was prepared; and to be a boy in the king's kitchen then was no servile station. We know the king did not live at that time in the Highlands.

In 1540 the treasurer paid to Adam Ewin, "prebendar in Restalrig," an item. This, no doubt, was an ecclesiastical compensation to Ewin as the ecclesiastic.

In 1558 the treasurer paid out a sum on account of "ane kok" brought for the king from Sir Archibald Ewein. It is not strange, quite clearly, that a scribe of that day who spelled one "ane," coat "cote," and cock "kok," should spell our family name either Ewin or Ewein. Modern English had not then come to its present form.

James Ewing was burgess of Aberdeen in 1574, and there then lived also John and Alexander Ewing. John Ewing, who had a son Alexander, was a burgess of Aberdeen in 1575. A John Ewing was in Kelsoland in 1590, and at the same time another John Ewing was in Southernnen and yet another in Eister Strabdok. Capt. Thos. Ewing was burgess of Edinburgh in 1591. In 1591 a Capt. Thos. Ewin lived at Edmistoun. Again in 1592 we see a mention of Alex. Ewing in Aberdeen. In 1594 Robert Ewing and sons William and John lived in Bulnill.

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Speaking of conditions in Scotland about 1596 Cowan telling of an incident which occurred that year on the Abercairyn estate says:

"The following narrative of the incident shows what men could do in those lawless times out of sheer mischief. It would appear that William Brown sued William Murrany of Abercairny and Thomas Ewing, his tenant, touching the coming of the Ewings in harvest last at ten o'clock at night to the said William Brown, who was inspecting his corn fields, then pursuing him for his life, and giving him several bloody wounds. Believing him to be dead, they drew him by the heels to a burn, and cast him therein. By the coolness of the water Brown eventually revived, and with great difficulty got out and afterwards recovered." (Samuel Cowan, J. P., 2 *The Ancient Capital of Scotland* (1904), 32.)

Whether Brown was inspecting his corn (not our Indian corn, by the way) by lantern or moonlight we are not told; and how it happened that poor Brown did not drown, I can't guess; but it is interesting that certainly the *Ewings* were widely then numerous, some tenants, in the sense that vast regions were owned by the few; others the fortunate landed class, and the name *Ewing* widely so spelled.

In 1597 Finla (Findlay) Ewing is mentioned. In 1600 Robert Ewing lived in the Isle of Little Cumry.

Patrick Ewing lived in Strathdee in 1605; and Robert Ewing was servitor, much akin to sheriff of this day, to Lord Sempill in 1607; and in 1604 and later years, Thos. Ewing was servitor to the Earl of Mar. In 1609 John or Robert (the record says John and the editor thought it Robert) was among those who made a devastating onslaught upon the king's hawks which for many years were reared upon the Isle of Cumry, one of the Isles of Argyllshire; and in 1609 Patrick Ewing, maltman of Dumbarton, witnessed a document. James Ewing of Altir was procurator in that year. The record says that the bridge of Tullibody stood "in one of the most common highways of the kingdom," that it had "four bowis," and that it was falling into ruins because the parishoners of Tullibody could not afford to repair and keep it up. They asked for a toll. They were expecting the king to cross this bridge next year, on his way "from Strive-

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ling to Dunfermeling;" and so at their request the Privy Council authorized "John Ewing, partitioner of Smithfield, and his deputies" to "attend at the said bridge and uplift the said tax." This was in 1616. In 1618 Thos. Ewing, master of Lardner, received 333 pounds, 6s 8d (Scots money, no doubt), for services during the king's visit. In 1621 William Ewing was servitor to Campbell of Dunstaffnage.

The Campbells, in turn as each inherited the office from his ancestor, were hereditary officials of the Argyllshire country. Now and then Campbell held his court at Dunstaffnage Castle, one of the royal castles of Scotland, and on Loch Etive, Argyllshire. It was also the stronghold within which the Campbells and their allies, the Macdougals, retired often during the feudal wars. It had its prison as well as its administrative hall, and in the former Flora Macdonald was for a time incarcerated for her part in the historic uprising in favor of Prince Charles Stuart,—it is a matter of interesting history. The castle is now a ruin.

The servitor was an officer who served summonses and other processes. The office held by Campbell, being hereditary, could not be reached by any of our clan name; and that one of the highest offices of that court within reach was filled by a representative of the clan indicates influence and family standing.

In 1631 John Ewing was burgess of Stirling, and so on, here and there widely over Lowland Scotland were the Ewings—and during long years when the Gaelic Highlanders and the Teutonized Celts of the Lowlands were, as a rule, not upon terms of social amity.

John, James, William, Thomas etc., all yet our family names, coming down from hundreds of years ago, are the Christian names of the Lowlands borne by Ewings; while at the same periods others bearing similar names were in the border Highlands, yet they were not Gaelic Highlanders. Hence, I regard the tradition of our early Lowland origin as historically sustained.

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VII.

EWEN'S SON KENTIGERN, 500 to 570 A. D.

It may interest us to pause just a second to notice the story of Kentigern's life more closely. All of the early writers weave about him much which we know to be fable. All the early chronicles and histories of the early period are more or less obscured by a similar process. Gildas and Bede relate in connection with the great men of whom they write, and concerning the epochal movements which they record, the most preposterous stories of the miraculous. Holy water cured terrible diseases; the presence of the bones of saints restored life! However, scholars have been able to distinguish much of historical value.

A very few have questioned the fact that such a person as Kentigern, or in modern English Ewen or Ewing, we may properly call him, the great Cymric Briton Christian preacher, ever lived. But such a doubt ignores the facts. That that Eugenius, more generally known as Kentigern, existed, was a great preacher, and much concerning him and his times and his contemporaries are far more historical than much which the learned accept as the history of early pre-Scotland.

The most accessible information regarding Kentigern is "The Lives of St. Ninian and Saint Kentigern," edited from the best manuscripts by Bishop Alex. P. Forbes, D. C. L., and published in volume five of *The Historians of Scotland*, which came from the press in Edinburgh in 1874. In that work Bishop Forbes gives both the original and an annotated translation of the manuscripts containing the earliest extant histories of Kentigern. Only part of one of the manuscripts survived "the all-devouring scythe of Time." The surviving original is in the British Museum. The evidence indicates that it was written by a cleric in 1164. Fordun refers to an old life of Kentigern which he had seen in the "libro de Dunfermlyn," and Forbes is inclined to believe that Fordun saw the original production of 1164. However, the "Life of Saint Kentigern, by Jocelinus, a monk of Furness," written in 1190, is our chief source of information regarding Kentigern; and also a source of informing light upon Kentigern's day. There is no

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question that these works treat of the life and times of Kentigern, or Mungo, or Eugenius, or Ewen (not improperly used as to him interchangeably), described as the bishop of Glasgow, and known to history as the great Cymric of the Strathclyde kingdom. (I am aware that some writers discard as "purely fictitious" all that is said about Loth, Thenew, and Ewen. See, for instance, a translation from the Aberdeen Breviary and the Arbuthnott Missol, by Rev. Wm. Stephenson, in *Legends and Commemorative Celebrations of St. Kentigern,* 1874. But for the same reason we would discard Bede and other early writers now generally accepted as the foundations of Scotch history.) Jocelyn's work, to use the more modern spelling of the author's name, says Bishop Forbes, "affords to us almost the only apparently authentic record which we possess of certain events which took place in the obscure history of the little kingdom of Cumbria, Combria, or Strathclyde, and it supplies confirmation of others which occurred among the kindred nations of the Wealas," or Welsh.

Jocelyn says that there was in use by the church of his day a life of Kentigern "stained throughout by an uncultivated diction, discolored and obscured by an inelegant style, and what beyond all things any wise man would abhor, in the very commencement of the narrative something contrary to sound doctrine and to the Catholic faith very evidently appeareth." Jocelyn, as he thus admits, was a monk of the Roman church. Kentigern was not a Roman Catholic; and Jocelyn further admits that he found no life of Kentigern which gives the fiction of later writers that Kentigern's remains (relics, the clergy calls them) were translated; and no story of the many miracles performed after Kentigern had died. The faith of Kentigern's day must have been freer from the absurdities which befogged later adherents of the Christian faith. So, dissatisfied with the more numerous copies of Kentigern's life, Bishop Jocelyn says he "sought diligently" and found "an other little volume written in the Scotic dialect, filled from end to end with solicisms, but containing at great length the life and acts of the holy bishop," Kentigern. Forbes says "there seems no reason to accuse Joceline of falsehood in his statement." The Scotic dialect was the tongue then spoken by the Scots of Ulster, and has no reference to later Scotch. Into that old work Jocelyn attempted "to pour the life-giving wine." The original

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is now gone; but it seems evident that from all these sources he gave us a reasonably reliable story of the main events of Kentigern's life. It is an irreparable loss that we have not the original as he found it, however.

Contemporary Irish Annalists mention Kentigern and his great Christian achievements; and he finds ample notice in the early Welsh poetry, and there is a record of him in the Saxon and Welsh additions to the *Historia Britonum;* and elsewhere there is much reliable evidence of him. To this day many churches dedicated at an early day to him are known; and St. Mungo's well, a fine spring near one of them, certainly derived its name from him.

Therefore, speaking of work by Joceline and of the fragment by the unknown author, Forbes, says:

"That, with every abatement, both lives of Saint Kentigern contain matters of history cannot be safely denied. . . . Saint Kentigern was an abiding reality in the minds of the people when both lives of the bishop were written."

This, and much more, is all very interesting as general history, but to us what those old works say of Kentigern's parentage and the surroundings and scenes of his life work are most important.

The fragment of the life of Kentigern is believed to be older than Jocelyn's work. In the former the unknown author says that "the blessed Biship Kentigern's mother was Thaney," the daughter of "King Leudonus, a man half pagan, from whom the province over which he ruled obtained the name Leudonia in Northern Britannia." This girl, "so far as her faith was concerned," was a Christian, "and set herself most devoutely to learn what she could of the Christian rites." She "had for a suitor a most graceful young man, namely, Ewen the son of Erwegende, sprung from a most noble stock of the Britons." Later this author says that this young Briton "in the Gestes of the Histories is called Ewen, son of King Ulien." But Thaney was so absorbed in one phase of Bible information that she would not listen to Ewen. Thaney's father greatly favored Ewen; and, when "gentle speeches" had failed, "gave his daughter the alternative of accepting Ewen or being turned over to the care of a swineherd." She chose "the service of the swineherd,"

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and thereupon old King Loth became very wroth, and turned her over to the swineherd. She was most kindly treated; but Ewen "was exceedingly sad at heart for he loved her much." Ewen was beardless; and, therefore, very young; but he was adroit and he lived in a day when women were made captive slaves as booty of war. So he dressed as a woman, sought Thaney's company; and "by chaste embrace" "sought to raise her from the care of swine to a royal palace, and make her, instead of the keeper of hogs, a lady over knights." Thaney was thus, in the one moment of that embrace, deceived; and also Ewen was deceived, for he got a wrong impression which was not corrected until "a long time afterwards by Saint Kentigern, his son" by Princess Thaney. But when the affair came to the ears of old King Loth, he decreed the death of his daughter. Accordingly, for the old clericks never failed to befog the real facts they recorded by impossible supernatural colorings, she was thrown over the Troprein Rock, but miraculously escaped unhurt. Next she was put into a coracle, that is, a boat made of hides, and carried "down the Clyde estuary into deep water beyond the Isle of May." But, oh! "all the fishes of that self-same coat attended her in procession as their mistress, and after the day of her departure the take of fish there ceased." Again right here creeps in another bit of history; about the Isle of May, when that old writer wrote, "fish were found there in such great abundance, that from every shore of the sea, from England, Scotland, and even from Belgium and France, very many fishermen came for the sake of fishing." So the boat landed its burden upon the shore; and when the child was born it was taken into a nearby ecclesiastical school over which the great teacher Servanus presided.

To our regret and loss the remainder of that life of Kentigern is lost. So much of the old copy as remains to us is in Latin. Our name in the original is spelled as in the English translation:

"Erat namque ejus juvenis guidam elegantissimus, Ewen videlicet filius Erwegende, noblissima Brittonum prosapia ortus. . . . . In gestis histori arum vocatur Ewen filius regis Ulien."

Jocelyn gives us a full record of what he terms "the glorious life of the most famous Kentigern," "famous for his race and

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beauty," saying the mother of Kentigern "was the daughter of a certain king, most pagan in his creed," and tells us that the boy was educated and brought up by Saint Servanus, and that the monk christened the young boy Kentigern and the mother Taneu, and that in the language of that country the boy was commonly called Monghu. Kyentgern is a Welsh word, and suggests the Welsh or Cymric origin of Kentigern. When grown Kentigern left Servanus' school, in due time was consecrated bishop of the Briton church, and "established his cathedral seat in a town called Glesgu, which is, interpreted, The Dear Family, and is now called Glasgu, where he united to himself a famous and God-beloved family of servants of God . . . who lived after the fashion of the primitive church," says Jocelyn. What Jocelyn calls the Cumbrian Kingdom, which he says "reached from sea to sea," was the region over which Kentigern "presided as bishop." Kentigern was the thorough esthetic; he slept on a stone couch, a stone for a pillow; immersed to his neck in the stream near his home while he chanted the psalter; and "no corruption of the rebellius flesh either waking or even sleeping polluted or defiled the lily of his snow white modesty." His "speech was flavored with salt," and "honey and milk were under his tongue." "Yet the saint preached more by his silence than many doctors and rulers do by loud speaking." He was cheerful, ruddy, robust, beautiful. He "raised the dead," harnessed under one yoke a stag and a wolf and plowed nine acres; he sowed sand and harvested from it wheat!

This monkish interpolation of untruth in the life of Kentigern, as I have said, is not peculiar to his biographers. For instance, St. Colman was always awakened at the proper moment by a mouse; and the line at which he left off reading was always marked by a fly!

Finally paganism triumphed against Kentigern for a season and he fled to Wales. He visited Rome to consult the Pope, according to Jocelyn, tho that statement must be taken with caution, as I know of no corroboration. Jocelyn was a loyal Roman Catholic. At length Kentigern was recalled by Rydderch. Rydderch, divested of royal robes, gave homage to Kentigern, handed over to him the dominion and princedom of all his kingdom. Kentigern gladly grasped this opportunity for the re-

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establishment of Christianity in the Strathclyde kingdom under Rydderch's dominion. *(Series of Chronicles and Memorials.* Published by authority of the Lords Commissioners of Her Majesty's Treasury under the Direction of the Right Honorable the Lord-Clerk Register of Scotland, edited by Skene—pp. cliv. clv., 255).

Kentigern Ewen died on or near the spot where Glasgow Cathedral now stands, in a window of which some one, years ago as we have seen, placed our ancestor's coat of arms, possibly in recognition of the descent of our progenitors from the clan founded by Kentigern's Ewen ancestor. Kentigern Ewen generally is regarded as the founder of that cathedral.

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VIII.

OUR EWINGS DISTINGUISHED FROM THE MAC EWENS.

"The name (Ewing) is identified with MacEwen by some," as Spooner has said in *Historic Families of America.* I have met a few of our name in this country who are of the opinion that all American Ewings descended from the MacEwens, once a small but quite reputable clan of the Scotland Highlands. Here is a representative statement of this contention:

"The name was originally MacEwen, and originated about 1400 in Argyllshire, in Cowal. The Clan Ewen was an offshoot, a younger branch, of the Clan Lamont, and, about 1400, took the distinctive name MacEwen. Broken in the contests of the Highlands, the clan was dispersed and its organization lost. The members of the clan about 1500-1600 took refuge in the adjacent Lowlands district of the Lennox, which includes Dumbarton and the greater part of Stirling. Here many lost the mac, and others Anglicized the Ewen to Ewing," wrote "Rev. John G. Ewing of Porto Rico," quoted by Jos. Lyons Ewing (of N. J.) in *Ewing Families.* This is the Jno. G. Ewing, attorney, now in Washington, D. C., he tells me; but he is very glad to have it known that he has never been a "reverend."

Some Gaelic Highland writers of Scotland are perhaps largely responsible for such views. As representative of that class we may take the late R. S. T. McEwen and his editor who gathered his genealogical papers into the little book, *Clan Ewen,* and Frank Adam, in *What Is My Tartan?* Their claim is that all Ewings who are descendants of the old Scotch family bearing the earlier form of the name go back for name and ancestry to Clan Ewen of Otter, descended from one of the early divisions of the people of the Highlands, and from that clan down through the MacEwens, the descendants of the founder of that Clan Ewen.

Of course those who have read the parts of my genealogical studies which present the story of the Ewing name and family as they emerged from the earliest Lowland days will readily see

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that, at least as to the Ewings of whom I write, the above quoted deductions are too broad; in fact, entirely inaccurate, considered in the light of our most reliable traditions. In truth, I am thoroughly satisfied that few Ewings are the descendants of the MacEwens or of the Ewen clan once dominant about Otter of the Highlands of Scotland. But of course I have confined the bulk of my investigations to the families indicated in earlier sections of these studies. However, some review of the claims made by the MacEwens and those who agree with them regarding the Ewings will be both interesting and helpful in seeing more certainly our early pedigree,—will help us to see the more clearly that the Ewens of Otter, the MacEwens of the Highlands, are in no way related to the Ewins, the Ewens, or the Ewings of Cymric Celtic stock, one branch of whose family also early lived along the shores of Loch Lomond, here and there in Dumbarton and Argyll Counties generally,—really at times close neighbors of the MacEwens. This local proximity, I am sure, has gone far to mislead the Highland writers who have confused the two distinct families and who, so far as I can discover, have never considered the evidence pertaining to our Lowland family and which in large part I present in these studies.

Now, it is important to bear in mind that McEwen, Adam and those who agree with them have followed Skene for what is known regarding the Clan Ewen of the Highlands, and have followed without being able to add to the evidence. Outside of the evidence which I have here and there gathered from general history, the only specific light which we have regarding the early Ewings (under any form of the name) is found in the writings of Skene and Ross. The specific data as to the Ewene (Ewen, Ewin, Ewan, Euan, Euing, Ewing) stock found in other writers appears to be a repetition of and conclusions drawn from the statements by Skene and Ross—oftener from Skene only.

Dr. P. Hume Brown, a recognized authority on Scotch history, an author of a history of Scotland, looked into this question for my personal information. At the time, he was professor of ancient history and palaeography in the University of Edinburgh, Scotland. Writing for me in December, 1917, he says:

"I have now looked into all the authorities relative to Clan Ewen (in either the Lowlands or the Highlands) that I can think

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of, and find that all the information obtainable regarding it is contained in Skene's 'Celtic Scotland' and his 'Highlanders of Scotland,' and F. J. Ross' 'Memoir of Alex. Ewing, Bishop of Argyll and the Isles.' "

Here is what Skene, in *The Highlanders of Scotland,* says:

"The Rev. Mr. Alexander Macfarlane, in his excellent account of the parish of Killfinnan, says: 'On a rocky point on the coast of Lochfine, about a mile below the church, is to be seen the vestige of a building called Caestael Mahic Eobhuin (that is, 'MacEwen's Castle'),' and he adds: 'This MacEwen was the chief of a clan and proprietor of the northern division of the parish called Otter.' The reverend gentleman professes his inability to discover who this MacEwen was, but this omission is supplied by the manuscript of 1450, which contains the genealogy of the clan Eoghan na Hioteric,' or Clan Ewen of Otter, and in which they are brought from Anradan, the common ancestor of the Maclachlans and the Macneills.

"This (Ewen) family became very soon extinct, and their property gave a title to a branch of the Campbells; of their history consequently we know nothing whatever."

In his notes to the 1902 edition of Skene's *The Highlanders of Scotland,* Dr. Macbain, a distinguished Scotch scholar, makes no corrections of or additions to these statements, and so we regard them as unimpaired by modern research.

In *Celtic Scotland* Skene says:

"The second group consists of clans supposed to be descended from Hy Neill or race Neill naoin Gillach, king of Ireland, which brings us nearer historical times. They consist of the Lamonds, the Clan Lachlan, the MacEwens of Otter and Clan *Somarile,* which has not been identified.

"These clans are all taken back to a certain Aoda Alain, named *Buirche,* son of Anrotan, son of *Aodha Altamuin,* ancestors of the O'Neills. From Aoda's son Gillachrist the clan Lachlan came, and from another son, Duinsleibe, the Lamonds, MacEwens and Clan Somarile. The death of Aoda Alain is recorded in 1041." (Edition 1890, vol. 3, p. 340.)

R. S. T. MacEwen followed, as I have said, Skene; but it cannot be objectionable to quote his words. In the preface of his book *Clan Ewen,* written by "A. M. M.," who expanded into

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a little volume MacEwen's articles, which were originally published in *The Celtic Monthly,* a journal now extinct, it is said:

"The attempt to weave together the scattered threads of tradition and historical record by which the Clan Ewen may still be darkly followed, has not been easy. All the usual materials for a clan history are wanting. A broken and disrupted clan since the middle of the fifteenth century, it boasts few authentic memorials and even fewer traditions of its early history and subsequent misfortunes."

In the body of the work MacEwen says:

"The ancient Clan Ewen or McEwen of Otter, Eoghan na h-Oitrich, which once possessed a stronghold of its own, was one of the earliest of the western clans sprung from the Dalraida Scots. . . Up to the thirteenth century these Scots were divided into a few great tribes, corresponding to the ancient maormorships or earldoms. Skene, in his 'Table of the Descent of the Highland Clans,' divided the Gallgael into five great clans, from whom sprang nine smaller clans. The clan system of later times had not appeared before this date. From the Siol Gillevray, the second of the great clans, he gives the Clan Neill, Lachlan and Ewen; Chiefs MacNeill, MacLachlan and MacEwen. . . . The genealogies given by Skene are taken from the Irish manuscripts and MacFerbis. He considers the latter portion of the pedigrees, as far back as the common ancestor from whom the clan takes its name, to be tolerably well vouched for, and it may be held as authentic."

Following these writers back we find they start the genealogy of Ewen of Otter with "the fabulous King Conn of the one hundred battles," of Ireland, as Skene's sources did; thence down to his descendant, Niall Glundubh, "who lived between 850 and 900." The latter's son was Aodha Allamuin (Hugh Allaman), "the then head of the great family of O'Neils, kings of Ireland," and his son was Anradan, and the latter's son was Aodha Alain, or De Dalan, whose death is recorded in 1047. "The latter had three sons: Gillachrist, Neill and Dunslebhe. Gillachrist had a son, Lachlan, who was the ancestor of the Machlachlans; Neill was the ancestor of the MacNeills. Dunslebhe had two sons, Ferchard, ancestor of the Lamonds, and Ewen, ancestor of the McEwens." Keltie is given as the authority for the statement that these clans

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"were in possession, in the twelfth century, of the greater part of the district of Cowal, from Toward Point to Strachur. The Lamonds were separated from the MacEwens by the River Kilfinnan, and the MacEwens from the MacLachlans by the stream which divides the parishes of Kilfinnan and Strath Lachlan. The MacNeills took possession of the islands of Barra and Gigha." (Keltie, 2 *History of the Highland Clans.*)

"McEwen I of Otter, the earliest chief of the clan of whom there is mention, flourished about 1200," MacEwen says. About their maximum strength, apparently, "the MacEwens possessed a tract of country about twenty-five miles square, and could probably bring out 200 fighting men." Being in the Argyll territory the MacEwens supported the local claimant to the right of government as against the king who claimed the country more generally; but in 1222 Alexander I reduced the Argyll country to his domain, inflicting great losses upon the McEwens. In that struggles they suffered so severely that only "a remnant survived under their own chief of Otter, on the shores of Loch Fyne, where the last chief died two and one-half centuries afterward." Thereupon, that is "after the middle of the fifteenth century, the barony and estate of Otter passed and gave title to a branch of the Campbells, and the MacEwens became more than ever 'children of the mist.'"

Upon this dispersion of the clan some remained with the Campbells, then strong in Argyll, others going into Lorne, and "some of the latter are said to have settled in Lochaber;" and "some, no doubt, allied themselves to other western clans, for the name was common at one time in the Western Highlands and Islands, especially in Skye. Other colonies were formed in the Lenox country, in Dumbarton and in Galloway."

After the dispersion, according to Lovat Fraser, *The Highland Chief,* in *The Celtic Monthly,* some MacEwens became the hereditary bards to the Campbells; and MacEwen in his history of the Clan Ewen says that "from old chronicles it appears that there were other McEwen poets and bards in other parts of the country." These poets, or "bards seanachies, were important functionaries and officers in the Celtic system, and the most learned men in the clan. . . . They combined, in their own persons, the office of poetlaureate, genealogist, and herald of

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arms. They were educated in the science of genealogy, and their work was preserved in the form of rhymes. These they recited on important occasions; just as Herald of the College of Arms, in the present day, recites the titles of distinguished persons at great public functions." (See also J. F. Campbell, *Tales of the Western Highlands;* and Rev. MacNicol, *Remarks on Dr. Samuel Johnson's Journey to the Highlands* (1779).

Frank Adam, in *What is my Tartan? or, the Clans of Scotland with their Septs and Dependents* (Edinb. and London, 1896), gives Ewen, Ewan, Ewing as the forms of the name indicating the descendants of the MacEwen or MacEwan, and the latter as septs and dependents of the MacLachlan and also the McNeill clans. He gives his reason for this: "The *Clan Ewen,* whose ancient seat was at Otter, Loch Fyne, has, as a clan, become extinct. As, however, the above clan sprang from the *Siol Gillevray,* from whom the Clan Neill and Clan Lachlan also derived their origin, I have ranged the MacEwens, Ewens, etc., under the MacNeills and the Maclachlans."

Now, so far as the MacEwens of Otter and their descendants are concerned, I have no quarrel with MacEwen, Adam and those who give the origin and descent of the Highland Gaelic or Dalriada Scots family. The error into which these Highland protagonists have fallen is the failure to distingush the Ewens, Ewins, Ewings of the Cymric Briton stock; and whose existence and Cymric pedigree, as we have seen in other parts of these studies, is as historical and as certain as are those of the Otter family. Such writers seem to reason thus: Upon the dispersion of the Clan MacEwen about 1470 some changed the name to Ewing,—therefore all Ewings are descendants of the immigrant MacEwens. Their conclusion might follow were it not true that in those neighborhoods where some dispersed McEwens located, there were *Ewings* long established before the MacEwen immigrants reached the new locations. These writers make the mistake of forgetting the Cymric Ewings. They appear to have known nothing of King Ewen of Strathclyde or of the other evidence regarding the Briton stock; and, relying upon Macbain, McEwen appears to have been under the delusion that the Celts of Strathclyde were of Scots origin.

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It may be that some Ewings were descendants of the MacEwens and that it was these whom MacEwen and Adam had in mind; but they have certainly misled many by the failure to mention the fact that Ewens or Ewings of the Cymric family were along the shores of Lomond and in the Lenox country and in parts of Argyll country, strong in the border Highlands, in fact, *before* the Otter family dispersed. It is striking, however, that such writers give no specific evidence which proves that any Ewing family are descendants of the Otter MacEwens. But if there be such who claim to be so descended, I shall not question that claim. I insist, however, that from that fact it must not be argued that all Ewings are so descended.

But, in fact, I know of no satisfactory evidence which shows that any Ewing, who can trace with reasonable certainty descent from an ancient Scotch clan, descended from the MacEwens. MacEwen fails to bring forward a single instance, as I have said. He was attempting to write the history of Clan Ewen, too, on the theory that "the Ewens or Ewings of Craigtown [whose arms we show and discuss] and Keppoch, of Glasgow, Levenfield, Billikinrain, &c.," the Ewings generally, in fact, are descendants of the Otter clan Ewen. Hence he must have used all the evidence at his command; he was a barrister (lawyer) in one of the Scots courts and knew the value of evidence. Here is the nearest he reaches the Ewing part of his subject:

"A considerable sept of the clan (MacEwen or Otter) settled early in Dumbartonshire, on the shores of Loch Lomond, and in the Lennox country. . . . The Lenox sept received grants of land in the district to which they gave their name. Between 1625 and 1680 there are at least four charters in which successive dukes of Lennox and Richmond are served heirs in the lands of 'McKewin' and 'McEwin,' as the name was then written." He cites Report on the Public Records of Scotland as authority. He finds that tradition places the MacEwens on the Lennox fighting for Queen Mary in 1568. In every instance cited by him, in reference to lands or otherwise, the name has the mac to it. He cites Guthrie Smith, *History of Strathendrick*, to show that the duke of Lennox granted "William Macewin" the land at Glenboig. "In 1691 the proprietor was," says Smith, "James McAlne, called in 1698 James Macewen." How-

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ever, a family of Williamsons, says Smith, "appear to have succeeded the Macewens of Glenboig. The greater part of the lands of Western Glenboig was afterwards acquired by Napier of Billikinrain. But in 1796 there was a William MacEwan of Glenboig, writer in Edinburgh, who received a grant of arms at that date from the Lyon office. Netherton, the other division of the estate, is (1880) farmed by Mr. James Ewing (another form of the name), who belongs to a family who have long been tenants there."

The parenthesis in the above quotation is McEwen's interpolation of Smith's statement; certainly not justified by what Smith says. The lands had passed from the MacEwen family, and it does not follow that, long years afterward, because a tenant upon these lands bore the name Ewing he was a descendant of the earlier owner. But if we grant that this tenant was a descendant of the distant landlord MacEwen, the instance furnishes the sole specific case cited by MacEwen. He does not give, either, a single Ewing tradition that the Ewings are the descendants of the MacEwens.

Now, then, we see that the earliest date at which McEwen gets any MacEwens into the Lowland section is 1568, *as given by tradition*. Against that tradition the *record* left by Workman shows E-w-i-n-g of the Dumbarton (near the Lennox) section so well established that there was a family coat of arms under that spelling of the name before 1565. (See the illustration from Workman.) In 1722 Nisbet shows these same arms—yet E-w-i-n-g arms, bearing a motto which long years before—over seven hundred, in fact—was used possibly upon the standard carried by the warriors of the Ewing family when brigaded with their kindred admitted to be of the Cymric stock, Lowlanders. On the other hand, when the McEwen arms later appear they are clearly not founded upon the older Ewing arms; and they take a motto, the earlier, "Pervicax recti," the later, "Reviresco," both suggestive of the history of the Highland family, and each entirely different from "Audaciter," the motto of our family. It is true that mottoes are not regarded as exclusive and as much property as coats of arms, and that they are not necessarily of a hereditary nature. Yet they are important, and when it is known that they

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have been used by ancient ancestors, their evidencial value is great. McEwen finds that the earliest *records* show that between 1625 and 1680 there were four Lennox charters involving the lands of "MacKewen" and "McEwin." As against this the old Ewing arms were *recorded* upon the gravestone of a E-w-i-n-g in Bonhill churchyard in 1600. It must have been about this date when the relation was buried upon whose gravestone on the banks of Loch Lomond Bishop Ewing years later saw the Ewing "family coat of arms." Then, as we have also seen, the Scotland Privy Council Register discloses Ewings residing in Aberdeen in 1574, far from the Otter McEwens, in the very heart of the Lowlands, and that in 1575 James Ewing was burgess of that city. He must have been there for many years before. Then again, in 1592 Alexander Ewing was burgess of that city. And so on and on the record evidence sustains our tradition that we are from a clan distinct from the Otter McEwen clan.

Other Ewing families than those for whom I write can draw their own conclusions, guided by such traditions as each may have.

It is interesting, therefore, in this connection to remember by what rule McEwen attempted to argue that the Ewings were descendants of the Otter Clan Ewen. Here it is:

"Where the name is of clan origin and still common in the clan territory, and where septs or families can be traced by tradition or otherwise from the original home to other localities where the name is found, while the other names common to those localities are different—in both these cases there is a *prima facie* presumption that the name has been handed down from the original source and that those who bear it are the descendants and representatives, remotely, no doubt, of the immigrant clansmen."

But what when before the immigrants reached the new home there were others there bearing a very similar name, yet a name with clearly distinguishing parts, and when on down for hundreds of years families lived there bearing the similar yet clearly distinguished name? And, too, while others continued to and yet bear the immigrant name?

This very rule sustains my contention regarding the descent of my family from the Cymric stock. The evidence shows that when the immigrants from the Otter clan reached the border Highlands and the Lennox country they settled in communities

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where first Ewin and then Ewing had already become a clan name, and the name of a large and widely dispersed family. The ancestor of those Highland immigrants, let us remember, was Alain, who died in 1047. It must have been about 1100 before his descendant Ewen, the first Ewen, *the earliest of the Highland family bearing any form of the family name,* began to establish the distinctive family who became the Highland clan—a clan which had no chief before 1200. Then more and more we see much besides the Gaelic Highland side of the story when we remember that Eugein also ruled in Dumbarton long years before Ewen of Otter was born—Eugein being the Latin form of Ewin. Or again, we recall that "Ewin defended the kine of his father" along the shores of picturesque Loch Lomond even before the royal bearers of our name sat upon the Strathclyde throne. Hundreds of years, yet again, before the MacEwens of Otter had a clan name—in fact, more than five hundred years before that time—Kentigern, the great Strathclyde preacher, and whose father was Prince Ewen, a Lowlander by blood and birth, built his sanctuarry beside the clear waters of the Molindinar, almost exactly where historic Glasgow Cathedral now stands.

So that the rule, by the too narrow application of which the MacEwen claimants have gotten into error, aids in establishing my contention; that is, applying the rule, we find:

The name Ewing is of clan origin (the clan government having once maintained in both the Lowlands and the Highlands) and today yet common in the home of the Briton Ewings. "Where the name is of clan origin and still common in the clan territory . . . there is a *prima facie* presumption that the name has been handed down from the original source." Hence as to our Ewings the *prima facie* presumption is that we are descended and that our name has come to us from the Brythonic Ewen, Ewin and then Ewing, a name still common in the clan territory of the Lowlands, particularly in the Sterling Castle and Lomond region, where our Cymric Ewing ancestors lived and the family existed hundreds of years before the Gaelic clan of the Highlands.

When to this very clear *prima facie* presumption we add the tradition that we are of Lowland and not of Dalriadic or Gaelic ancestry, the conclusion that we are descended from the Cymric, close kin to the old Welsh stock, becomes a matter of creditable history.

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IX.

ORIGIN OF THE EWING NAME.

This story of our clan origin considered in connection with the Gaelic Highland records, is all the light we have regarding the origin of our family name. That evidence leads to the conclusion that the name of the Glasgow-Loch Lomond Ewing clan, or family from which the Ewings here considered descended, is of Cymric Lowland origin. It is clear, in my opinion, that those who hold to the Gaelic origin overlook the Cymric evidence, certainly as to our family, it is worth repeating for emphasis. Of course it must not be forgotten that, as has been said, there are Ewings who are Scotch or of Scotch ancestry who are not descended from our ancient Scotch ancestors. For them, certainly, I do not attempt to speak.

In 1919 a very intelligent genealogist of the Hon. Thomas Ewing family gave me the following:

"My 'Ewing' line is from Scotland by way of Ireland. The name is, in the case of my line (and I think likely in that of all Ewings) from the Gaelic 'EOGHAN' (the 'GH' is a 'H' in sound, as in Meagher, sounded Maher; Daugherty sounded Doherty, &c.), spelt phonetically EUEN, EWEN, EWIN, EWAN, YOUEN, &c. The 'g' in Ewing was an addition made in the spelling of the name by those of English speech, if not race. This because in pronouncing the name they give the final 'n' a 'ng' or nasal sound. Thus did they with Waring from Warin, Huling from Hulin, &c."

This, it is very clear to me, is a representative error as to the descent of the Hon. Thomas Ewing branch; and as he belonged to our family, it is error as to the rest of those of whom I write. While, as has been said, some of the descendants of the Gaelic Eoghan ancestors either through the McEwen of Otter or otherwise, may now be known as Ewings, yet the history of the Cymric Ewing ancestors proves that the greater number of Ewings are of the Lowland origin and from that source brought with them the name. This, I am firmly convinced, is true of many of the Ewings of the western portions of Scotland, whose ancestors at a very early day drifted out from the Cymric family

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in the Glasgow Lomond community, as it is of our Glasgow-Lomond ancestors.

Spooner, who has given us an extensive study of the historic families of America, we again may notice in this connection, says:

"Of Celtic derivation, the surname Ewing is found at an early period in the western portions of Scotland—in Glasgow and in the neighborhood of Loch Lomond . . . It is found associated as tribal surname with the Colquhouns, usually written Calhoun in the United States. An English writer on surnames puts it among the earliest Saxon names ending in -ing, as Harding, Browning, etc. It may be of Danish rather than Saxon origin, as it is still common in Norway, one of the recruiting grounds of the so-called Danes of early English history, and especially as its early location was in the western part of Scotland, which was long subject to the raids of the Danish sea-kings."

McEwen, the Scotch genealogist of the McEwens, says:

"The name Ewen (Ewing) is a distinctive, ancient, and not very common name, derived from the Gaelic *Eoghan,* meaning 'kind natured' (Latin *Eugenius*)."

Eugenius may be a Latin equivalent of Ewen; but it is, as we have seen, at least a fact that in the Latin list of the Gaelic Kings the spelling Ewen is used.

But the great trouble with the effort to link all Ewings with the Gaelic origin of a name similar to ours, is that about the time of the Gaelic kings of the Ewen name and long before the name in the Highlands distinguished any family or clan, the name existed in the Lowland Cymric country and was borne by those of the Cymric stock. Borne by those of that Lowland stock, the name existed hundreds of years before the coming of the Danes. Since it was the custom of the invading Teutons, including the Danes, "to adopt the name of the Celtic tribe they displaced," as Shane *(Origin of the Anglo-Saxon Race,* 302) and other authorities tell us, if the name be common in the European home of the Danes, it is not at all impossible that it was carried there from Scotland.

McEwen, unable to explain some facts which appear not to have been fully investigated, qualified somewhat his all too sweeping conclusion, by adding:

"The name is distinctly of Gaelic and clan origin, and except

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where particular family histories and other evidence point to a different conclusion, persons bearing the name and traceable to the localities known to have been occupied by the early clan, its septs and descendants, are of the same race and probably sprung from the McEwins of Otter. In the Lowland districts the blood has mixed largely with that of the Lowland inhabitants."

Our Ewings are "traceable to the localities known to have been occupied by the early clan" known as Ewing long before the Otter McEwens had a clan existence; and so measured by McEwen own rule, we do not get our family name from the Otter clan. Hence as to us "other evidence" points a conclusion different from his. For the same reason, among others, nothing warrants that too broad assertion that the widely scattered and long numerous Ewings of "the Lowland districts" are explained by the Otter blood mixing "largely with that of the Lowland inhabitants." As I have shown, our Ewing ancestors were numerous in the Lowlands and in the Glasgow Loch Lomond region before the first Otter McEwen existed. Ewin, certainly, was a Lowland name long before 1047. Ewin, father of Bishop Kentigern, lived nearly 600 years earlier—and it was in 1047 that Aodha Alain died; and Barrister McEwen, his expounder and the authorities upon which they rely say that Alain was the grandfather of Ewen, the ancestor of the McEwens of Otter.

Hence, the evidence, an epitome of which I have given as ground of my conclusion, leads me to conclude that our name, as well as that of the clan, is of Cymric Lowland origin, and so I concur, certainly as to our family, with those authorities who hold that the surname Ewing is among the earliest Saxonized names ending in g. It is, therefore, a Celtic name Teutonized. Ewin, the father; Ewing, the son. The *g* of the name is an important part of the evidence of its Briton origin. It was the Cymric Britons, not the Highlanders, who were earliest Anglo-Saxized. Eoghan of the Highlands became McEwen. Eoghan, Ewen, the father; McEwen, the son. Eoghan, Ewen, McEwen, Gaelic (Macbain's note to p. 251 of Skene's *Highlanders);* Engenius, Urien, Owen, Ewene, Euin, Ewin, meaning "well born" quite as much in the Cymric, Celtic Briton, and have the same meaning in the Cymric tongue as Eogan (or Eoghan) in the Gaelic. (Id.) So as a result of the contact by the Saxons and Angles with the

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Celts of the Lowlands, a sketch of which has been given that we may better appreciate this fact, we have the present form of our surname—the Highlands having escaped almost to this day that Saxon-Angle influence.

Another important fact of history that we may consider in this connection is that the Ewings of Scotland were of the Covenanter faith. From that source our family during its earlier days in America got its Presbyterian proclivities. It is quite probable that most Ewings of our branches are Presbyterians yet; though many, for reasons discussed in my *Pioneer Gateway of the Cumberlands* (manuscript at writing this), in later years very devoutly have become identified with other churches. As far as I have been able to discover, from the very earliest days of the "Solemn League and Covenant for the Defense and Reform of Religion" against popery and prelacy, in the midst of its great fight from 1638 to 1643, our people gave it support without stint, and now and then at the price of life. Earlier they were what would now be called Protestants; and, true to the family traditions, those near Londonderry at the time of its heroic and epochal defense, joined the fighting Protestant ranks or otherwise supported the Protestant movement. Some recent English writers say:

"It is a significant fact that this Strathclyde region was the stronghold, or, as it might be otherwise put, the hotbed, of the Covenantry movement. . . . This Strathclyde region is even now (1907) the greatest stronghold of dissent (against the established and the Roman Catholic Churches). Proportionately to its inhabitants dissent is a good deal more powerfully represented in Glasgow than in the eastern capital" (Edinburgh).

It is true that some of the Ewings adhered. with disastrous results, to the cause of Prince Charles Edward Stuart which terminated at fatal Culloden April 27, 1746. That Charles, we know, was a Catholic; but he was a Scotchman and, from the Scotch standpoint, the rightful heir to the throne. The comparatively few Ewings who did join his standard, like heroic Flora McDonald, who aided him to escape, finally landing her in London Tower, and thence by happy fate an exile to America, were actuated rather by motives of patriotism than by sentiments of religion. But our direct ancestors, as we have said, then had long been out of Scotland.

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X.

OUR RACIAL CHARACTERISTICS—BORDER-HIGHLAND HOME AND NEIGHBORS.

Intermarriages by our Celtic Ewing fathers with the Teutonic blood during the two hundred years since our ancestors left Scotland, have steadily tended to augment our inheritance from the Saxon and the Angle and the Norman. Yet the characteristics of the early Celtic stock cling tenaciously to us. In physical and mental and moral expressions those characteristics appear here or there now and again in accentuated form; while in some members of the family they are to be found only after closer inspection; yet in no generation are the Celtic qualities lost and from no normal member of our family in America, descended from the old Lomond and Glasgow clan, are they entirely absent.

There was, of course, on the part of the invading Saxon and his kindred tribes, lack of proper appreciation of the Celt and vice versa. As we go back we find this antipathy increasing until it reaches the blood-feud of the earliest hostilities. One of the keenest observers of things and conditions in general, who knew intimately the Highlanders north and the Lowlanders south, was our distant kinsman, Bishop Alexander Ewing, bishop of Argyll and the Isles. Learned, full of great energy, long a resident in Italy, he traveled on the continent and knew racial qualities. Born in the north Lowlands, in his prime he returned to the old Ewing paternal shores of Loch Lomond, in the border Highlands, to spend in Christian uplift his most vigorous days. Having this race antagonism in mind, he once said:

"It is the fashion to disparage the Celtic race. I cannot think it a just disparagement. As a race, they were once as advanced, or more so, than any other, and still they retain marks of high distinction."

In 1852 famine threatened the Highlands with the most dire calamities. The crops had failed; the importation of sufficient food was, under existing conditions, apparently impossible. As she has since the outbreak of the world war, America then had not learned that she can feed the world. Organizations, back

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when that famine menaced the Highlands, were formed to encourage and aid emigration as a stern measure to save life and to perpetuate the Gaelic race. Bishop Ewing was profoundly moved by the sufferings of his people—as large numbers of his church were of the old Celtic Highland stock, and in his day yet spoke Gaelic, though the bishop spoke the English of the Lowlands. He was deeply grieved because expatriation appeared to be the only remedy. But he faced the situation bravely and preached in advocacy of the removal of as many as possible. In one discourse, having particularly in mind the Celtic people of the Highlands, he said:

"If they have not the Saxon strength, they have other virtues. From the highest to the lowest, this long-descended people have, by nature, what is called 'the next thing to Christian grace'—the grace of born gentlemen, with all the virtues signified by the word. If they have not the stern vigor of the oak, they have the elastic qualities of the ash. . . . In leaving the Celts to perish, we should lose a fine element in our humanity. Our nature would not be what it is without the admixture of Celtic blood."

It is worth notice that Bishop Ewing recognized that he and the people of the border Highlands and of the Highlands generally were an "admixture."

Again Bishop Ewing refers to this same people as that "long descended race, that loyal and patient people;" and correctly tells us that another characteristic is that they "are a religious, reverential people—a people of deep piety."

At another time, and having more in mind the work among the Scots and the Picts, the Highland Gaels, by the great preacher Columba and the far-reaching missionary labor which Columba directed from his wonderful school at Iona, one of the islands of Argyllshire, which island Columba first visited in 563 A. D., Bishop Ewing, bewailing the decline of the Highland stock, said:

"Few of them, however, uneducated or unaccustomed to society, are without self-respect and that unselfish bearing which makes the gentleman; and this distinction of the Gael, were there no other, is one, we think, which should go far with us not to allow the race to perish from among us.

"It is a noble race, even in its decline. It is a people who deserve to be cherished. By and by we shall seek, but we shall

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not find them; and the place which now knows them shall know them no more forever. 'Che till ma tuille' is heard in every glen. If 'Fuimus' is now their motto, time was when it was not so—when England and Europe owed their regeneration to Celtic missionaries, when the life and energy now characteristic of the Anglo-Saxon was characteristic of the Celt, and civilization and religion themselves were all but restored to Europe from Iona."

What Bishop Ewing says of the virtues and born graces of the Northern Celt is also true of the southern or Lowland Celt.

In his history of the sources of modern poetry, Veitch says that if we wish "to see the first outwellings of that romance which has raised us above self and commonplace and conventionalism, which has influenced English poetry from Chaucer to Tennyson, we must go back to the Cymric people who loom so dimly in the dawn of our history." (John Veitch, LL. D., *The History and Poetry of the Scottish Border*, 177.)

So that, whether our earlier Celtic ancestors were Gaels or Cymry, or other Britons, or an "admixture,"—we have the most desirable, the most noble, and the most pleasing racial inheritance.

Over and again old people who knew intimately one or another of our earlier American ancestors have said in writing to me: "He had the grace of a born gentleman, and the highest integrity,"—in part our Celtic inheritance.

With this merest glimpse at our racial qualities, let us see our neighbors before our ancestors left Scotland.

Of those neighbors, the Grahams, who were just east of Loch Lomond and north of the Buchanans, are among the older in family ancestry. There is a story that the Grahams descended from a warrior "who breached the Roman wall in 420" A. D. However, the origin of the name, Scotch authors tell us, "is involved in obscurity and fable." But "the first authentic appearance of the name was about 1143 or '47."

The Colquhouns (Calhouns), who bore to us a tribal relation, some Scotch authors say, occupied the lands on the west center of Loch Lomond. It is said by reliable authority that an early surname Calquhoun was Kilpatrick, and that the former name attached to the clan because it acquired the Dumbartonshire lands known as Colquhoun between 1214 and 1249. "The adoption of surnames from lands successively acquired was a

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common practice in the time of King Alexander II (1214 to 1249), when surnames were less fixed than they came to be in later times." (William Fraser, *The Chief of the Calquhouns and Their Country*, Edinburgh, 1869, p. 1.)

The Macfarlanes were on the northwestern shores of Loch Lomond. It is said they descended from the ancient Celtic earls of the Lennox or Lowland district. "The remote ancestor of this clan is said to have been Duncan Mac Gilchrist, a younger brother of Malduin, Earl of Lennox." It was after 1296 that from the Gaelic *Parlan* "the p and f being easily convertible in Gaelic," the name became Farlan and then McFarlane.

On the east of the Loch were the Buchanans. This was another Stirlingshire family; and the name came from the lands it acquired "toward the middle of the thirteenth century."

The McDougalls, with whom part of our clan came in unfriendly contact, at one time dwelt on the ocean, just opposite the northern end of Lock Awe. Glencoe, also mentioned in the Ewing annals, another historic spot, is ten or twelve miles north of the north end of Awe, by the way. The McDougals trace this descent from Somerled of the Isles who died in 1164, and his son Dougal is said to have been the first of the name. Anyway, the present clan name is not older than 1164, if so old.

In this connection it is interesting to notice the age of other Highland clan names. The Campbells, long the most powerful clan in Scotland, "rose upon the ruins of the McDonalds, and their whole policy for ages, says a writer, was to supplant and ruin that race."

"The county of Argyll was for ages, and is still to a considerable extent, inhabited by this great clan." In 1701 one of the Campbells was made duke of Argyll. The first charter to lands in Argyll, however, was granted by King Robert Bruce in 1316, and "the name is therein written *Campbel*." From that date "the clan gradually increased in power, till, by conquest and marriage, it became the most influencial in the kingdom," says a Scotch authority. It is this clan, it is interesting to note, whose clan pipe music is "Baile Ionaraora," the famous march which in English is "The Campbells are Coming."

There were three or more branches of the Camerons; and it is very interesting that the Camerons of Erracht claim descent

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from "Ewen, thirteenth chief of Lochiel, by his second wife, Marjory MacIntosh. The family were known locally as *Sliochd Eoghainn' ic Eoghainn,* or 'the children of Ewen the son of Ewen.'" So that we know that at least one of the prominent Gaelic Ewens founded a family the family name of which, *Cameron,* is just as unlike his and ours as can be. And it is historically certain that our Ewings are not descendants of Clan Cameron.

Another well-known Highland name is Douglas. We recall the story of a descendant, the Earl Douglas, who by marriage became also the Earl of Mar, who contested the succession to the Scottish crown with Robert II. Yet the first "record of this name is William Douglas, the name being derived from the wild pastoral dale he possessed. He appears as a witness to a charter between 1175 and 1213."

"The royal Stuarts, which in Gaelic is Stiubhard, derived their family name from the office of 'Lord High Steward of Scotland,' which they held for nearly two centuries before they came to the throne." "The first progenitor of this gallant and royal race," says a Scotch authority, "was a Norman, Allan." His son Walter obtained lands in Scotland in the twelfth century; and Malcolm IV made the office of High Steward hereditary in the Allan family, which became Stuarts two hundred years later.

Some of the Argyll Ewings, we have elsewhere seen, espoused the claims of Prince Charles Edward Stuart in 1745; but our American ancestors had been out of Scotland two or three or more generations before that time.

MacNeil was the name of another Argyll clan. "The name McNeil first appears in a charter by Robert I" to John, son of Gilbert McNeil; "but the oldest charter to the name is for the Isle of Barra" and is dated 1427. This charter was "granted to Gilleonon, son of Roderick, son of Murchard, son of Neil." So that this family name by several hundred years is not as old as the name Ewin, which corresponds in the evolution of the names to Neil,—*Neil,* the ancestor, *McNeil,* the descendant; *Ewin,* the ancestor; *Ewing,* the son, as we have seen.

So the great antiquity of our name as compared to those of our fathers' Highland neighbors and to those of other distinguished Highland clans is both striking and pleasing.

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The Highlands of Scotland are romantic and much of their scenery is unsurpassed. In some respects the borders overlooking Glasgow and embracing noble Loch Lomond are most interesting and charming. Before our ancestors emigrated the country was very wild. Game was abundant, and bear, wolf, and stag led hounds and huntsmen afar over moor, through dell, up crags, and often plunged deep into glades and mountain jungles inaccessible to men.

Of Ben Nevis, one of the more conspicuous mountains of the Ewing Highland neighborhood, Bishop Ewing wrote in July, 1844:

"It is a majestic and massive mountain, stony and hardlooking, with green basement hills and gray upper elevations, with patches of snow toward its summit."

Snow on old Ben Nevis in July suggests the salubrious climate characteristic of the Highlands.

Riding from Inverouran toward Lourand, Bishop Ewing saw a "country of fine swelling mountains, clothed in part with oak, beech, hazel, and bracken, with bits of green grass at intervals, where cattle were grazing; while waterfalls and torrents in endless variety of width and volume were rippling or rushing down to join the Falloch, which was flowing beneath us. The first peep at Loch Lomond was splendid—the hills very majestic with fine, broken, prominent and protuberant outlines, copse and timber upon every side, and a clear, bright, glorious sky above, and the Loch reflecting it. 'So much for Dumbartonshire,' thought I. *'Monseigneur mon grandpere,'* what could have induced you to leave such a fatherland as this,'" he exclaims as he reflected that from a section so charming, so full of life, his own ancestor had, years before, gone to the less inviting country about old Aberdeen in northern Lowland Scotland.

Let our cousin bishop's vivid pen give us one more picture as he rides southward from historic Oban:

"When we left Oban we had to drive over a ridge from which, in looking back, we had a beautiful view of the town, the bay, and islands, not very different from multitudes of the same kind of views we have all along the western coast; but after crossing a moor for a mile or two, a scene opened of quite a

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different character, for which we were quite unprepared. Below, on a peninsula running into Loch Etive, stood Dunstaffnage Castle, a finer and more imposing ruin than I had imagined. Around Loch Etive the Etive and the sea, and away in the distance, and far beyond anything of the sort I have seen in Switzerland, rose and towered in heaps and masses of all sizes and colours the hills of Morven, Ben Cruachan, and the Glen Creran Mountains, their bases covered with forests of greenwood, birch, hazel, oak, and alder, and their higher slopes with green masses of pine, which, however, gradually diminish to single clumps of solitary trees; and, above all, the mountain tops, bare, cold, and severe. Fit country and accessories for Caledoninan monarchs. . . ."

Then, again, here is old Ben Lomond, further away Ben Ledi; and southward the Clyde river, Glasgow, the furnaces of which reminded Bishop Ewing of "a veritable Terra del Fuego;" then the rolling Clyde valley, and far beyond, the Perthshire Grampians.

"Wildforest, foaming cascade, and magnificent mountains" are not all; the "wild birds' cry and the moan of the sullen wave" are forgotten when one rides into some imposing old castle grounds, roses, hollies, cedars, pinks, and in season, peaches, pears, apples and gooseberries on either hand; or, hurrying out upon some moor finds there bogs, covered breast high with heather; and out "here paths that promise much, but in the end lead no whether; while the lights and shadows and glorious coloring, with hares starting out at every turn, a heron sailing high over head, the cry of the curlew, a convoy of grouse rising whirring on the wing,"—furnish variety, life and thrill.

The locations of our neighbors north of the Highland line are shown upon maps and their "checkered breacons or tartains"—the famous Highland plaids—widely known. But there is no mention of the Ewings upon such a map and no tartan of our family described in any history of "the tartans of Scotland," at least so far as disclosed by any of the larger libraries in the United States. Yet, as we have seen, our family was certainly for hundreds of years a powerful factor in the border Highland-Lowland country. These facts again suggest our Lowland

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origin and that the family never became one of the Highland clans.

The earliest accounts of the ancient Britons tell us of the custom of painting their bodies. This, it is asserted, was to distinguish friend from foe in the malee of battle, in other words, "their *uniform.*" When progress toward a civilization discovered weaving, "the means of identification which had been painted upon their bodies, had to be transformed to their apparel—hence the origin of the striped scarfs and tunics worn by different tribes; and hence, also, in all probability, the origin of the clan tartan."

From this custom tartans were used early in both the Lowlands and the Highlands. However, in historic times, it is asserted by Scotch writers, "there seems no evidence of clan sets having been adopted as distinguishing badges of any but a very few and well-known Lowland families. It is to the Highlands we must look for the systematic use of these" plaids.

"Tartan vestments" in the Highlands appear "first to have corresponded in number to the few ancient earldoms into which the north of Scotland was early divided—the different sets [patterns] not being so much the distinguishing garb of particular *families* as of particular *districts.*"

But as the earls waned and the clans become powerful and belligerent in clan interest, the clan uniform became indispensable. The people of the Lowlands and of the Celtic-Saxon stock at an early day discarded the clan uniform when they abandoned clan government. Belligerency and self-assertiveness long after the Lowland families had discarded clan govrenment made the clans of the Highlands famous—and in the eyes of the law of 1747 infamous, for under it wearing the clan tartan was forbidden by drastic penalties. This law was repealed in 1782; "but by that time the old spirit of the clans had been lost and many of the proud and daring Highland chieftains had died or were in exile." *"Waverly, or 'tis Sixty Years Since,* revived the memory of the past and summoned, as with the wand of an enchanter, the buried chief of the '45 from their forgotten graves." The use of the tartan revived and is much worn at this time by descendants of the old Highland clans.

Listen! There is the bagpipe! Who of our race even in America has not thrilled on catching the strains of weird and yet

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charming bagpipe? Back through the centuries those strains waft us,—and again we hear pipe and horn call the clans to war or to festive reunions; and we see the bright plaids flutter around "the sturdy figures of the blue bonnetted men." And again and further back we see the Ewings from the border Highland-Lowland gathering with their Cymric-Briton kindred from Wales about the common tribal banner! Or, adown the centuries of normal life we find along the dashing, clear, diamond streams men and maidens in summer reposing beneath the gracious shade of the fine old birches and listening to the cuckoo and admiring the many-colored woodcocks. Hollies "even more picturesque in winter than summer," add to the charm, often "forming deep glades of singular beauty." Yonder and yonder the hills sweep suddenly to the water's edge—for at least the nearby-land of our fathers is moor and hill and mountain, stream and lake and wild sea—and now and then the crags are of that "scarped, stony redness which looks so well in water colour drawings," as Bishop Ewing described them more than fifty years ago. Even in his day Darnaway forest, one among thousands, had twenty-five distinct specimens of indigenous trees.

Along the shores of Lomond, and on the banks of the Levin and of the Clyde, on hill and in moor, many are the changes since our fathers set their faces toward then little-known America; yet the spirit of the by-gone ages hovers over the Highlands and fills the Lowlands,—and Scotland, in many ways, one of which is through the old, *unchanged,* plaintive and sweet tunes, calls to the blood in America. With much truth Bishop Ewing wrote:

Immortal tunes! Immortal!
How many a man and maid,
Have brightened at your stirring strains,
Have wept when you were played,
Who now are sleeping far and wide,
Deep in the silent shade.

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But ye live on forever,
Forever fresh and new;
Unshadowed by a touch of age,
No halt in your measure true.

Free as the breezy air of heaven,
Still rings the "Braes o' Mar,"
"King Robin loes," as erst he did,
And "Gallie Callum's War,"
"The Brig o' Perth," and "Money Musk,"
Still as ye were—ye are.

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XI.

OUT OF SCOTLAND AND IN IRELAND.

Many of the progenitors of the Ewings of America came to this country directly from Ireland. They were Scotch, nevertheless.

For one or more generations these branches of our forefathers sojourned in the Province of Ulster, which comprises the northern part and about one-third of Ireland. Most of the ancestors of the Virginia and Maryland families were born in or near Londonderry, the capital of County Londonderry, Ulster, Ireland. Others were born in Coleraine, or near there, the important seaport of Londonderry County; and yet others were born elsewhere in Ulster. Perhaps a few of our family ancestors were born in Scotland and came to America by way of Ireland. As are other Scotch whose ancestral footprints lead through Ireland, those of our ancestors who descended from the Ireland sojourners are known as Scotch-Irish, though as a rule there was none of the old Irish stock in their veins.

The story of the Scots settlement in Ulster is interesting and indispensable to an understanding of the history of those days, but the story is too long for these pages. We here but can observe that the conflict in Ireland for both civil and religious supremacy plunged from one phase to another until the death of Queen Elizabeth in 1603. To no phase of the struggle is more to be attributed than to the galling grapple between Protestantism and Romanism. That year James I, already king of Scotland and as James VI, ascended the English throne as the common ruler of the two countries. As James was Catholic in sympathy, the Irish Catholics took heart and defied the laws forbidding worship after their customs. But Parliament in 1605 renewed a law known as the act of supremacy, and also the law requiring attendance on the Protestant church. Naturally the troubles increased. Intrigue and disloyalty to the king and to the English government spread. In 1605 two earls of Ulster, who claimed title to the lands under the English law, were detected in plots

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which James regarded as seditious. They escaped to France. James at once took advantage of this to declare the Ulster lands escheated to the crown. The people by thousands were ejected from these lands and in most cases forced to flee to the mountains. Many wandered "gypsie-fashion" among the inhospitable hills; and such as could fled the island.

Fire, sword, starvation, "with a ferocity which surpassed that of Alva in the Netherlands, and has seldom been exceeded in the pages of history," were all used to exterminate the Irish. "Not only the men," adds Lecky, "but even the women and children who fell into the hands of the English, were deliberately and systematically butchered." (1 *History of Ireland,* 5; 1 Hanna, *The Scotch-Irish,* 485; and other stand authorities. Read the full story as Lecky gives it.)

The bodies of the dead people "lay all over the country unburied," elucidates Woodburn (*The Ulster Scot,* 487), following the original authorities. The awful story, surpassed only by that written in blood by the Germans in the great war which William kindled in 1914, is not only history, but it serves to make us prouder of our Cymric Scotch.

Scotch and English Protestants were induced to accept the escheated lands. Large numbers came. Those of them who could bring others as tenants and make extensive improvements were known as "undertakers," because they undertook specific duties. A few of the Irish remained as tenants, but from that event, known as the "Ulster Plantation," Ulster became and remains largely Protestant. The Scotch "undertakers" and their tenants from Scotland greatly outnumbered the English. Hannah says that from 1606 to 1618 between thirty thousand and forty thousand emigrants went from Scotland to Ulster. (1 *The Scotch Irish,* 504). Those Scotch emigrants were of the best blood, descendants of the original Celtic Lowlanders and border Highlanders,—generally Celt interbred with Saxon. They are sometimes maligned by early writers; but the available evidence establishes the fact that they were the best people of that day, alert, virile, brave, aggressive, industrious, shrewd, intellectual, and generally of the Covenanter Presbyterian faith; and, measured by the standards of that day, sanely and cleanly religious. Those colonists did "not leave Scotland until after two of its

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famous covenants [for the perpetuation of Protestant religion] had been signed" (C. S. Lobinger, *The People's Law*, 62). If not in all cases signers of those covenants or oaths to aid in perpetuating the Protestant faith as they held it, they were in full sympathy with the purposes of those obligations, and supported the doctrines they embodied. Macaulay, in his *History of England*, says those colonists, soon augmented many times, "were proud of their Saxon blood and of their Protestant faith." Among the first of those emigrants were many whose names their descendants made famous later in America.

Some Ewings, claiming descent from our Scotch clan, were there before the plantation movement began. Papers in the court house in Lifford, the assize town of Donegal County, show that in 1603 a license was issued to David Ewing of Cavan, authorizing him to plant trees, as elsewhere is seen. Aside from its interest genealogically, this suggests a curious condition of governmental supervision.

The new comers built towns, one of the earliest being Londonderry, destined to become famous, and another Coleraine, fostered industries, one of the most profitable of which was the growth of flax; and prosperity rapidly rewarded their labors.

Neither those Scotch nor their immediate descendants intermarried with the old Irish. However, upon what I regard as not satisfactory evidence, except as showing negligible instances, it is said that after a time the Scots "intermarried to some extent with the native Irish, who became Protestants" (Woodburn, *The Ulster Scot*, 26). As Woodburn points out, Geo. Chalmers (1 *Caledonia*, 358) followed by some others, insists that many of the Scotch who settled in Ireland during any of the plantation period were the descendants of the Scots who had emigrated to Argyllshire in the seventh century. "But this cannot be proved," Woodburn correctly says; and the best evidence indicates that the Ulster Scotch blood was mainly Anglo-Briton from the northern regions of old Strathclyde, as were the Ulster Ewings from whom we descend. In a somewhat compromise spirit Woodburn says that the conclusion is a safe one that the Ulster Scotch "must have had at least as much Celtic blood as Teutonic" (*The Ulster Scot*, 25); but, whatever the degree, the Celt in the Ulster Scot was of the Briton Lowlands and not the Scots or Gaelic of the

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Highlands. Religious beliefs, racial traits, and, above all, the fact that the Irish had been evicted from their lands (unjustly as measured by the higher standards of our day) kept the two races apart. Very soon, to distinguish them from other Scotch in Scotland, they were called Scotch-Irish, there in Ireland, meaning a Scotchman living in Ireland. The designation to this day follows their descendants, and now generally means those who are descendants of those early Lowland Scotch who settled in Ulster along with the other Protestants who were turned toward Ireland by King James' "plantation" offer. As suggested by the late Whitelaw Reid, the term Ulster Scot would be less misleading and more descriptive. However, "They are 'Scotch-Irish,' i. e., Scotch people living upon or born upon Irish soil, but not mixed with the native people. Their ancestors, many of whom came to Ireland nearly two hundred and fifty years ago, were Scotch. They came in a body, they kept in a body, and they remain in a body, or a class by themselves, largely, to this day. . . . They stuck together and kept aloof from the native Celtic Irish. They were surrounded by the sharp dividing lines of religious faith and by keen differences of race" (L. A. Morrison, A. M., *Among the Scotch-Irish,* 38).

Presbyterians from the strenuous Covenanter days, we find our family name upon the congregational "registers of births, marriages, baptisms and burials," left by the oldest Presbyterian churches of Ireland. Not all, no doubt, got into these registers; but enough did to make those old registers valuable aids to Ewing genealogy. There is the old register of Derry (Londonderry) Cathedral Congregation, published as volume eleven of the parish registers publications by the Doublin Parish Register Society. Unfortunately several of its pages are missing. In the Preface it is said:

"The register contains some curiosities in the way of spelling, and the contrast between these and what is often good handwriting shews how little importance was then attached to oarthography."

This observation is true of other registers.

(There is some contrast today between the spelling of *shew* in Ireland and *show* in America!)

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Therefore, when we find our family name spelled once Yeowen, and now and then Ewin, though as a rule Ewing, as, for instance in the Burt register, we feel rather surprised at the pertinacity of the *Ewing* spelling.

In the Derry Cathedral congregation register we find that Frances, daughter of William Ewin, merchant, was born in Londonderry December 1, 1653. William Ewin was a witness to a marriage in 1654, not long after the register was begun. July 17, 1655, William Ewing witnessed a marriage. After "bancs" (*banns*) were published three several Lord's days before the Londonderry Congregation, Elizabeth Ewing being present, she was married. Frances, daughter of William Ewin, was born December 8, 1653; William Ewing, son of William Ewing, was baptized May 27, 1655; Alexander, son of William Ewing, was born October 3, 1656; Patrick, son of William Ewing, was born November 11, 1657; and so on, Joshua, Nathaniel, Rachel, all the family names are there and are repeated from generation to generation. For instance:

John, son of Alexander Ewing and Margaret, was buried 1682. Elizabeth, daughter of John Ewine and Katherine, his wife, was buried May, 1683.

Katherine, wife of John Ewine, was buried October, 1684.

Martha, daughter of John Ewing and Janet, his wife, was buried September 30, 1691.

Sarah, daughter of John Ewing and Jenitt, his wife, was buried October 17, 1693.

John, son of Elizabeth Ewing, widow, was buried July, 1695.

James, son of John Ewing and Jenitt, was buried April, 1697.

William Ewine and Agnes Anderson were married October, 1683.

William, son of John Porter and Margaret, his wife, was buried November, 1683.

William Ewine and Agnes Anderson were married November, 1683.

Jane, the wife of William Ewing, "Serjent," was "bird" July 13, 1701.

Mary, daughter of Humphrey Ewing, is mentioned.

"Mr. Samuel Ewing was 'bired' August 3, 1771."

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James, son of Joshua Ewin and wife, May, was buried October, 1703.

John, son of John Ewin and wife, Jenatt,' was buried March, 1700.

Robert, son of Alexander Ewing, was born 1654.

Nathaniel Ewing was born 1684. Nathaniel, son of Samuel Ewing and Katherine, was buried December, 1691.

William, son of John and Mary Eweings, was christened in St. Peter and St. Kevin, Dublin, August 7, 1758.

Maryanne, daughter of Richard and May Ewing, was born 1745. James Ewing in 1700 was buried at St. Catherines, Dublin.

George Ewing was one of the church officials in Parish of St. Andrew, Dublin, 1733-'34, as disclosed by the publications of the Dublin Parish Register Society. Pat. Ewing was a church warder in Dublin in 1734.

Ewing, Alexander, Elizabeth, Frances, Humphrey, Isabell, James, Janett, John, Joseph, Joshua, Katharine, Margaret, Martha, Nathaniel, Patrick, Robert, Samuel, Sara, Thomas, are all found in these old registers.

John Ewing and Isabell Nelson married November 18, 1658.

Isabell, daughter of John Ewing, was baptized January, 1658.

"John Ewing, Isabell Ewing and Katherine Hackett, gossips," says the laconic record of March 25, 1664.

The Burt congregation, near Londonderry, has an old register containing births, marriages, baptisms, and burials from 1677 to 1716. So far it has not been published. It is invaluable, and all the more so because early records, both church and state, are incomplete and not plentiful, Irish authorities tell me. J. W. Kernohan, Honorable Secretary of the Presbyterian Historical Society of Ireland, had the Ewing entries found in the old Burt register transcribed for me, and I give them below as he sent them. Spelling, capitalization, etc., were faithfully copied. At the time there was no one in that section, he told me, who made a profession of genealogical research; and I was fortunate to get Mr. Kernohan's intelligent cooperation. Of this old register he wrote: "It is one of the *few* manuscript books of so early a date. . . . There are very few printed books that would help you."

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Many of the persons mentioned did not live in Burt, but near there, as the register in many cases gives the place of residence, thus, for instance: Ffawn (Fahan); Elah (Elagh); Elaghmore, &c. That old record has the following:

MARRIAGES.

1691 March 2 Patrick Ewing and Elizabeth Ewing.
1692 May 24, Richard Porter and Helen Ewing.
1694-'95 January 1 ffinlay Ewing and Agnas Morison.
1697 August 12 Patrick Ewing and Margaret Cocheran.
1698 November 22 Daniel Smith and Kathren Ewing.
1701 September 4 John Ewing and Janet Micklevenny.
1704 March 30 Robert Porter and Jean Ewing.
1704 October 19 William Ewing and Janet Culbert.
1706 April 28 James Desart and Elizabeth Ewing.
1709 August 11 John Ewing and Anna Craige.
1709 December 15 George Ewing and Elinor Gibson.
1711 July 3 Samuel Ewing and Mary Thompson.
1714 November 25 Mr. Joshua Ewing and Mrs. Sarah Ferguson.

BAPTISMS.

1677 April 8 Jean daughter to ffinlay Ewing.
1678 Appryle 10 Finly Ewing in Inch had a child baptized called Jean.
1680 April 10 William son to Finly Ewing in Inch.
1681 May 10 James son to Finly Ewing (Inch).
1690 October 10 Thomas son to ffinlay Yowen in ffaan [Fahan].
1692/93 January 15 Robert son to ffinlay Ewing in ffawn.

	father's name	child's name
1694/95 February 24	ffinlay Ewing (ffawn),	Mary.
1695/96 March 12	ffinlay Ewing, junr. (ffawn),	Jean.
1699/1700 March 20	Finlay Ewing, junr. (ffawn),	not given.
1701/'02 March 18	Finlay Ewing, junr. (ffawn),	not given.

1678, March 26, Margaret daughter to Robert Ewing.
1678, November 17, Elizabeth daughter to Robert Ewing (Elaugh Begg), that is, Elagh Beg.
1679/80 January 18, Alexander son to Robert Ewing (Elaugh Beg).
1693 May 17 Mary daughter to Robert Ewing in Inch.
1701 June 22 Robert Ewing (Inch) had Ja: [baptized].
1703 November 14 Robert Ewing, . . . James.

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1704 April 27 Robert Ewing (Inch) Janet.
1709 May 15 Robert Ewing (Inch) Sarah.
1679 November 6 Mary daughter to James Ewing.
1680 June 6 John son to James Ewing.
1680/81 January 9 John son to James Ewing.
1682 October 8 Samuel son to James Ewing.
1682 October 29 James son to James Ewing (Elah) [Elagh].
1694/95 March 10 James Ewing (Elaugh) Jean.
1697 May 24 James Ewing (Inch) Esther.
1697 September 26 James Ewing (Elagh) Kathren.
1698/99 January 22 James Ewing (Inch) John.
1700 October 23 James Ewing (Elagh) Umphra.
1701 August 11 James Ewing (Inch) Henry and Samuel.
1703 September 11 James Ewing (Elaghmore) Ja:.
1704 November 5 James Ewing (Inch) Thomas.
1706 June 21 James Ewing (Elaghmore) James?
1680 September 19 Elizabeth daughter to John Ewing.
1680/81 February 6 William son to John Ewing.
1682 December 24 James son to John Ewing at Castle qrter of Elah (Castlequarter of Elagh).
1694 July 1 Jean daughter to John Ewing in Carnshanaugh.
1703 October 14 John Ewing (Carnshanaugh) had John [baptized].
1705/6 January 20 John Ewing (Carnshannagh) had Mary [baptized].
1712/13 March 2 John Ewing (Inch) had Thomas [baptized].
1680/81 February 24 George son to William Ewing.
1682 April 2 Frances son to William Ewing.
1686/87 March 18 Kathrin daughter of William Ewing and Mary Boggs in Tuban Currah in parish of Fawn [Tooban, adds Kernohan].
1696 July 12 William Ewing (Carnshanagh) had Helener [baptized].
1702 August 14 William Ewing (Carshanagh) had Elizabeth [baptized].
1709-10 Mch 6 William Ewing (ffanth). "ffanth" here may be Fahan or Fannet, explains Kernohan.
1712 December 23 William Ewing (Luddan) Martha [baptized].

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1683 May 27 To James Porter and Jean Ewin in Monesse a daughter Elizabeth [was baptized].
1686 July 18 Jean daughter of Thomas Ewing and Helen McKnit [McNutt] in Inch.
1686 November 23 John son of Patrick Ewing and Jenat Mitchell Moleny [Molenan]. (Doubtless in cases such as this there should be a comma after Mitchell, Molenan being the district.)
1693 March 26 Sarah daughter to Patrick Ewing in Moleny.
1693 April 16 Jean to Patrick Ewing in Inch.
1694/5 March 31 Patrick Ewing (Moleny) had Josias [baptized].
1695 May 26 Patrick Ewing (Inch) had Rebekah [baptized].
1699 June 4 Patrick Ewing (Castlehill) had Sarah [baptized].
1700/1 March 2 Patrick Ewing (Castlehill) had George [baptized].
1701 June 1 Patrick Ewing (Inch) had Humphrey.
1702 June 25 Patrick Ewing (Castlehill) had Joshua.
1704 August 27 Patrick Ewing (Burt) Sam:
1706 December 15 Patrick Ewing (Castlehill) James.
1709 December 25 Patrick Ewing (Castlehill) Anna.
1711/12 March 16 Patrick Ewing (Castlehill) Elizabeth.
1713 May 24 Patrick Ewing (Castlehill) Esther.
1686/7 March 18 Jenat daughter of Humphrey Ewing and Jean Temple.
1694 July 12 William son to Umphra Ewing in ffawn.
1686/7 October 19 Widow Ell Ewing in Castlehill in Burt had Elizabeth baptized.
1693/94 January 12 William to Alexander Ewing in Inch.
1714 May 9 Alexander Ewing (Inch)—William.
1710 October 22 George Ewing (ffanth:) Anna.
1712 August 30 George Ewing (ffanth:) Sarah.
1713 August 26 Samuel Ewing (Elaghmore) James.

Porter father's name

1701 July 26 Jo: Porter (Carowan) Rachel.
1704 May 21 James Porter (Moleny) Rachel and Leah.
1711 July 5 Josias Porter (Elaghmore) Rachel. [She had a brother, James, born 1699, adds Kernohan.]

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Kernohan adds this note: "On page 1 you will see, 1714, marriage of Mr. Joshua Ewing. Mistress Sarah Ferguson was probably the daughter of the minister of Burt Congregation, the Rev. Andrew Ferguson. There is a public statue in Derry to a descendant of this minister."

Under Mr. Kernohan's instructions, "a professional searcher in Dublin," where such instruments made by residents in the Ulster Province as for other parts of Ireland are of record, examined the records for wills and administrations of estates of the Ewings in the district where our ancestors lived. The following disclosures resulted:

Public Record Office.

Ewin, Ewing, etc.

Derry (Diocese of Derry) Wills:

Ewin, John, Donagheady, 1762. Nuncupative.
Ewing, Alexander, Molenan, 1736.
Ewing, Alexander, Templemore, 1776.
Ewing, Anthony, Inch (Date) 1773.
Ewing, ats Nilly, Catherine, Templemore, 1686.
Ewing, Elinor, ats McNit, Inch Island, 1693.
Ewing, James, Faughanvale, 1791.
Ewing, James, Londonderry, 1799.
Ewing, Jane, Moness, 1770 or 1778.
Ewing, John, Londonderry, 1728.
Ewing, John, Magheryboy, 1765.
Ewing, John, Templemore, 1770.
Ewing, Margaret, Londonderry, 1730.
Ewing, Nathaniel, Londonderry, 1684.
Ewing, Robert, Donaghmore, 1765.
Ewing, Robert, Inch, 1795.
Ewing, Samuel, Londonderry, 1731.
Ewing, Samuel, Londonderry D., 1749.
Ewing, Samuel, Templemore, 1766.
Ewing, Samuel, Pollpatrick, 1768.
Ewing, Samuel, Donaghmore, 1769.
Ewing, Thomas, Morrille, 1785. Ennishowen.
Ewing, William, Mollenan, 1776.

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Ewing, William, Termoneeny, 1783.

Derry Administration Bonds.

Ewing, Joshua, Derry, Merchant, 1728.

Ewing, Alexander, 1776.

Ewing, Robert, Carnaughan, Island of Inch, 1795.

Ewing, James, Derry, 1799.

Raphoe (Diocese of Raphoe) Wills, 1634-1858:

Ewine, James, Convoy D. 1722, in Donegal County.

Ewing, John, Oldtown, D. 1714, in Donegal County.

Ewing, John, Whitehouse, 1734, in Donegal County.

Ewing, John, Letterkenny, 1746, in Donegal County.

Ewing, Thomas, Windehall, 1755, in Donegal County.

Protestant Householders in Londonderry Walk in the Year 1740.

Number in list	Townland; Barony; County:
70	William Ewing, Spinoge, Ennishowen, Donegal.
119	James Ewing, Carrowan, Ennishowen, Donegal.
144	Antony Ewing, Belly Carnaghan, Ennishowen, Donegal.
146	Widow Ewing, Belly Carnaghan, Ennishowen, Donegal.
149	John Ewing, Belly Carnaghan, Ennishowen, Donegal.
156	Thomas Ewing, Grange, Ennishowen, Donegal.
329	George Ewing, Churchtowne, Ennishowen, Donegal.
414	Robert Ewing, Crayhennan, Ennishowen, Donegal.
1325	Mr. Samuel Ewing, Londonderry City, Londonderry County.
1400	Samuel Ewing, Londonderry City, Londonderry County.
1714	Humphrey, Londonderry City, Londonderry County.
1718	Patrick, Londonderry City, Londonderry County.
2552	John Ewing, Falloward, Barony of Tykeering, Londonderry County.
2566	James Ewing, Templemoyle, Barony of Tykeering, Londonderry County.
2567	Alexander Ewing, Templemoyle, Barony of Tykeering, Londonderry County.
2568	Alexander Ewing, Templemoyle, Barony of Tykeering, Londonderry County.

The Barony is a division of the county. Any good map will show the baronies.

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" 'Ennishowan' or 'Innishowen;' Tykeering is Tirkeeran," explains Kernohan, adding:

"Falloward and Templemoyle are in the neighborhood of the village of Muff or Eglinton, in County Derry." He also says such lists as this are scarce.

It is clear to my mind that from the foregoing records we get some helpful light upon some of the Cecil County, Maryland, ancestral Ewings. Some of my readers may be able to identify other ancestors. Nathaniel and his half-brothers, Joshua and others, do not certainly appear in the foregoing. In May, 1919, Mr. Kernohan wrote me that he expected to be in Derry soon and would then examine any church register he could find there. "As I explained," he says, "it is difficult to get such examinations made." I heard nothing further from him, however.

Some of our traditions are that Nathaniel and those of the near kin who came to America were born in Coleraine, as elsewhere stated. Since Kernohan was unable to locate any old Coleraine records, it is reasonably certain that we now have only part of the records that most concern the ancestors of our family who reached America by way of Ireland.

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XII.

OUT OF ULSTER TO AMERICA.

We are much interested next to get a glance at the conditions which surround those of our ancestors who for a generation or more lived in Ireland. And all the more so because, among other things, environment has much to do with human development.

To best appreciate later conditions we take a hurried retrospective glance beginning with the first firm hold of the Scotch who preceded our Ireland-born ancestors.

Following the "Plantation Confiscation," the outlawed Irish, with few exceptions, crowded back into the haunts of the wolf and the wild cirn. They lost no opportunity to swoop down upon the flocks of the Scotch and scurry them away to the hills. So the Scotch had to protect and maintain themselves by bolt, bar and gun. To this state of foray and reprisal, during which about the only law regulating the relations between the two social orders and the differing cultures was that of might and stealth, soon came stupendous questions of religion. In Scotland Presbyterianism had waxed bolder and stronger. This religious dissent was not alone of a spiritual nature; it was gradually moulding a sentiment which contributed much to constitutional government. In 1625 Charles I appointed Wentworth, Earl of Strafford, Lord Deputy of Ireland. The same year Laud became archbishop of Canterberry. Wentworth and Laud jealously cooperated to sustain the royal authority and to enforce conformity to the English Church. The doctrine and practices, in many ways, of the English Church were as objectionable to the Ulster Scotch as was Catholicism. Thus another element of discord gradually swelled in volume. But, on the other hand, Wentworth introduced flaxseed from Holland, imported experts from France to teach the industry, and linen making, destined to become world-renowned, began to flourish, thus contributing to industrial betterment.

The struggle in England and Scotland between the parliamentary party and the absolute prerogative of the king was in

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bitter progress. Laud raised an army in Ireland to be used in Scotland to subdue the king's enemies, composed of Irish Catholics, because "they hated the Scotch and their religion." This army was disbanded, never going abroad to serve. This disbandment was the prelude to the great uprising of native Irish in 1641. An historic, bloody and ferocious massacres of Protestants followed, "attended by revolting atrocities." The story of this outburst of racial and religious animosity makes another sad page in the history of that day. Many thousands were massacred.

Wars and contentions continued to fill the land until at the beginning of 1642 we find four well-defined parties in Ireland, each of which had control of an army. The first was composed of the old Irish, which stood for total separation from England. This party included those who had suffered most from the plantations (i. e., the displacement of the Catholic and rebellious Irish by Protestant Scotch and English) and from religious persecution. They were in possession of Ulster. Second came the Anglo-Irish, or Normans, who had suffered in the same way, though not so seriously. They stood for civil and religious liberty, but in political union with England. They occupied the central and southern parts of the country. These two parties were both Catholic, but, from lack of union, they greatly weakened their cause. Third, there were the Presbyterians and Puritans, under Robert Monro in Ulster, adherents of the English Parliamentarians and working with the Scottish Covenanters, though most bitter enemies of the king. "They were naturally extremely hostile toward the Catholic parties. Fourth, there were the Normans with their stronghold in Dublin. They belonged to the Angelican or established church, which recognized the king of England as its head."

It is really wonderful that race prejudices and religious beliefs all along the path of man have held such a firm and unrelenting grip! Even more wonderful to us Americans is the interweave of religion and affairs of state—a condition which the Roman Catholic church yet believes to be most desirable; a status which would recognize the Pope as the head and supreme dictator both temporally and morally, with full power to do such things as give away the islands of the whole world, as did the Pope attempt to give Ireland to King Charles.

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From the earliest days in Ireland as generally in Scotland our Ewing ancestors were Covenanters. To that party they gave not allegiance alone, but of their substance and of their toil and of their blood.

Of course with four hostile armies in the field there was nothing to do but to fight, and fight they did. Ulster was once again devastated. The sage again grew over once-prosperous farmsteads; the wheels of industry rusted. Spear, pike and broad-axe shimmered in the sunshine. The Irish Parliament, following the precedent set by the English Parliament, assumed all the functions of government; and, of course, to back its mandates had to throw an army into the already boiling maelstrom. In England the parliamentary party, led by Oliver Cromwell, defeated King Charles I, January 30, 1649, and hurried him to an ignominious scafford. The predominant English power then declared the Prince of Wales as king. He assumed the title of Charles II. The Scotch Presbyterians of Ireland espoused his cause, as did most of the Irish parties. But the English Parliament refused to recognize this Charles, and sent the stern Cromwell to Ireland to annihilate his adherents in that section. Cromwell, a brutal fanatic, entered relentlessly upon his mission. Reputable authorities say he slaughtered some of his prisoners, others he enslaved. By 1650 Cromwell had cut to pieces the chief opposition to the Parliament. In that year the Parliament proposed the "engagement," an oath to be administered to the people of Ulster, requiring them to support a government without a king and a Parliament without a house of lords. Most of the Presbyterians refused to take this oath. As a punishment Parliament ordered the deportation of their leaders and chief men to the south of Ireland. It is said that some Ewings of Scotch ancestry were thus sent into Catholic Ireland. By 1652 the war in support of Charles II was ended; "but pestilence and famine were raging everywhere." Adherents of Charles were hanged by the hundreds. The English Parliament declared all Ireland escheated, "and Catholics and Protestants in many cases suffered together; but, on the whole, the persecution of the Catholics was the more cruel," says a writer. Thousands were driven from the better lands to the barren hills; settlers from England, adherents of Cromwell and the Parliament, were given

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the richer lands; and deadly feuds between the outlawed and the new comers followed in the wake of more regular war. Many of the new settlers were Cromwell's soldiers, and the cruel war they had waged was fresh in the minds of the Ulsterites. Conditions were so distressing that many, especially among those who had served in either army, fled from Ireland, 35,000 entering the armies "of France, Spain, Austria and Venice." "Widows and orphans were hunted down and sent as slaves to the West Indies." Cromwell smothered the "Rump Parliament," as the body he had at first served is called, and thereupon the deportation movement stopped. About seven years of comparative quiet followed, during which the Ulster Scots once more prospered. The close of the Cromwellian period saw the end of the old tribal social order in Ireland and left the erstwhile Celtic clansman more of tenant peasant.

Cromwell died in 1658. Sentiments changed in those days and fortunes were made and unmade with the uncertainty of a fitful gust of the wind; Charles II was again proclaimed king, and this time with such a following that he was enabled to assume such functions as kings in those days claimed. "Nominally Charles was a Protestant; at heart he was a Catholic." But he did nothing to relieve either side in Ireland. He re-established the Angelican Church, to which it is said that then 100,000 in Ireland belonged; and the Presbyterians, of whom we are told there were 200,000, including Puritans and Nonconformists and Independents, were required to support and recognize the established church. Of course the 800,000 Catholics were brought under the same regulations, but for a time with pleasant mitigation.

James, Duke of York, Charles II's brother, succeeded to the English throne in 1685. As King James II he at once set about the restoration of Catholicism. All of Protestant England, Ireland, and Scotland began to bestir. Protestantism was confronted with annihilation and its adherents with the most dire penalties. Through the king only, as conditions then existed, could either side hope for far-reaching success. For a leader the Protestants turned toward Holland, where William, Prince of Orange, the nephew and son-in-law of King James, and Mary, his wife, were living.

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To this William and Mary the Protestants offered the English crown. The offer was accepted. With an army William landed in England November 5, 1688. The Irish Catholics espoused the cause of James, notwithstanding he fled to France a few weeks after William landed on English shores. In England William was accepted without serious opposition, taking the throne as William III; but in Ireland a bloody war faced him. The story of this war and its Catholic uprising in favor of James is generally regarded as "the most famous chapter in Ulster history." Jacobus is the Latin for James, and for that reason his Irish supporters are called Jacobites; and William's adherents are known as Orangemen, distinctions which yet live in Ireland. The Orangemen organized secret societies for the spread and support of Protestantism. Attempts have been made to suppress these organizations; but they yet exist and have spread to the United States and to Canada.

James besought France for aid. This that country was the more willing to give because of its strong Catholic adherence. Some help was given him by the French king, Louis XIV; and in March, 1689, James landed in Ireland with a small French army. With the native Irish Catholics in his ranks, he expected to smash all opposition; and then to lead his augmented and conquering forces into England.

Londonderry, a fortified town on the bank of the Foyle, built and yet occupied by the Scotch Protestants, was the strongest position held by the friends of William and Mary. James lost no time in leading his men against it. Among its Protestant defenders were the Ewings, though probably not enrolled with the troops; and a John Ewing was one of its officials. The Protestants closed the gates of this small and rudely walled town, and sent defiance to the oncoming enemy. Finding he could not take the place by storm, James (through his generals) set about beseiging it, resulting in a seige which is in many ways "one of the most famous in English or Irish history," as a recent writer estimates it. As the coming of James was unexpected, no preparation for a seige had been made, and only the most dauntless and determined would have undertaken the defense. As James' army approached, large numbers of Protestants from the surrounding country hurried into Londonderry—Derry, as it is often

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called—so that the walls and fortifications were soon dangerously crowded. The food supplies were soon exhausted. Mules and other non-edible animals were devoured by the suffering beseiged. Disease added its terror. Yet men, women and children exhibited the greatest courage.

Unable to take the place by storm, the leaders of the Irish Catholic army resorted to a most brutal plan by which they hoped to break the resistance of the city. They gathered hundreds, some writers tell us thousands, of children, women and old men, and drove them, all Protestants, shelterless and foodless, under the walls of Derry, giving notice that they would be left to starve there unless the city surrendered. "This fiendish device failed. The victims exhorted the defenders to stand firm, and instant death was proclaimed for any one uttering the word surrender." "Many a man saw his aged father and mother forced up to the walls by the soldiers at the point of the pike and was powerless to help" (Woodburn, *The Ulster Scot,* 157). Fortunately the defenders of the town had captured some of the important men of the Jacobites. Preparations were made to hang these on the walls of the town in full sight of the Catholic army, unless the dying men and women and children without the city should be permitted to return home at once. This threat produced the hoped-for result; but not before many Protestants died of exposure, disease and hunger. The sufferings of those victims were intense; and all the details of the harrowing story have never been recorded. It is claimed by some pro-Catholic writers that the order which brought noncombatants under those walls was issued by Rosen, a French officer, who had been sent to aid Hamilton, the commander of James' forces, and that it lacked the approval of both Hamilton and the Jacobite army. But the correctness of this claim is disputed. It is certain, however, that had Hamilton and the army remonstrated, the scheme would have failed of its execution. It is, though, fair to remember that it is said that King James did not approve this murder, and that he denounced General Rosen and called the scheme "a cruel contrivance!"

In the besieged city women fought by the men on the ramparts. Gradually the siege became a blockade, lengthening into great anguish of soul and terrible torture of body. "Arms were

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found to grasp weapons which others arms had dropped; stern voices mingled the watchword of 'no surrender' with appeals to the Most High to save his children from 'the idolatry of Rome' and the cruelties of the Celt. . . . The sufferings of the besieged soon become intense; the refuse of the sewer, the vermin of the street were welcome additions to the supplies of food; . . . death was dreaded as little as the detested enemy" (William O'Connor Morris (of Ireland), *Ireland*, 182). At the end of 105 days, July 29, 1689, William's relief ships, sailing up the Foyle, broke the obstructions built by the Jacobites and saved the remnant of the noble defenders of historic Derry. "Soon all that was seen of the Irish army was the cloud of dust that marked its retreat." Macaulay's account of this siege of Londonderry is a masterpiece. No Scotch-Irish descendant should fail to read it.

Macaulay says: "The number of men within the walls capable of bearing arms was seven thousand (including able-bodied citizens who fought with the soldiers), and the whole world could not have furnished seven thousand men better qualified to meet a terrible emergency with clearer judgment, more dauntless valor, and more stubborn patience."

As civilians and in the military ranks several of the ancestors of the American Ewings participated in this defense of Londonderry. There is a tradition in the James L. Ewin family, Washington, D. C., that an ancestor was in command of troops in that battle. Nearly every branch has some tradition of ancestral participation in that memorable defense. Unfortunately history and military rosters are so incomplete upon this subject that we are left largely to tradition. Tradition, however, is corroborated by an old poem written shortly after that battle by a native of Ireland in which we find this stanza:

Hindman fired on Antrim's men,
When they with wild Maguire,
Took flight and off thro' Dermott's glen
Thought proper to retire;
Dalton, Baker's right-hand man,
With Evans, Mills and Ewing,
And Bacon of Magilligan,
The foe were off pursuing.

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In Douglas's *Derriana,* or Hampton's *Siege of Londonderry,* is a yet older poem, "Londeriadoes," section five of which has the following lines:

> James Roe Cunningham and Master Brooks
> Gave great supplies, as are seen by their books.
> Ewin and Wilson, merchants, gave the same,
> And forty merchants which I cannot name.
> Horace Kennedy went into Scotland,
> And moved the Council some relief to send.

Londonderry was but the beginning of the war, short but sharp and bloody, which terminated in the triumph of the Protestant cause at the battle of the Boyne on July 1, 1690. Our kinsmen and representatives of the family took pleasing parts in the Protestant ranks in this battle, too. A conspicuous instance was Finlay Ewing, closely related to the ancestor of the Virginia and Maryland families. Finlay was presented with a sword for his distinguished bravery in that epochal battle. It is said that he was an officer of artillery. There are creditable traditions that others of the family were by his side. This Finlay, it is said, was a son of James Ewing, who was born in Glasgow about 1650, and who is said to have married a Jane Porter. Dr. Thomas Ewing of New Jersey was a great grandson of Finlay, and was a surgeon in the patriot army of the Revolution (Joseph L. Ewing, *Ewing Families,* 12, 22, and 96). The Hon. Thos. Ewing, first Secretary of the Interior, family was another branch which descended from Finlay. Many others of the Ewings subsequently became "rebels" against the misrule of the British government in America; and they left enviable records of service in our Revolution.

But another glance at conditions which followed the Boyne victory is needed before we come to the immigration of our fathers to America.

Following the Boyne there was an important battle at Limerick, the last considerable groan of the dying Catholic cause; but its mention is a matter of fairness that we may record the fact that there Catholic women fought in the ranks as had the Protestant women at Derry. But Limerick was a struggle of no magnitude as compared with Derry. The treaty of Limerick

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closed the war. Thereafter William and Mary's position was accepted throughout the British domains. "Catholic Ireland was now at the feet of William almost as completely as they had been at the feet of Cromwell." The lands of the Irish who sided and who sympathized with the Jacobites were confiscated, and thousands went into exile. From arms the struggle passed into legislation, the Protestants enacting laws unfriendly to the Catholics. Backed by the Roman church with its head in Italy, the Catholics did all that could, under the circumstances, be done to thwart and annoy the enemy. Much wrong and much harshness sprang from both sides; bitterness ran into wanton riot. Protestants and Catholics and finally especially the Presbyterians suffered from the blaze kindled by hatred and fanned by fanaticism. But out of the confusion and crucifixion came the men and women who were destined very largely to give to America an untrammeled Protestantism and a government divorced from church. One needs to read Dean Swift, who hated the Presbyterians and despised the Catholics, to get a flood of needed light upon the terrible decade in which our ancestors, fitted to aid in a broader field, came to America.

It is no surprise, when we remember the horrors of Derry and the long train of sufferings which followed the Boyne, that Jacobites and Orangemen today cannot agree upon a civil status for Ireland. Church differences in Ireland today are as sharp as they were in 1690; and the civil status of the country waits upon them.

Woodburn, writing recently from his home at Castlerock, Derry County, Ulster, Ireland, says:

"In Ireland there are three main divisions of the people—the Irish, the Anglo-Irish, and the Scotch-Irish, which are represented by the three principal churches, the Roman Catholic, the Protestant Episcopal, and the Presbyterian." He estimates that 95 per cent of the third class yet live in Ulster.

He proceeds:

"There is a great difference in the characteristics of the people in northern and southern Ireland—a difference which is apparent to every one. This dissimilarity is chiefly due to the two important factors, religion and climate, and not, as is generally supposed, to race. . . . There are not two races in

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Ireland: the whole population is a mixture of Celtic and Teutonic, and the Ulsterman has probably as much Celtic blood as the southerner."

In the south of Ireland nearly all the people are Catholics. Their ancestors suffered no displacement by Protestants such as north Ireland experienced during the plantations of Ulster.

Yet, after all, climate, environment and thousands of factors have, from a parent stock, differentiated the races of the world. The original Celt of Ireland was so different from the Celt of early pre-Scotland that for all practical purposes they were different races. We know that there were such sharp differences between tribes of the aboriginal Celts of what is now Scotland that they, also, were practically different races. As Morris says, the defenders of Londonderry were "sturdy Protestants of Anglo-Saxon and Scottish blood."

So that practically it is not inaccurate to attribute to racial differences as much as to conflicting religious opinions the cause of the war which established the Protestant succession upon the British throne. This classification involves no reflection upon or disparagement of either. It merely helps us to understand the bloodshed and bitterness between the two lines of descent.

The next English sovereign is Queen Anne, who followed William and Mary in 1702. Anne died in 1714, without leaving any great impressions upon the country in which our ancestors then lived.

George I comes next. It was during his reign that some of our ancestors embarked, tradition says, in *The Eagle Wing,* for America. Few of them came later than 1725; and, probably, as did our near kindred from whom are descended other branches of our family, some came earlier.

During the period which saw our progenitors leaving distressed and harried Ulster, the penal laws, restricting Catholics in educational advantages, in the right to own land and to hold office, and debarring them from other advantages, were passed and enforced; and the anti-trade laws were provided and so enforced as to most injure the Protestants by largely destroying trade. Previous to those laws, Ireland, regardless of its endless wars, exported largely, especially cattle, cheese, butter and cloth. The anti-trade laws prohibited these and other products being

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exported or sold abroad. The list included hats, sail cloth, iron ware, gunpowder, and nearly everything that made the island prosperous. "The poverty and misery caused by the destruction of all these trades brought famine and pestilence in their wake." Catholics, Presbyterians, and all Nonconformists were required to pay tithes of one-tenth to the Angelican or Established Church of England, of which the Protestant Episcopal Church in the United States is the descendant. There was persecution from every quarter. Misery, blear-eyed want, gaunt and revolting, and sickening despair stalked abroad by day and prowled through the villages and about every farmstead by night. Fair Ulster again faded; weeds, like the tares of the Bible, choked the flax in the fields and forests no longer felt the restraining hand of husbandry. Industry was manacled; civil and religious liberty imprisoned. That for which our clan had so earnestly struggled in Scotland and to find which some of them left that beloved land of clear lakes, inspiring hills and barren cleft-tortured mountains, and splendid valleys, a land they loved as we love ours today; that for which the fathers and mothers of some of us fought and for which they so nearly perished at Londonderry, that which some of them helped to secure at decisive Boyne, was not to be enjoyed in Ireland.

Woodburn, regarded particularly in England as fair and impartial, of County Derry, Ireland, summing up the causes which led our ancestors and their brother Scotch into America, says:

"Summing up the causes of the emigration we find the first was the destruction of the woolen trade of Ireland by the repressive laws forced through the English Parliament by English manufacturers, which caused much unemployment, especially among the Presbyterians (which included the Ewings, we remember), who were chiefly farmers and traders. The second was the continual persecution they endured at the hands of the bishops of the Irish Episcopal Church. The blame for the unjust and galling measures which were passed must be laid at the door of the government of Ireland. To be quite fair, the final blame rests with the Bench of Bishops in the Irish House of Lords, who were far more hostile to the Scots in Ulster than to the Catholics in any part of Ireland. All the authorities are agreed upon this point, that these bishops were the chief instruments in putting the

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Presbyterians of Ulster under humiliating religious disabilities. The third cause was the payment of tithes to the clergy of the Episcopal Church. The fourth cause was a series of poor harvests, which resulted in several famines in the third and fourth decades of the eighteenth century. The fifth cause was the raising of the rents by the landlords of the county. Our general conclusion is that the emigration was due to 'religious bigotry, commercial jealousy, and modern landlordism' combined."

Harvests between 1720 and 1730 were very poor. This, no doubt, contributed to the causes which turned our ancestors toward America, as some came between those dates.

We can readily understand why, therefore, with the few earthly goods left to them, some embarked, say traditions, upon the good old *Eagle Wing,* others on the staunch *Rising Sun,* to seek in America what their fathers had vainly sought first in Scotland and then in Ulster.

It is not true, as some think, that most of our ancestors came at the same time, or that all came in the same ship. Some came in the one barque and others in another. Yet how prophetic that many Scotch and Scotch-Irish, with a contribution by the Ewings, should come, among others, in *The Eagle Wing* and in *The Rising Sun.* But for the Scotch, Scotch-Irish and Irish, who would have unfettered the American *eagle wings* which drove the clouds of misrule from the hill-top over which came the *rising sun* of American liberty?

Just a word about the old ship *Eagle Wing* is worth its time. History says that she began to ship Scots hither as early as 1635, and that in September, 1636, she brought 140; and that for more than a hundred years she was plowing the deeps, bearing first and last many thousands of the best blood to our shores. For heroism and service and for the part her passengers took in founding this government, and for the parts in world's progress their descendants take today, *The Eagle Wing* shades the *Mayflower* into a speck on the horizon of the local history of New England.

The Celtic Irish have contributed many great men to the world. Their names are carved high; but the names of no race stand higher or surpass those of the Scotch-Irish. John Walker Dinsmore, D. D., LL. D., expressed the historical truth when he said:

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"For two hundred years and more the Scotch-Irish race has been a very potential and beneficial factor in the development of the American republic. All things considered, it seems probable that the people of this race have cut deeper into the history of the United States than have the people of any other race, though they have not been by any means the most numerous or boastful. This is not an extravagant statement. It can be verified by irrefragible proofs. Until recent years the Scotch-Irish have been mostly silent about their achievements. They have been content to do the work given them to do and let others take the glory. The sober fact is, that judged by the criterion of valuable and enduring work along every line of useful life, no other race has had equal influence on the course of American history during the last two hundred years; not even excepting the descendants of the Pilgrims" (*The Scotch-Irish in America* (1906), 4, Introduction by Adlai Ewing Stevenson, formerly Vice-President of the United States).

Of those emigrants Froude correctly says that it was "the young, the courageous, the energetic, the earnest . . . who tore up by the roots, and founded homes in America, to the number by 1776 of 400,000." "They were driven out of the land which they had saved for England by their swords at Londonderry and Ennis Killen, and they carried their enterprise to another land beyond the seas, and played a great part—perhaps the greatest—in building up" our great American dual government, as Woodburn correctly states.

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XIII.

OUR FIRST AMERICAN EWINGS.

Than those of whom I am particularly writing there are many other Ewings in America. Both before and since our ancestors came to this country other worthy bearers of our name established families of whom I would be glad to write but for the lack of data and space. There is at hand, however, some information of others which I am glad to give, though it must be done briefly.

The earliest persons bearing any form of our name to come in touch with America, so far as the records disclose, were from England. As the clan, in my view of the facts, parted in the Lowlands of Scotland at an early day, and as there were those bearing our name in a form not unusual for the times in Northern England at the taking of the Domesday Book, 1085, it is my opinion that the early Ewings from England who had some part in the earliest Virginia history were remote but lineal scions of the clan unit before it was broken by Teutonic invasion.

We know that shortly after the settlement of Jamestown, Virginia, in 1607, the crown granted to a company lands and the authority for local government. That organization was much on the order of a modern stock company, and the enterprise was backed by private capital. Ralph Ewens, Esquire, was one of those to whom King James granted the second Virginia charter, May 23, 1609, the famous Captain John Smith being also a member of that company. William Euans became a member of the company in 1617, and a William Ewens was master of a ship for many years employed by the company between England and Virginia. On several occasions the company commissioned him to ship cargoes to Virginia and transport back the products of the colony. In 1621 two contracts were made with him. In the one case he was to fit out the "ship George 150 tuns staunch and strong with furniture and with marines and seamen, to take on passengers and goods and to bring back tobacco from the plantation with forfeit of 1,000 li. in case of failure." In the other case it was the ship Charles,"80 tun and to take the same with fraight and passengers to Virginia." He was to receive for carrying 80 per-

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sons in the George "vjli a man and 3 li. a tunne for goods." In one case later he left off freight to accommodate "Sr. Francis Wyatt and some other gentlemen the better in the State Shipp," and "susteyned" a loss "onely" on that account. April 30, 1623, this party had occasion to make an affidavit that he had gone to Virginia "4 sewrall times" and had lived nearly a "wholl year ther or ther aboutes."

These specimens of spelling are representative of English as then written; and they better enable us to understand why the scribes of those days so often spelled our family name phonetically, or as it sounded to them, Ewen, Ewin, Ewins, Ewens, Euing, etc.

In 1676 John Ewin brought shipping from the homeland to William Drummond, the governor of Virginia.

"The Earl of Sterling's Register of Royal Letters Relating to Scotland and Nova Scotia from 1615 to 1635," has a letter to the commissioners of the Plantation of New Scotland, as Nova Scotia was then called, under a grant to Sir Wm. Alexander 1621, which says: "Our Soveraigne Lord understanding the long practeis and experience of his Maties lovit James Ewing in matters of Herauldrie" with Earl Morton's consent appoints Ewing "duering all the dayes of his lyftyme, herauld at arms in the said kingdome," and thereafter to be known and called Rothsay Herald. His salary was "fourties-tua pundis usuall" money.

September 9, 1643, William Ewins was granted lands in James City County, Virginia, as shown in William and Mary Quarterly, volume 9, 144. In 1648 Edward Ewin was granted land in Virginia.

Whether the earliest of our name in America left descendants no effort has been made to learn. We are mostly concerned about the founders of the Virginia, Maryland, West Virginia, North Carolina, Kentucky and Tennessee early families known certainly to be descended from the old Loch Lomond-Glasgow clan, a sketch of which has been given. At intervals within the first one hundred years after the first firm footing of the Europeans in America many descendants of that old clan founded families located in Canada, and thence southwestward, along the crest of the wave of expansion, here and there in every State from Maine to Georgia. Most of our first American fathers reached America after 1700 and located, as we shall see the census

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and other evidence show, in Pennsylvania, New Jersey, Maryland, North Carolina and Virginia; and from those pioneer homes our kindred have spread broadly, wielding a wholesome influence, into Tennessee, Kentucky, Illinois, Ohio, Michigan, Missouri, Alabama, Texas, California, and, perhaps, into every State west of the Allegheny Mountains.

Beginning perhaps as early as 1700 the founders of the families here under consideration began to reach America. So far as found, there is no contemporary general record of the Ewing brothers and near relatives who founded these families. However, though we are deprived of the pleasure of such a record of all these, yet there are in perhaps every branch extant today records and traditions by which we establish with reasonable certainty (and often beyond possibility of doubt) descent from the respective first American ancestors. The traditions are sustained or corroborated by family Bible records, tombstone inscriptions, recorded deeds, wills and the records of the settlement of estates, old depositions filed in law suits, military, church, pension and other records. These are often supplemented by historical mention in connection with affairs of local or national scope.

This evidence upon which we rely to establish our descent and kinship through our early American ancestors back to the early days of the Scotch clan, is the kind of evidence which courts admit for the purpose of establishing family relationship and proving pedigree. Meeting the requirements of the law in such cases, of course it is all the more reliable for historical purposes. It "is brought from remote times, when no question was depending or even thought of, and when no purpose would apparently be answered by falsifying." (See, among many court decisions announcing this rule of evidence, Hartman's Estate, 157 Calif., 206, 107 Pac. 105; Eisenland vs. Clum, 126 N. Y. 552; Berkeley Peerage Case, 4 Campbell (Eng.), 401.)

"What has been said by deceased members of the family is admissable upon the presumption that as such members they knew from general repute in the family the facts of which they speak." (Harland v. Eastman, 107 Ill. 535, 538.)

Much of the tradition in any branch of our family regarding collateral relatives is often hazy and in part inaccurate. This is not, under the circumstances of the earlier days, strange. I have

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found nothing to suggest that the immigrant brothers and cousins lost interest in or sight of each other. The clan spirit, in its best sense, has always been characteristic of our family. But we shall find that as the several members of the family reached out for the rich, inviting lands of the constantly expanding American frontier, the groups, even in the same State, soon became separated by many hundreds of miles. Communication during the early days was difficult, uncertain, and unavoidably spasmodic. During the first years after reaching America, letters, between the communities where our ancestors established themselves, had to be sent, generally, by chance travel. Regular mail routes were largely unknown. An instance showing this as late as 1822 is furnished by Gano's letter to his uncle, given *infra.* By the time the first American-born generation was in its prime the stern prelude to the Revolution rumbled and shortly the storm broke in fury over the land. Nowhere was the danger more acute than on the Indian-haunted frontiers where our respective families then generally were established. As the thunder of the Revolution subsided, the din and rush of expanding America absorbed attention. Generally in the skirmish line of expansion, each family group acquired immense lands and built prosperous homes; and our fathers became the leaders in all the activities of life. Some were made the judges of the courts, others became the preachers, yet others the legislators, and yet others captains of great industry and extensive husbandry; and an unusual per cent of their names is found upon all the early military rosters. So it was that, during the first wonderful and thrilling one hundred years following the Revolution, the relations between the several family groups largely were lost.

Important light has been furnished by those who have devoted research particularly to some of the groups I have mentioned. What we know as the Nottingham District, or earlier Cecil County, Maryland, family, received much study by Col. William A. Ewing, at one time of Chicago, who died at the National Military Home, Dayton, Ohio, December 13, 1916. He was born in Cincinnati in 1838. He "accumulated a great wealth of material. He published a very elaborate chart in blue-print, containing three great family branches of Ewings." He was the son of an Alex. Ewing, born February 10,1803, in Michigan; and this Alexander as William A. Ewing gives his descent, was a de-

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scendant of the immigrant Nathaniel of Cecil County, Maryland. Colonel Ewing says that Nathaniel and his half-brothers John, Henry, Samuel, Joshua and Alexander came to Cecil County from Coleraine, Londonderry County, Ireland. That they were from Coleraine is questioned by some of our Ewings; but if not from Coleraine they were from its approximate community. They were sons of William Ewing, it is generally conceded, "who was a son of William Ewing, of Glasgow, Scotland." (See the W. A. Ewing chart; Jas. L. Ewin's Ewing data, &c.) However, a few think that there is some little reason for *guessing* that the Ulster link was a Patrick,—or not William; but since in the light of evidence before us we are not sure, we accept the name as William until future generations find it aright.

After years of research, after sifting traditions and having measured them by other evidence, Col. Ewing completed his chart about 1900. It gives little or no light in regard to the descendants of the Virginia branches of the family; but it is very valuable as to the other branches of our family. Col. Ewing appears never to have attempted any extensive record of the respective families of Chas. and Robert Ewing, of the several James Ewing families, of John Ewing of Montgomery County, Virginia, and of the Wythe County, Virginia, Ewings and of the numerous offsprings of each which later located in Kentucky, Tennessee and elsewhere. But, as we shall see more fully, all were descendants of the same Scotch clan as are the older Cecil County and the Thos. Ewing (of Ohio) branch; and therefore Col. Ewing's general conclusions are important.

In 1919 his widow, Mrs. Gertrude B. Ewing, then in Greenwich, Connecticut, kindly loaned me Col. Ewing's memorandum book and such of his genealogical correspondence as she could find. From that material it appears that Col. Ewing was just beginning to get in touch with Capt. Patrick Ewing's branch which settled in Lee County, Virginia, and from there spread into Tennessee, Missouri and elsewhere. He evidently made a small chart of that branch of the family, a copy of which was kindly loaned me by Dr. A. E. Ewing of St. Louis; but the greater number of the early Virginia, Tennessee and Kentucky Ewings (and of course their descendants) apparently were never known to Col. Ewing. Just before he published his larger chart, a Cecil County, Maryland, paper said:

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"Col. Wm. A. Ewing of Chicago spent several days in the county last week hunting up material for the history of the Ewing family. He has gathered a large amount, has about completed his labors in that line and will have the manuscript ready to put into the hands of the publishers in November. The search and compilation of data has reached over eleven years. The family immigration took place in 1725, or the branch which settled in Cecil County came over then. Others came earlier.

"They came from near Glasgow, Scotland, went from there to the north of Ireland, where they tarried but a short time, and came on to America, landing on the New Jersey coast. They crossed the State and came into Maryland and Southern Pennsylvania where they settled. There were six or seven members of the family who came to this county and vicinity.

"Col. Ewing finds the family widely distributed, all over the United States, in fact, but has been able to trace them to the original stock of Scotch from about Stirling Castle, a hardy race of Covenanters who said what they meant and meant what they said."

I much regret that Col. Ewing left, so far as I can find, only a chart and detached manuscript memorandums. He published no book of the family, and his wife and daughter (his only child) know nothing of such a manuscript as this paper describes. However, that chart, taken with this account of his work gives his conclusions regarding the origin of the clan and what he had learned of the early American ancestors.

The earliest printed statement concerning this Cecil County, Maryland, family and its member in Virginia, so far as I know, is that by Rev. James P. Wilson, in his *Sermons of Dr. Jno. Ewing,* published in 1812.

Of that Rev. Jno. Ewing, D. D., who was a descendant of Nathaniel, William Ewing's only child by the first wife, Wilson says:

"Of his ancestors little is known. They emigrated from Ireland at an early period of the settlement of our country, and fixed themselves on the banks of the Susquehanna, near to the spot where he was born. They were farmers, who, if they did not extend their name beyond their immediate neighborhood, yet maintained within it that degree of reputation which their descendants can speak of without a blush."

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So far as I found, the oldest written statement of the earliest traditions in regard to the immigrants who founded some of Ewing families of Cecil County, Maryland, and those Virginia families about which I particularly write, was left by Nathanial Ewing of Mount Clair (near Vincennes), Indiana. Col. Wm. A. Ewing published in *The Courier-Journal* (February 28, 1897) this statement. Just when it was written we are not told; but Colonel Ewing says this Nathaniel was born April 10, 1772, and died August 4, 1846, and that he moved from Maryland to Vincennes in 1801. The statement reads:

"At the request of my children I give the following history of my family as far back as I have any knowledge, either traditional or personal. My forefathers were originally from Scotland, their seat in that country being on the Forth, not far from Stirling Castle, whence they removed to the north of Ireland about the year ——, and settled near Londonderry. My great-grandfather, whose name, I believe, was William, was twice married. By his first wife he had but one son, Nathaniel, who was my grandfather; by his second marriage he had several children, viz.: William, Joshua, James and some others whom I do not now recollect.

"James I have seen, and had from him a portion of my information. He was at that time upwards of eighty years of age and lived in Prince Edward County, Virginia. Nathaniel Ewing my grandfather, was born about the year 1703. (This is error, as Colonel Ewing pointed out. That Nathaniel was born approximately near Coleraine and Londonderry, Ireland, in 1693. The mistake may have been made by the printer.) He married a cousin of his own, Rachel Porter, in the year 1723, and four years afterwards he emigrated to America, bringing with him his half-brothers and sisters, and a large connection of the Porter family, and also the Gillespies. The colony settled in Maryland, between the Octorora Creek and the Susquehanna River, near the Pennsylvania line, about sixty miles from Philadelphia, this country at the time being the frontier settlement. My grandfather purchased a tract of land and commenced farming. His brother, Joshua, also purchased a tract adjoining him. Whether any others of the brothers purchased land there I do not know, but they did not remain long in Maryland, having

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removed to Virginia and settled on the waters of the Appomattox, Prince Edward County, where their posterity became numerous. Many of them afterward removed to Cripple Creek (subsequently in Montgomery and Wythe Counties, Virginia), or New Beaver (New River) and some to Potsdam, near Knoxville, (Tennessee). They are now scattered over the States of Tennessee and Kentucky."

The next information upon the early family was left by Col. Geo. W. Ewing. It is a sketch in "History of Fort Wayne," Indiana, by Wallace A. Bryce, entitled, "The Ewings—W. G. and G. W. Ewing."

I find in the manuscript note book left by William A. Ewing this:

"I have copied the following sketch of the Ewing family (much of it written by Col. George W. Ewing) from 'History of Fort Wayne,' by Wallace A. Bryce, published at Fort Wayne, Indiana, in 1868."

This copy was made because the book was out of print and the only copy of which William A. Ewing then knew was seen by him in the Chicago Public Library. In his notes he says that Col. George W. Ewing, who wrote this "account of the family," was his uncle, and that he had often heard his uncle speak of this contribution to the Fort Wayne history. He says this uncle was "widely known for his fine business and general intellectual qualities."

This Col. George W. Ewing operated contemporaneously large business houses in Indiana, Michigan, Iowa, Kansas, Minnesota, Wisconsin Chicago, St. Louis and elsewhere; and I have heard it said that he was the earliest in this country, at least, to operate the now famous "chain stores." It is certain that he was a pioneer in that field—very successful, too, for he left an immense estate; and his brother, William G. Ewing, left more than a million dollars. Among other things, this Col. George W. Ewing founded Logansport, Indiana.

In his history Bryce says:

"Most prominent among the early settlers of Fort Wayne was the Ewing family, and having been favored with a manuscript account of the family, written, as early as 1855, by Col. G. W. Ewing, deceased, while on a visit to Washington City, D. C., I here introduce a portion."

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Col. George W. Ewing says:

"Being the last and only remaining one of the four brothers . . . I have thought it right to make a statement of reminiscences and of facts within my knowledge relative to the genealogy, rise and progress of the family to which I belong.

"The absence of any record respecting my own parents and of their forefathers has always been a source of regret to me, as well as to my lamented brother (W. G. Ewing). We could glean a meager knewledge of them only as it was gotten incidentally in conversation, from time to time, with our beloved parents. Even this we failed and neglected to perpetuate. . . .

"My father, Alexander Ewing, was born in the State of Pennsylvania (the county not recollected) about the year 1763, of Irish parentage [Scotch-Irish], the third son (his father's name was also Alexander), who had two older brothers named William and Samuel.

"About the year 1779 my father, then about sixteen, repaired to Philadelphia and there enlisted in the Continental army, and remained in the service during the last three years of the glorious Revolutionary war."

Col. G. W. Ewing then says that, the war over, his father engaged in a trading expedition "to the far West," among the Six Nations of Indians. There his father, Alexander, "erected a trading post on Buffalo Creek, then an entire wilderness, and subsequently extended his trading into the Allegheny Mountains. Where once stood his humble trading cabin now stands the great and growing commercial city of Buffalo," New York.

Subsequently this Alexander Ewing settled on the Genesee River, sixty miles above where is now Rochester. There he married Charlotte Griffith, of Welsh descent, "about 1795." There the oldest child, Sophia C., was born, as was a son, Charles W. The youngest sister of this Alexander, so this account tells us, (Katy) Catharine Ewing, married the Hon. John Jones, and lived near her brother, and she and her husband died on the Genessee, leaving children.

In 1802, we are further told, this Alexander Ewing, the ex-soldier, "having lost his farm by security debts," a misfortune we meet all too often in the records of our family—a generous and obliging heart is one of the family characteristics—moved to what was at the time the Territory of Michigan, and settled at

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what became Monroe. There his sons, William G., Alexander H. and George W. Ewing, the writer of this account, were born. In 1807 the parents moved to Ohio and settled at what became Piqua. There a daughter, Lavinia, was born. Subsequently they moved to Troy, and there Louisa was born.

This Alexander, the ex-soldier of the Revolution, volunteered and served in the war of 1812, being in the immediate command of General William Henry Harrison. He participated, as did some of the Ewings of Virginia, we shall see, in the battle of the Thames, when the great Indian chief, Tecumseh, led, until shot dead from his horse, the British. This Alexander was twice wounded. Col. W. G. Ewing characterizes Tecumseh as "a brave, gallant and noble Indian," and says that Alexander Ewing, "my father, found and recognized the body of Tecumseh very shortly after the battle was over." "In a short time afterwards," he adds, "the Kentuckians cut all the skin off" Tecumseh's body "to carry home as trophies, to be used, as they said, 'for razor strops.'"

If Colonel Ewing were correct as to this barbarous action, it need cause no surprise. Tecumseh represented Indian atrocity, outrage and the devastation of Kentucky homes. The Indians first scalped the whites; the entire period of the early expansion, followed, in fact, to the Custer disaster on the Little Big Horn, was war to the death between Indian and white. War debases; danger sears and hardens. The whites came in time to scalp the Indians, not infrequently; and more than once Indian scalps ornamented a pole at the gate of a frontier "stockade." Ah, well, not so far back in the history of our ancestors, Protestant heads actually sickeningly schriveled on the end of a pole at the very gates of Glasgow, Scotland. We too often forget what our ancestors paid for the slow, halting strides of civilization, and yet the top has not been reached nor all of the price paid.

From Troy this Alexander Ewing moved January, 1827, to what became Fort Wayne, Indiana. There, at about sixty-three "he died of disease induced by pioneer hardships and adventures." Col. G. W. Ewing says this Alexander Ewing, his father, was strong of will, enjoyed "indomitable energy, was a true friend and a better enemy; fond of his family, and bore the title of colonel. He was a Free Mason. His personal appearance was

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commanding, being six feet in height, straight and athletic." His "complexion was rather light, his hair auburn, his eyes blue."

Col. G. W. Ewing adds that "we are descended from parents who were obliged to leave their native country (Ireland) because of their republican sentiments. Some of them settled in Pennsylvania, some in Kentucky, and some in Tennessee. The Hon. Thomas Ewing of Ohio is distantly related to us. So are most of the Ewings of Kentucky, Tennessee and Missouri, and it is a remarkable circumstance and fact, which I may here insert without being guilty of egotism, that I never yet saw or knew a man of this family of Ewings (and I have seen and known very many of them) who was not a man of more than ordinary talents and ability and many of them were prominent and distinguished men." Col. Ewing, in these words, does not mention the Maryland and Virginia Ewings; but he was speaking of later descendants of those related to his father, and clearly impliedly recognized the Virginia and Maryland relations, because, among those of his day mentioned by him as distinguished relations, he refers to "Hon. Andrew Ewing, who was a representative in Congress from Tennessee; and Hon. Presley Ewing was also a representative in Congress from Kentucky; and thus I might go on speaking of others of the name and kindred, who have filled with signal ability, many places of honor and responsibility." Andrew Ewing of Tennessee and Presley Ewing of Kentucky were, we know, descendants of two of the Virginia families; and Col. G. W. Ewing's own father, Alexander, was a son of Alexander Ewing of Bald Friar's Ferry (often known as Little Britain, Pennsylvania), Cecil County, Maryland, who was a son of Nathaniel, the half-brother of Joshua Ewing, and the others, whom we indicate as the first Cecil County immigration of Ewings. Joshua's brother James, we shall see, half-uncle of the eldest Alexander, mentioned by Col. G. W. Ewing, settled very early in what is now Prince Edward County, Virginia, and his descendants and those of the other Virginia families of which I write, known as those of Bedford (from which family Presley of Kentucky descended), Montgomery, Wythe, Lee and other counties, Virginia, from the earliest day recognized a common Scotch ancestry and blood kinship.

No few of our family genealogists have essayed to discover the relation between part or all, as may be, of the immigrant

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founders of our American Ewing family groups. No one so far has been able to fix the exact genealogical place of all these branches; but much has been accomplished as to several of them. Much, too, has been done to preserve a record of descendants of some of these family units,—a work I am here trying to do for others of them. For instance, Rev. Joseph Lyons Ewing says that there "is the strongest traditional evidence" that Findley Ewing, son of James Ewing, born at Glasgow in 1650, who married, 1694, Jane Porter in Londonderry, to which he had removed, and their son, Thos. Ewing, who emigrated from Londonderry "to New Jersey in 1718," and the ancestors of the Cecil County, Maryland, Ewings, of whom I shall treat more fully, were one and the same family before separating in Ireland. (*Ewing Families* (1910), 8, 12.) Regardless of some mistakes as to family links, Rev. Mr. Ewing is correct in this conclusion, I am sure. As another evidence of that relation, sustaining the "strongest traditional evidence," as Dr. Ewing correctly suggests, we have the family arms which are the same in both branches. This Thos. Ewing was the ancestor of the Hon. Thos. Ewing family of Ohio. However, as I think it will later herein be seen, it seems more probable that the father of Findlay was a brother of the Ewing who evidently was born in Glasgow about 1760, who became the ancestor of the Cecil County Ewings whom Joseph Lyons Ewing had in mind. Anyway, the relationship between the branches here considered is certain, and is widely recognized. For instance, Rev. Quincy Ewing, an Episcopal minister of Alabama, brother of Judge Ewing of Texas, who recently published *The Ewing Genealogy,* wrote to Joseph Lyons Ewing in 1906:

"My grandfather, Ephriam Ewing, was a nephew of Finis Ewing, one of the founders of the Cumberland Presbyterian Church. I saw a letter years ago from General Thos. Ewing, of Ohio, in which he stated that he and my grandfather were distantly connected."

This Ephraim Ewing's father was a descendant of one of the Bedford County, Virginia, immigrant brothers.

Col. Geo. Ewing's brother, Hon. Chas. Wayne Ewing, was long president-judge of the eighth circuit of Indiana; and another brother, Hon. William G. Ewing, became judge of the Allen County probate court. He died in 1854. He is described

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"as intellectual and generous." Another brother, Alexander H. Ewing, was long one of the most successful merchants of Cincinnati, Ohio.

On the margin of his memorandum book Col. William A. Ewing in a note dated "Chicago, February 23, 1894," opposite where, as copied from the Fort Wayne history, his uncle indicated his relation to Hon. Thomas Ewing of Ohio, wrote, "There is no connection between our families this side of Ireland in 1695; and I have not yet found any connection (with the) Kentucky and Tennessee Ewings." But subsequent investigations appear to have convinced him that his uncle's statements were correct.

In another place in Col. Ewing's manuscript book I find this:

"In October, 1892, I found in Polk's Grave Yard, four miles west of Rising Sun, and about the same distance east of Bald Friar's Ferry, all in Cecil County, Maryland, a monument with this inscription:

"'A. E.
"'In Memory of Alexander Ewing
who departed this life
June 3, 1799,
aged 68 years.'"

"He lived and kept the hotel," adds William A. Ewing, at Bald Friar's Ferry. . . . I feel confident he was the father of Alexander Ewing, the father of Col. George W. Ewing."

In this he was undoubtedly correct, and subsequently he so indicated on his now widely distributed chart.

A few years ago Miss Catharine P. Evans of New Jersey, a descendant of Capt. Patrick Ewing, visited this old burying ground and identified the graves of Alexander and many others of the older Cecil County Ewings.

That Col. Geo. W. Ewing indicates his family as of Irish descent means no more than that he had an ancestor who once lived in Ireland. That that ancestor and his brothers were of pure Scotch descent is one of the unquestionable facts of Ewing genealogy.

In 1847 an edition of 150 copies of a little book was published, entitled, "A Record of the Families of Robert Patterson, the older, emigrated from Ireland to America in 1774; Thomas

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Ewing, from Ireland, 1718, and Louis Du Bois from France, 1660." This work, "for the use of the family connection only," was by William Ewing Du Bois of Philadelphia. This author says:

"Through the heirs of Patterson and Ewing we partake largely of the Scotch-Irish blood;" and then he correctly explains that Scotch-Irish was "not by the mixture of two opposite races." That is, our Ewings from Ireland are Scotch, and known as Scotch-Irish because of a sojourn in Ireland. This Du Bois says that the Rev. John Ewing, of Philadelphia, "was of remote relations to our family." He meant the distinguished Dr. John Ewing, twin brother of James of Prince Edward County, Virginia, descendant of Nathaniel, one of the older Cecil County family. This author did not give the Ewing genealogy he had purposed to present; and in 1858 this part of his work was completed by his brother, Robert Patterson Du Bois, in a little volume entitled, "Record of the Family of Thomas Ewing, who emigrated from Ireland to America in 1718." This writer lived at New London, Pennsylvania. He says:

"Findley Ewing, the first of the Ewings of whom we have any account, was of Scotch descent, a Presbyterian, and with his wife, Jane, lived in Londonderry in Ireland. For his distinguished bravery at the battle of the Boyne water he was awarded a sword by King William. This was worn during (our) Revolution by his great-grandson."

Thomas Ewing, son of this Findlay, was born in Londonderry in 1694, and came to America in 1718, according to Du Bois. Then Du Bois says: "The Hon. Thomas Ewing of Ohio says two brothers came with" this immigrant Thomas Ewing; and that they all at first settled on Long Island; that two of these afterward went to the South; and that from them sprang the southwestern Ewings. Of these I have no further information and of course pass them by."

Following immediately after what has just been quoted, Du Bois gives the information regarding the older Cecil County family which he had from Amos Ewing of that County and which is given presently. Just now we are interested in noticing that in a letter written by this Hon. Thomas Ewing, seen by Dr. Quincy Ewing of Alabama, as shown above, that Thomas Ewing

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recognized blood kinship to the Bedford County, Virginia family; and William Ewing Du Bois recognized the kinship between his family and the Hon. Thomas Ewing ancestor and the Cecil County family of Dr. John Ewing who lived in Philadelphia and whose twin brother settled in Virginia. Descendants of this Dr. John Ewing's uncle, Joshua Ewing, to my certain knowledge, recognized blood kinship with my great-grandfather of Montgomery County, and with, of course, grandfather, of Lee County, Virginia. James Ewing, one of Dr. John's uncles, as we have seen, founded one of the Prince Edward County, Virginia, families.

I have seen but one copy of the Du Bois works, and that was in the New York Historical Association Library.

In a foot note Du Boise adds:

"Since writing the above I have received a note from Amos Ewing, Esq., of Cecil County, Maryland, in regard to four brothers of that name, who settled in that county." Then he gives this statement by Amos:

"About 1700 four brothers, John, Alexander, Henry and Samuel Ewing, emigrated from Londonderry, leaving several younger brothers at home, and settled in Cecil County, Maryland. John lived near to what is now called Principio Furnace, but, afterward removed to the West with his family, a large one. Alexander settled in East Nottingham, near a place now called Ewingsville. He had a large number of children, of whom five were sons, viz.: William, George, Alexander, James and his twin brother John. John was born June 21, 1732, graduated at Princeton College in 1752, became an eminent divine," etc. He says this John had a large family. "His grandson," adds Amos, "the Rev. Charles H. Ewing, now preaches in West Philadelphia. Henry (one of the immigrants) also lived in East Nottingham, and had three sons, John, Moses and James. John died about four years since, in the 94th year of his age. Moses, the only one that married, left one daughter, who now lives in the old family residence."

Then Du Boise says that Samuel settled in West Nottingham, Cecil County, and married Rebecca George, "who came from North Wales with a company of Quaker preachers." "He had three sons, Amos, William and Samuel, the last two having many children, who removed to the 'Redstone' country, below

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Pittsburgh. Amos inherited the family farm, where he died in his seventieth year, Dec. 6, 1814, and where his son, Amos, my informant, now resides."

We must grant that Amos, writing in 1858, was correct as to recent families and regarding the names of those of his generation whom he personally knew. But the Rev. John and his twin brother James and the other names mentioned by Amos as the children of Alexander, whom he mistook to be the immigrant, were the children of Nathaniel, the immigrant, as is established by Bible records. Amos, giving the traditions after about one hundred and fifty years, lost one generation, as all the records show.

As we shall see more fully, Amos also mistook a John of a later generation for the immigrant John.

Of the record evidence, it is said that the Bible of this Rev. John Ewing, to whom and to whose brothers Amos refers, shows that their father was the immigrant Nathaniel. Amos, however, correctly gives the brothers of this celebrated Rev. John, as shown in the Memorial written by Rev. James P. Wilson, and published in a volume of Ewing's sermons in 1812, and as also shown by other records.

Hon. Wm. Henry Ewing, who descended from the immigrant Nathaniel, and who represented in the Virginia legislature Prince Edward County during 1908 to 1912, for many years kept a critical eye for Ewing genealogy. In a letter dated Oct. 18, 1911, to me he says:

"I suppose from your letter that you already have the history of the Ewing family, beginning with Wm. Ewing of Scotland about 1660, who emigrated to Coleraine, Ireland. His children emigrated to America about 1725, and some of them settled in Cecil County, Maryland, some in Pennsylvania, and several in Virginia. It seems that the whole family of Ewings who came to America were brothers and half-brothers, and they first settled in the same neighborhood in Cecil County, Maryland. A family of Porters—kinsfolk of the Ewings—emigrated with them from Ireland and settled in the same neighborhood. Porter's Bridge, in Cecil County, took its name from them.

"About 1725 several of the Ewings came from Maryland and settled in (what became) Prince Edward County, Virginia, and also in other counties in the State, but I cannot give you any

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information with regard to any except those who settled in (what became) Prince Edward and Bedford Counties."

This statement is the more valuable because in the main it corroborated the version of the early settlement which I gathered from sources mainly independent of those from which this correspondent got his. It furnishes also a representative instance of the fact that each family kept in its direct line little information regarding collaterals—even closely related collaterals living in the same State. This fact has led so many to declare that all of the Ewings have descended from one or two immigrants, though Mr. Ewing, of Prince Edward County, about 72 years old when he wrote the above-mentioned letter to me, speaks of "several brothers." He did not mean to leave the impression that all of the Ewing immigrants to America "were brothers and half-brothers." He made that statement with reference to the descendants of Wm. Ewing, of Scotland, who was born about 1660, and whose children were born in Ireland. He tells me later that the immigrants Chas. and Robert Ewing, of the Peaks of Otter, Bedford County, Virginia, were "cousins of the brothers and half-brothers" of that William of Scotland, and that these cousins came to Virginia, also from Ireland, by way of Cecil County, Maryland.

Among many of our name in America the clan spirit is yet forceful. Reunions often bring hundreds together; and such meetings are yet held in Pennsylvania, Ohio and now and then elsewhere. In 1901 such a gathering in Ohio brought together, we are told, 300 of the descendants of the pioneer Capt. James Ewing, who lived several years in what is now Pocahontas County, West Virginia. The chronicler of that clan conclave gave the traditions of his kinsmen thus:

"According to the tradition of the Ewing clan the Ewings of America trace their origin to six stalwart brothers of a Highland clan, who, with their chieftain, engaged in insurrection in 1685, in which they were defeated, their chieftain captured and executed and themselves outlawed. As the only source of safety they fled to Ireland, where, in 1688, they participated in the rebellion of William, Prince of Orange, in which three of them lost their lives. In 1718 a number of the sons of these other brothers emigrated to America and settled in Pennsylvania.

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Thomas, the eldest, was the progenitor of the celebrated (Ohio) Thomas Ewing family of America.

"In 1725 another branch of said ancestors, in the person of Nathaniel, William and Joshua Ewing, and their sister, Ann, emigrated to America. They first settled in Cecil County, Maryland, and the other brothers in Virginia. (Hence, some not named in this tradition who settled in Virginia.) Some fifteen years later their younger brother, James Ewing, came and spent the most of his life in Virginia, where he died in 1800."

Now, this tradition, like the others, has some truth in it. The rebellion part, said to have occurred about 1685, is, as of that date, without foundation. That I might be the more sure upon this point, I had Sir Alfred Ewing, principal of the University of Edinburgh, get the opinion of Professor Hume Brown, a recognized Scotch authority. In a memorandum prepared for me in December, 1917, Professor Brown says:

"All the rebellions in the Highlands are referred to in the Privy Council Register, but it contains no reference to one" in or about 1684 or 1685.

As shown by the Register, no Ewing engaged in any "rebellion" or political disturbance or "uprising" at that or an approximate date, and did not do so at any time except as I have elsewhere related.

That ancestors of some Ewings who came to America participated in the war which gave William and Mary the English throne is certain. Too, it is certain that the James among whose descendants we meet this tradition, was a cousin—not a brother—of the Cecil County, Maryland, and of the other Virginia immigrant ancestors of the families of which I write. We know this for several reasons, among which are, first, Wilson, as seen, in his Sermons of Rev. John, a son of Nathaniel Ewing, the immigrant, tells us that James, the half-brother of Rev. John and the others, was living in 1812; and we know he lived in Bedford or Prince Edward County, and never in that part of Virginia now Pocahontas County. The immigrant James, the brother of Joshua and the others, half brothers of Nathaniel, settled and remained in Prince Edward County, and never within hundreds of miles of the Pocahontas section, the evidence shows. The James of the six stalwart brothers tradition died in 1800; James

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of this tradition married Margaret Sargeant, a native of Ireland, to whom were born sons, John and William, "Indiana John" and "Swago Bill," unquestionably during years residents of what is now West Virginia.

The most reliable part of this tradition is the assertion of kinship between the families descended from William Ewing, born in Scotland and who emigrated to Ireland, and the Findley (or Hon. Thos.) Ewing branch, and the founders of at least some of the Virginia families we are studying.

M. A. Ewing of Neoga, Illinois, writing December 3, 1891, said that his recollection was that his "father said that four brothers came from Scotland before the Revolution and settled in Wythe County, Virginia, near Abingdon." James Ewing, M. A. Ewing further says, his grandfather, moved from Wythe to Blount County, East Tennessee, while it was yet a Territory. He says his grandfather had five brothers, George, William, Alexander, Nathaniel and John, and that all went to East Tennessee about the same time, and then adds:

"Sometime afterwards their father, Alexander, moved there also and died there about 1829 or '30. My father and three of his brothers, Alexander, George and Smuel, together with two of their uncles, William and Nathaniel, moved to Edgar County, Illinois, where all but uncle George and father spent their days. Uncle George and father died in Cumberland County. I have traveled in fully three-fourths of our States and Territories and in every one of them have found some one of our name, but the most of them are in the West and South. My father's uncle, John, moved from East Tennessee to Kentucky, near Lexington where he raised a large family, several of whom I met in Kentucky and Middle Tennessee during the war (of 1861-'65). My father always claimed that he and the Hon. Thomas Ewing of Ohio were cousins—I think second cousins. . . . There was a William Ewing who came from Pennsylvania to Virginia, and he and father traced their relationship as second cousins." (Mrs. Maria Ewing Martin's Ms.)

When this Ewing, evidently at least past middle life in 1891, since he was a soldier in the war of 1861-'65, speaks of "near Abington" he must be understood in a relative sense and at the same time in the sense of pioneer times. In the early day a man

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regarded himself as "near" a place if within 50 or 100 miles or more. M. A. Ewing had this tradition from the pioneers. Abingdon, the county seat of Washington County, was never in Wythe County. His traditions evidently got the pioneer *nearness* to Abingdon associated with the fact that subsequent to the settlement in Virginia the location of his ancestors fell within what became Wythe County. I know the older traditions of settlement (as well as the history) *near* Abingdon in the modern use of the word near. I have personally examined the old records in Abingdon; and so far as can be found, no Ewing of our family, born either in Scotland or in Ireland, settled in what is now Washington County. As elsewhere seen, Urban Ewing, of the Bedford family, was once sheriff of that county; and Samuel Ewing and Joshua Ewing of the Cecil County branch, who subsequently moved to Lee County, resided for a time in or near Abingdon. But the M. A. Ewing tradition clearly did not comprehend these or the families to which they immediately belonged. That tradition tells us of "four brothers who came from Scotland and settled in Wythe County,"—clearly as their location came to be some years after settlement. Who the four brothers were, this tradition does not disclose. The present limits of Wythe County do not aid us because, like all of the earlier Virginia counties, Wythe was once much larger, and was not formed until 1789. Hence, those pioneer Ewings could not have settled in Wythe *before* the Revolution. That some of our ancestors were in the section which became Montgomery and Wythe—and there *many years before the Revolution*—is established by evidence independently of this tradition; and so it is seen that the tradition associates the fact of early settlement with later county names long subsequent to the settlement. All of which is very correct; because, for instance, to say that a man settled in Augusta County in 1745, could mean a location within either of more than one hundred counties of today. So it was that the Montgomery and Wythe territory was at different times within Augusta, Fincastle and Washington Counties; and when part of Washington, the county seat was Abingdon. My great-grandfather, John Ewing, once owned lands "near" Abingdon; and at the recordation of his will, in 1788, it appears that that land was in Montgomery County. That land was *near* Abingdon as "near" was often understood in the earlier days,

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and particularly when it was in a county of which Abingdon was the county seat and place of record; and as locations perhaps appear on consulting a map, particularly when one does not intimately know the county, it may appear to be "near" even now, relatively, at least.

There is some tradition that great-grandfather was born in Scotland. He fills the description of one of the four brothers of this tradition. If not one of them, he was certainly a near cousin; or, as a few have suggested, a descendant of one of the Virginia immigrants or of one of the Cecil County immigrants. I do not accept the latter theory, and because, for one thing, all the Johns who were American born of the immigrant families are otherwise identified.

I regard this M. A. Ewing tradition as of most value as cumulative with the other evidence which establishes the close kinship between the earlier Maryland, (old) Virginia, and Thomas Ewing (Ohio) branch; and because it helps to link us back to the Stirling Castle, or Loch Lomond, clan. I am inclined to the opinion that we should interpret it in the light of the Nathaniel Ewing statement, published by William A. Ewing, in *The Courier-Journal*. The brothers of Joshua, the sons of William of Scotland-Ireland by his second wife, settled in Virginia, says that Nathaniel, who got his information from James, who was one of them, and who lived in Prince Edward County, Virginia. That information was very close to contemporary; the M. A. Ewing tradition was much further removed, and very probably it lost a generation and meant that the four brothers were of Scotch ancestry, rather than directly from Scotland. This view certainly must be kept before us, particularly when we remember that Hon. W. H. Ewing, who had never seen *The Courier-Journal* article, says his information, which was from another source, was that *several* of the sons of William of Scotland-Ireland settled in Virginia, and the more certainly when we remember that *The Courier-Journal* article identifies Ewings of Cripple Creek, in the Wytheville—Montgomery County— section, with sons of that William, which sons did "not remain long in Maryland," Nathaniel says, before locating in Virginia.

"New Beaver," found in *The Courier-Journal* article, probably is a misprint for New River. Cripple Creek is in Wythe County, and empties into New River.

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The Georges, Williams, Johns and Alexanders of one generation, of what we may call the Wythe County community, are sometimes confused with those of similar names of another generation, and caution must be exercised, we must also remember in this connection.

Samuel Ewing, the half-brother of Nathaniel, of Cecil County, and a brother of Joshua Ewing, and others, obtained a grant of land in what became Prince Edward County, January 12, 1746, as the date was taken from the records by Hon. W. H. Ewing, of Prince Edward. It was this Samuel's son, George, apparently, who married Elinor Caldwell, as we shall see, and who was one of the Ewings who lived on Cripple Creek, in what became Wythe County. Before his death (1788) my great-grandfather (John) had acquiretd a right to one thousand acres of land in the same community, and within sight of Ewing's Mountain.

Mrs. Martin's information was that George and wife moved from Prince Edward about 1770 and settled "ten miles north of Abingdon." I am convinced that that is too close to Abingdon, but the point is not very important. These statements assist us in identifying at least some of the Ewings of the Wytheville section. Mary, a daughter of this George, married Urban Ewing, one-time sheriff of Washington County, the county seat of which was Abingdon, who was a brother of the widely known Rev. Finis Ewing.

Now these traditions, which have some further elucidation in the chapters dealing with these respective septs of the Scotch clan, considered in connection with family resemblances and traits, tombstone, Bible and other records, and also in the light of what is known about our family coat of arms, furnish us a general view of the earliest American ancestors of the families here particularly considered. While we cannot always be sure whether some were cousins or brothers or uncles and nephews, we are sure the American founders of these families were in some communities brothers; and again fathers and sons, and again uncles and nephews, and in no case a more distant kinship than that of cousins.

All the circumstances considered, including the perplexing and almost maddening repetition of first names, often met from generation to generation, there exists as to an unusually large

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number of people the certainty of lineal descent from a common Scotch ancestor not so very remote.

Than the families herein specially considered, there are, probably, others of whose records I have not learned, similarly descended. It is hoped that in the future a wholesome interest in family history will bring them, if there are such, into deserved recognition.

From several sources, apparently independent of each other except for a common origin, it has come to me that "the Ewings came to America in the ship *Eagle Wing*." Mrs. Jane H. Graham, a descendant of one of the Lee County, Virginia, families, before her death some years ago in St. Joseph, Missouri, gives this tradition thus:

"The Ewings chartered a ship and came to this country in a body from North Ireland. They had the coat of arms emblazoned on the ship."

Mrs. Graham had that tradition regarding the ancestors of the older Cecil County, Maryland, and Lee County, Virginia, Ewings. As given by her, this tradition was in some confusion regarding the emblazonment on the ship, representing the family arms, and, of course, we now know that all of the American ancestors did not come to America "in a body." As given by Mrs. Graham, this tradition is illustrative of the fact that, nearly always, each tradition relates most reliably to the ancestors of the direct line in which found.

Another tradition asserted with equal certainty is that "the Ewings came to America in the ship *Rising Sun*."

Both, and other similar traditions, no doubt, are at least in essentials true; and mean that some of our ancestors came in the one historic old ship and others in the other.

Without attempting identification at this time, it will interest us to see where the Ewings, Ewins and Ewens, most of whom descended from our clan, were when recorded by the first census of the United States, taken as of 1790. Almost certainly in each case, it is well to remember, Ewings, Ewins, Ewen, etc., were misspellings for Ewing. In the introduction of that enumeration it is said:

"The territory west of Allegheny Mountains, with the exception of a portion of Kentucky, was unsettled and scarcely penetrated (when this census was gathered). Detroit and Vincennes

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were too small and isolated to merit consideration. Philadelphia was the capital of the United States. Washington was a mere government project, not even named, but known as the Federal City. Indeed, by the spring of 1793, only one wall of the White House had been constructed, and the site for the capital had merely been surveyed."

We have seen that much of the first and second census, 1790 and 1800 for Virginia, was destroyed by fire. So we know that many Ewings at both those enumerations were here and there in the newer sections, the data for which were lost. No doubt this accounts for the absence from those records of information regarding my grandfather. At the times of each enumeration he was living in what is now Lee County, records for which were burned. This is true of Montgomery and of Wythe, though great-grandfather had died before the first census.

Printed with the records of the first census, entitled "Heads of Families," is considerable information which was gathered from tax and other local data, some of it for some of the Virginia Counties, going back to 1782. This information is not extant for all counties for the same year, and in no case does it enable us to know how long those named as the heads of families had lived where found at the date of the information.

In 1782, as thus disclosed, Samuel Ewing, with a family of four and one negro servant, lived in Amelia County. In that year Elizabeth Ewing was the head of a family in Frederick County, consisting of seven persons. James was in Prince Edward County, as shown by the information gathered for 1783, having two in family and seventeen negroes—suggesting much land and extensive farming operations. There were that year in that county three Samuels; one had a family of three, one other had three and the third had eight. William Ewing, with a family of eight, was also in that county in that year, 1783. In 1785 James Ewing, with one in family, lived in Prince Edward County. He had one dwelling and ten other buildings.

From 1783 to 1786 there were on the tax lists of Greenbrier County eleven Ewings, James, Joshua, John, Jr., and John, Sr., William, etc.

In 1785 Elizabeth Ewing lived in Frederick County, having seven in her family.

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Andrew Ewin was in Greenbrier, as was Elizabeth Ewin. She had a family of ten.

Henry and William, two in family, were in Rockingham.

In North Carolina George, Hugh and John were in Lincoln County; Nathaniel was in the Salisbury district of Iredell County, and Isaac Ewing was in Burke County.

In South Carolina were James, three Johns, two Roberts and Jno. Ewinge, Jno. Ewings, Thos. and Wm. Ewings.

The first census discloses forty Ewing families in Pennsylvania, three Ewin families; the Rev. John (whose name was spelled Ewin) being one, shown by the census to be the prevost of the University; then the inevitable William, Samuel, James, Jasper, Timothy (I don't know why he was not called William or Alexander, for there were seven Alexanders!), David, Ann, etc.

New Hampshire had Alexander Ewen and John Ewins, and Vermont had James Ewings. Maine had five or six—all heads of families. New York had William and John; Connecticut had Edward Ewen, Jr., and Sr., William Ewing and Thos. Ewings, John Ewing and family were in Rhode Island. In Maryland were two Ewens, one Ewin; and of those spelled Ewing there were Amos, of Cecil County, nine in family; Henry, of Cecil County, eleven in family; James, of Caroline County, nine in family, and eleven slaves; James, of Harford County, four in family; Nathaniel, of Cecil County, two in family, and seven slaves; Nathaniel, of Cecil; Patrick, Esquire, of Cecil, eight in family, and three slaves; Robert, of Cecil County, eight in family; Robert, of Dorchester, two in family, and thirteen slaves; Thomas, of Cecil County, eight in family, and four slaves; William, of Cecil, six in family; William, of Queen Anns, eight in family, and eight slaves; William, also of Queen Anns, three in family, and one slave, and James (Ewings), of Harford, had six in family.

William and John were in New York, and a Mrs. Ewin in Massachusetts had a family.

The returns for Delaware, Georgia, Kentucky, New Jersey and Tennessee, were burned by the British in the War of 1812.

The different spelling in far the majority of cases, at least, do not mean different family names: they were all Ewings.

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XIV.

THE CECIL COUNTY, MARYLAND, SEPTS.

VIRGINIA BRANCHES—JAMES AND GEORGE EWING OF PRINCE EDWARD COUNTY.

Out of Cecil County, Maryland, has come a numerous and forceful army of Ewings. There were two or more distinct immigrations to that section, the relationship between the separate waves being apparently rather remote. Much error in determining pedigree has resulted by confusing descendants of one branch with those of another.

The earliest to become identified with that part of America, were the children of William Ewing, of the old Loch Lomond or Glasgow clan, generally believed to have been born about 1660. That he was born within the old clan territory in Scotland within the environs of Stirling Castle, there is universal agreement. In early life he emigrated to Ulster, Ireland, where many of his clan kindred had lived for many years. His children were born in Ireland, and there he and his wives died, neither he nor either wife, as is sometimes erroneously reported, ever having come to America. Ann, his daughter, who came to this country with her brothers, the half brothers of Nathaniel, about 1725, is sometimes confused with Ann, his grandaughter, the daughter of Nathaniel, and because this granddaughter was born at sea, known as the "Sea Gull".

As has been said elsewhere, some question that the ancestor from Scotland to Ireland was named William. However, all the evidences as far back as I find it appears to treat that ancestor as William.

To this branch, through one of this William's sons, who became identified with Cecil County, belong Adlai Ewing Stevenson, a distinguished lawyer and legislator, Vice-president of the United States in 1893-'97; James S. Ewing, United States minister to Belgium during the same period; and many other notable men and women.

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Another of the certainly two and possibly more branches of the Ewings to become identified with Cecil County, at least not closely related to those who came to this country in or about 1725, are the descendants of another William who, coming from Ireland, it appears, settled near what is now Blake about 1790. He acquired land, built a comfortable home, and there brought up his family, naming his boys after the family custom by those names that have been so confusing for hundreds of years.

We shall consider first the family of the older William. It appears to be generally agreed that all of his children were born in Ulster, Ireland, by reason of which his descendants are known as Scotch-Irish. As elsewhere explained, Scotch-Irish is a term which indicates birth in Ireland of Scotch parents; and not, as some erroneously suppose, birth of Scotch and Irish ancestry. Almost universally the Ewings of Irish birth are as purely Scotch as those born in Scotland. County Coleraine is the place most usually indicated as the paternal home of this older Wiliam's chidren. This was the conclusion of Col. Wm. A. Ewing and he so indicated on his chart. But records in Ireland, studied in recent years, furnish names of those born in other than Coleraine, corresponding to those of this William's children, and so give some ground for concluding that they were natives of the barony of Quisowen in County Donegal. In a recent letter to me, Jno. G. Ewing expressed the opinion, in view of these records and the fact that nothing similar has been found in Coleraine, that it was in Quisowen, and not in Coleraine, these children were born; and he was of the further opinion that from Quisowen "all the Ewings of the early emigration," whose ancestors he could trace, "drew their origin." But some of the early immigration, kindred, it is believed, to those who became identified with Cecil County, came direct from Scotland. While interesting, yet the question as between Donegal and Coleraine is not so important. Both are in Ulster and not so very far from historic Londonderry.

All the traditions agree that this William Ewing, from Scotland to Ireland, and his first wife, had but one child, Nathaniel. In a note to the (later) Nathaniel Ewing statement, noticed in the previous chapter, published in *The Courier-Journal,* Colonel Ewing, who subsequently indicated Eliza Milford as the

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second wife of this William, gives the names of the second family as John, Joshua, Samuel, Moses and Henry; and says that "all settled in Cecil County, Maryland, except John, who located in the southwestern corner of Chester County, Pennsylvania, on the east side of the Octorora Creek, near the others, and afterwards went to Ohio, and then to Kentucky, with a large family." I am inclined to believe that this statement confuses the immigrant John with a John of the first American generation. It is possible that the earlier John has been confused with John Ewing, born in Pennsylvania not far from 1760 possibly, and who married Margaret Townsley in Pennsylvania. This John moved to Kentucky at an early day, and there, in Campbell County, his son John was born January 16, 1800. This John subsequently went to Ohio and for many years his descendants maintained a hospitable and lovely home at Zenia, as seen in another chapter. In his chart, made subsequeently to the publication of the article, Col. Ewing gives Joshua, James, William and Ann, as William Ewing's second family.

Hon. P. K. Ewing, to cite a recent publication, in his "The Ewing Genealogy," page 7, gives as this second family, "William, Joshua, James, Samuel and Anne, and possibly other children." It will be helpful if we bear in mind that this William was not the William who located in what is now Rockingham County, Virginia, most certainly. As seen elsewhere, that pioneer William of Rockingham probably was born in Scotland.

In addition to the Col. Ewing chart, which has some inaccuracies, some of the descendants of Nathaniel, the oldest son of William of Ireland, are given by Hon. P. K. Ewing. He says he had "no record of the descendants of the half-brothers Joshua, James and Samuel". The present work, therefore, as to these and others, will be able to add very materially to the information up to this time in print.

Taking his family in the order of birth, Nathaniel, born in Ireland as were his half-brothers and sister, was apparently born about 1693. He and his half-brothers and half-sister Anne came to America at least as early as 1725. Nathaniel located in Cecil County, Maryland, on a farm owned in recent years by David C. Brown, which adjoins the farm on which his brother Josua Ewing located.

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Nathaniel married Rachel Porter, a cousin, sister of James Porter, who came to America with his cousin Ewings. She was born in 1706 and died in 1771. It is generally believed that they married in Ireland about 1721. Nathaniel, the grandson of this immigrant, Nathaniel, in the article, which we have noted, published in the *Courier-Journal*, says:

"My grandfather Ewing, as I have said, settled in Maryland, on the eastern shore of the Susquehanna, now called Cecil County, where he had a family of ten children,—six sons and four daughters, viz.: Sarah, William, Ann, John and James (twins), George, Alexander, Rachel, and Samuel, who died young."

He then says Sarah married Robert Potts and lived near Harrisburg, Pa.; William, the oldest boy, married Kitty Ewing, daughter of Joshua Ewing; Ann, known as the "Sea Gull", because born on the ocean, married James Breading, her cousin; John married Hannah Sargeant; James married, first, Peggy Ewing, daughter to Joshua Ewing; second, Miss Venable; George married Mary Porter, his cousin; daughter of James Porter; Alexander married Jane Kirkpatrick; Rachel married William Ewing, a relative, and lived in Sunbury, Pennsylvania; Samuel died without issue. He does not name a tenth child; and Col. Ewing says he was unable to locate a tenth.

Of Nathaniel's son William I have no account regarded as reliable, except a letter, written in 1916, which comes to me as I go to press, which indicates H. C. Ewing, bond broker, Portland, Oregon, as descendant. John, born in Cecil County, Maryland, June 22, 1732, was a twin of James, who moved to Virginia. John became a distinguished mathematician, surveyor, Presbyterian divine and teacher. He was the first or an early provost (or president) of the University of Pennsylvania, and the first census indicates him as occupying that post. He married Hannah Sergeant, in Philadelphia in 1758; and died in that city September 8, 1802. He received the degree of Doctor of Divinity (D. D.) from the University of Edinburgh, Scotland. The celebrated Dr. Johnson of England presented him a cane as a token of admiration. He represented Pennsylvania in the boundary disputes with Virginia, and filled many other important positions. He was one of the ablest preachers of his day. (See Hening, *Statutes of Virginia,* Wilson's, *Life and Sermons of*

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Rev. John Ewing, 1812; *Memories of Mrs. Hall,* by Harrison Hall, and many other sources). He left a large and influential family, some of whose descendants yet live in Pennsylvania, while other branches early settled in Indiana, Ohio, Illinois and in other States.

In the interest of a Presbyterian college, Dr. Ewing traveled over England, Scotland and Ireland. The trip was made in 1774 and 1775; and letters to home folks yet extant shed important light upon the history of the day. In a letter written in 1775 he speaks of the difficulties of obtaining contributions to the college because of the growing alienation between Great Britain and the American colonies. He bewailed the "conduct of the New York Assembly" because by some act it had given "ye ministry" of England "great hopes of breaking ye Union of the colonies and thereby carrying out their point at last. If America be now enslaved, it will lie at their door," he declared. Yet the king made a personal contribution to this educational enterprise; and Dr. Ewing became the personal friend of Lord Dartmouth and other eminent men and women of England and Scotland.

When the cord snapped this John, as did the Ewings generally, bent every effort in the interest of American freedom!

May 3, 1775, he wrote from Glasgow:

"I have been in my old friends, Mrs. Ewings this ten days."

That old friend undoubtedly must have been by marriage a clan relation, and indicates that he sought and sojourned with his Scotch kin in Glasgow. The facts that he was some time in Glasgow; that he was undoubtedly a man of broad learning for his day; that he was a man of bright mind and always alert; and that he used as his family escutcheon the arms used by Ewing of Craigtown, the identical old arms that had come down from the old Ewing arms prior to 1565, strengthen our faith in the right of the American Ewings descended as was he from the old Loch Lomond clan and in common from the ancestor who bore the arms before 1565,—to display those arms today as evidence of pedigree.

The photographic reproduction of the emblazonment he accepted, number one of the accompanying halftones, has those arms on the left of the reader. Some other arms are given on

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the other side. It is not unusual to display on the same lozenge or shield the arms of both sides of a family.

This Rev. John Ewing and wife had the following children: (a) Mary, who married, first, Samuel Gillespie; second, James Sims. They moved from Hagerstown, Maryland, to Ohio about 1800. (b) Sarah, married John Hall; (c) William, born 1761, married, first, Elizabeth Wallace, second, Mrs. Braxton; and became a distinguished lawyer; (d) Ann, born 1763, married William Davidson of Philadelphia; (e) Rachel; (f) James Sergeant, married Catherine Otto of Philadelphia; (g) Elizabeth, married Robert Harris of Harrisburg, Pennsylvania; (h) Samuel, born 1772, married Eliza Redman; (i) John, born 1776; and three others who died in infancy.

James Sims and wife (a) Mary Ewing had William, Betsy (who married a Nagle); Mary (who married a Ramage); Robert, and twins John and James. This Robert, born in Hagerstown, Maryland, 1795, located for some time in Baltimore, and died 1887 in Cincinnati, where he had resided since 1838. At twenty-two he married Elizabeth Brown; and to them were born Mary, married John Harrison; Honor, married John Schoolfield; Josephine, married William Watson; Martha, died unmarried; Rebecca Francis, married George W. Trowbridge; and Robert Amos, born 1835, married Eliza Trowbridge; all of these were born in Baltimore; and Victoria, who was born in Cincinnati, and married William Hoover. Robert Amos and Mary Eliza Trowbridge had Luella, married Edward Henry Bouton of Kansas City, Missouri, a successful business man now of Baltimore, November 15, 1888; Anna Marie, married William Ryley; Elizabeth Brown, married John Titus, Jr., and Joseph Watson, who married Lillie Webb in 1888.

(b) Sarah, who married John Hall (February 20, 1783) was a rather unusually brilliant woman. David L. James, in his *Judge James Hall, a Literary Pioneer of the Middle West* (*in Ohio Arch. and Hist. Soc. Publications*, 1909), says:

"Mrs. Sarah Ewing Hall was the daughter of the Rev. John Ewing, provost of the University of Pennsylvania, and pastor of the First Presbyterian Church of Philadelphia. Her education, like that of her son, came solely through contact with the social circle in her father's home. She learned Greek and

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Latin from hearing her brothers recite their lessons in the pastor's study. She read everything that came in her way. Her marriage to Mr. John Hall, a Revolutionary soldier and a son of a Maryland planter, with the sequence of domestic responsibilities did not prevent a continuance of her study and writing. Her conversation was brilliant and always tended toward some end. She wrote for *The Portfolio,* long the best known American periodical, and at fifty published a volume 'Conversations on the Bible,' which passed through several editions and enjoyed the distinction of being reprinted in England."

In saying that Miss Ewing's education "came solely through contact with the social circle in her father's home," James is somewhat misleading. The splendid social atmosphere of Dr. Ewing's home had much, unquestionably, to do with the happy development of his children; but the evidence shows that he gave both his girls and boys educational opportunities not always extended to girls in that day. In one of his letters to his wife, written while abroad in 1774, he says:

"Let the children be kept constantly at school. I think that Polly should go longer. As we shall be able to give them little or no fortunes they should have as good Learning as we can give them. I hope Billy keeps close to his ciphering and that he takes so much delight in it as to make progress. The Girls should also learn something of figures."

It would be unfair to forget that the punctuation and capitalization used by Dr. Ewing in his letters were according to rules much followed by the learned in his day. Too, there was a wide impression at that time that girls needed very little knowledge of mathematics.

One of Sarah Ewing Hall's children was James Hall, born in Philadelphia in 1794. Young Hall studied law, finally being admitted to practice, but in the meantime he became lieutenant in the United States army, and was under the command of Col. Winfield Scott, subsequently general; and later Lieutenant Hall "fought bravely under General Brown at the battles of Chippewa, Niagara Falls and Lundy's Lane," in the war of 1812-'14. After that war he served in the Mediterranean with Commodore Decatur. He left the army in 1818 and devoted himself to law, literature and finance. He became a resident of Cincinnati, a distinguished judge, and one of the most extensive contributors

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to the literature of his day. In 1835 he became the cashier of the Commercial National Bank of Cincinnati, a corporation with a million dollars capital, and at death in 1868 was its president. (See a picture of him in his *Romance of Western History.*)

The other children of John and Sarah Hall were Harrison, Sargeant, Edward, James, Thomas M., Alexander H., Charles, William; and there was a sister, Catherine H. Sargeant. The oldest was born in 1783, and the youngest, William, in 1807.

The eldest son of James Hall, John Ewing Hall, became a professor in the University of Maryland; and subsequently published *The American Law Journal,* and engaged in other literary work.

Mrs. Sarah Hall Foote, wife of Charles B. Foote, president of the Commercial Bank of Cincinnati, is a descendant; and another is William Hall, Mount Auburn, Cincinnati.

James, the twin of the Rev. John Ewing, settled early in Virginia, in a section now within Prince Edward County. I am sure this James Ewing or his Uncle James was one of the signers of a petition by "sundry inhabitants" of Prince Edward County, Virginia, October 11, 1776, to the Virginia House of delegates, declaring:

"We heartily approve and cheerfully submit ourselves to the form of government adopted at your last session, hoping that our United States will long continue free and independent."

This James was born in Cecil County, Maryland, June 30, 1732 (Bible of his brother John, extant in St. Paul, Minnesota, in 1897). He married, first, (Peggy) Margaret Ewing, a cousin, daughter of Joshua Ewing; and after her death he married a Venable of Virginia. On moving to Virginia he first made his home in Mecklenburg County. Of him Wilson in his introduction to John Ewing's Sermons, published in 1812, says he then was the only survivor of his brothers. He died after 1812 on Vaughn's Creek in Prince Edward County. He had one son whom he named John-James, for himself and his distinguished brother. This son was born in Virginia in 1802. He married Tabetha P. Edgar, November 19, 1822, in Bedford County (see marriage records of that county); but made his home in Prince Edward County. Miss Edgar was born in Virginia in 1806 and died in Missouri in 1855. He died

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at his home in 1850. About 1850 his widow and children went to Missouri and there in Richmond and in Ray County their descendants reside. (Hon. W. H. Ewing, letter of 1911.) John-James grew up with James, the son of George whom this older James adopted after George's death. As given me by Mrs. Myrtle Ewing Creel Bierce of Richmond, Missouri, John-James' children were:

Mary Elizabeth, John-James, Thomas E. R., Bertha, Sterling Price, Agnes and Tabetha.

Mary Elizabeth was born 1823, near Lynchburg, Virginia. After going to Missouri she married Daniel Branstetter, and died in 1888. To them was born Mary Elizabeth Branstetter (possibly others) in Richmond, Missouri, in 1842. She married Matthew Judson Creel, and died in 1909. He was born in Culpeper, Virginia, in 1833. To them were born: Sarah P., who married John R. Green, clerk of the Supreme Court of Missouri for twenty years; C. W. Creel, a farmer in Arkansas; Myrtle Ewing Creel, September 17, 1868, married ——— Bierce of Missouri; H. L. Creel, who became a justice of the Supreme Court of Missouri; J. F. Creel, of the Southern Pacific Railway Company in California; Barton Creel, a well-known newspaper man; Mattie, who married a Davis; John Ewing Creel, who died young; Lillian May, who married Prof. Raymond Shoop of Richmond, Missouri; and Ruby, who married a Ferris, a lawyer of prominence in Missouri.

Alexander, one of the sons of Nathaniel the immigrant, who married Jane Kirkpatrick, and who lived at Bald Friar's Ferry, Maryland, had:

William, who was in the "west" at the date of his mother's will; Margaret, who married Henry Ewing, son of her uncle John Ewing; Nathaniel, who married Jane Elinor Ewing, daughter of Capt. Patrick Ewing; James; John; Catherine, who married a Long; Alexander, who, as we have seen, was born in 1769, and died in 1821, married Charlotte Griffith; Rachel, who married Alexander E. Grubb; Elizabeth, who married Moses Ewing, son of her great-uncle, Henry Ewing, ancestor of Jasper Ewing, aide de camp on the staff of Gen. Edward Hand, a division commander under Washington in the Revolution; and George.

James Ewing on March 7, 1750, conveyed land owned by his father Alexander in his lifetime, and it is shown that this Alex-

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ander died in 1738. The land, therefore, was acquired at an earlier date. Two brothers of this James, John and William, assented to this conveyance. If this be, as appears probable, the son of James of the above Alexander, he must have remained in Maryland at least some time after his father's death.

The records of administration of estates in Lancaster County, Pennsylvania, show a survey as of November 29, 1824, covering land "of James Ewing, deceased, late of Cecil County, Maryland." An order was issued by the court, authorizing Alexander E. Grubb and William McCullough to sell 144 acres of this land which lay in Little Britain Township. It appears certain that this James lived for a time in Maryland; James, "late of Cecil County;" appears to be the same man who had removed to and died in Pennsylvania. This bit of light from the Pennsylvania record suggests that Little Britain in Pennsylvania bordered Cecil County. No doubt much light upon some of the Cecil County family may be had from the old Lancaster County records, which I have not fully examined.

For instance of many, in 1762 James Breading, George and Alexander Ewing took a deed to land as shown by the Lancaster records. This deed is witnessed by Patt Ewing and William Ewing.

Again, the will of George Ewing of Little Britain Township, Lancaster County, was probated May 3, 1785. It names his wife, Jean, eldest daughter Polly, eldest son William, second son Nathaniel, second daughter Elinor, and their son James. The executors were the wife, the deceased's brother, Alexander Ewing, and his cousin David Breading. So of many other records which suggest either the Cecil County descendants or their kindred.

In the York County records, it is interesting to note in this connection, may be seen a mortgage, among other Ewing instruments, of William Ewing, who was a son of Thomas and a brother of General James Ewing, dated "7th May, 23rd year of George the 2d," that is, 1750.

May 3, 1738, Thomas Ewing gave a mortgage on land in Lancaster County, Pennsylvania, in favor of the general loan office of that colony.

So that it is certain that at least some of the Ewings of Pennsylvania were related closely to those of Maryland; and

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the many records in the former State show that they acquired lands there perhaps as early as in Maryland.

Isaac Walker,[2] grandson of a James Ewing of Allegheny County, Pennsylvania, writes for *The Mansfield Item* of January 22, 1886, an article, in which he says that his grandfather, James Ewing, was born in Cecil County, Maryland, about 1730; "that he emigrated west in 1770," and settled near Fort Pitt Station, and built the first grist mill on the waters of Robinson Run, one of the first in the county." He took his slaves to the new outpost home, which, for many years, was liable to Indian attack. This pioneer, therefore, slept with a loaded gun in his bed. "He was of Scotch-Irish birth" and a strict Presbyterian. He founded a church and became an elder. He died, according to Walker, at 96; and had five sons and four daughters. "The Ewing family living on Montour's Run are descendants of one son. He was the grandfather of William Ewing of Mansfield and James A. Ewing of Walker's Mill. Another descendant is Rev. John Ewing, D. D., now (1886) pastor of Pittsgrove church at Daretown, New Jersey." This divine made a notable address before the general assembly of the Presbyterian Church in Edinburgh, Scotland, in 1874. Then Walker adds:

"Going back to the ancestry of James Ewing, we find that four brothers of the Ewing family emigrated from Londonderry, Ireland, about 1700. They settled in Cecil and Harford Counties, Maryland. One of them went to Ohio, from whom sprang the Ohio Ewings, of whom the late Thomas Ewing and his son General Ewing are descendants."

But, as William A. Ewing pointed out, this statement regarding the ancestry of Hon. Thomas Ewing, as will more fully appear elsewhere, is unquestionably an error; an error all the more easy because from time immemorial the relationship between that Ohio family and the Maryland and Virginia and Pennsylvania Ewings has been recognized generally.

Jane Ewing's will (spelled Jean in body of will) dated October 18, 1815, was probated in Cecil County, Maryland, November 20, 1824. Miss C. P. Evans of Manasquan, New Jersey, and others of the Ewing descendants of Cecil County, identify this Jane as the widow of Alexander, supra, of Bald Friars. She names her children as Margaret, Rachel, Elizabeth, Betsy,

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William, Nathaniel, James, John and Alexander. She leaves a hat that belonged to his father, a Bible and $2.00 to William, with the provision that if he should die before he returned from the "West" these bequests should go to Betsy. "My son-in-law, Moses Ewing and his brother John Ewing," she concludes, shall be the executors.

Nathaniel Ewing, the son of Alexander Ewing, 1731-1799, who married Jane Kirkpatrick and lived at Bald Friar's Ferry, sometimes called "Little Britain, Pa.," in Cecil County, Maryland, Alexander being the son of the elder Nathaniel, son of William of Scotland-Ireland, married Jane Elinor Ewing, born April 2, 1778, daughter of Capt. Patrick Ewing (see the latter's will dated 1811). This marriage displeased the captain. Apparently this was the Nathaniel Ewing who was commissioned captain of a company in the first Maryland regiment, patriot troops of the Revolution, January 3, 1776, and discharged in 1779. (Maryland Muster Rolls.) Mrs. Fulkerson, of Lexington, Missouri, in a letter to me in March, 1913, says this Nathaniel volunteered in the war of 1812, and never returned; and that his children were taken by Joshua Ewing who married a Craig, living first at Abingdon, then at Rose Hill, Virginia, and finally going to Missouri. Nathaniel and Jane Elinor Ewing had Catherine Ann, born 1804, and Patrick. Catherine Ann married Jacob Vanhook Fulkerson of Lee County, Virginia. To them were born:

(a) Margaret, who married Lyons; (b) Putnam, who married Jane Ridings; (c) Ellen, who married Dr. Wm. Frick; (d) Jacob J., who became a distinguished physician and was living in Lexington, Missouri, in 1913, and who married Mary Goodwin; (e) Nathaniel; (f) Lee Dow, who married Harriet Bales and left descendants; and who at one time represented Lee County, Virginia, in the legislature; (g) Emma, who married Stephen J. Reeder; and (h) Albert, who married Carrie Goodwin, sister of Mary.

George Ewing, one of the sons of Nathaniel the immigrant, was the founder of another of the early Ewing families of creditable destinction. This George was born in 1738 and died in 1785 or '88. As his father before had married Rachel Porter, his cousin who came from Ireland with the first Ewing im-

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migrants of our family, so this George married May Porter, his cousin, in 1766. She was born 1746 and died in 1778.

Hon. W. H. Ewing, of Prince Edward County, Virginia, a lineal descendant, and a great grandson, informed me that this George moved from Pennsylvania (though he appears to have been born just across the State line in Maryland) to Virginia, before his death. Just when he reached Virginia, Mr. W. H. Ewing does not say, but he says that, "About 1725 several of the Ewings came from Maryland and settled in (what became) Prince Edward County and also in other counties in the State, but I can give you no information regarding any except those who settled in Prince Edward and Bedford Counties. (Letter of October 18, 1911.) Other sources of information seem to suggest that possibly this George never permanently settled in Virginia.

However, as he was the great grandfather of Hon. W. H. Ewing, of Prince Edward County, "a man of education and fine sense", incidentally remarked Mr. S. L. Farrar, clerk of the Circuit Court for Amelia County, in a letter to me in November, 1918, I regard W. H. Ewing's evidence upon this point as controlling. He says that this was the George who, with William Ewing, was employed to remove the public records and government supplies from Prince Edward Court House upon the approach of Col. Tarleton with British forces who were devastating that section of Virginia through which they rode. These two Ewings were living in Vaughn's Creek in 1775.

The late James L. Ewin of Washington, D. C., informed me that this George had five children, of only three of whom he knew: William P., Nathaniel, and James. Through Hon. James K. Ewing of Uniontown, Pennsylvania, a descendant of William P., and who traced descent to this George, he got information of that family, showing that William P., of Fayette County Pennsylvania, married Mary Cornwell, and had eight children. These included George, who went to Texas and married and died there; James H., of Washington, Pennsylvania, a member of Congress at one time, born 1794 and died 1887, who married, first, Jane Creigh Kennedy, a cousin of Hon. James G. Blaine, second, Ann Lyon Denny. By the first wife John H. had John K. Ewing, long a well known banker of Uniontown, Pennsylvania,

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who married Ellen L. Wilson, and had Nathaniel, also a banker of that town. Another son of William P. was Nathaniel, long a distinguished judge of the court, Uniontown, Pennsylvania; and another was James, who married a Miss Baird.

It is certain, however, that this George Ewing had (a) James; (b) Nathaniel, born April 10, 1772; died August 4, 1846; (c) Alexander, who went to Ohio; and, upon the information of the James L. Ewin data, William P.

(a) James appears to have been born in Maryland. He spent his mature life, certainly, in Virginia and there lies buried. He became colonel of Virginia troops; and care must be exercised to distinguish him from his Uncle James, who adopted this nephew in his Prince Edward home after George's death.

The younger James married Parnella Morgan of Virginia. Their son, Thomas M. Ewing, 1812-1875, married Ann M. Owen of Virginia. There were several other children. This younger James, accompanied by his neighbors, the Prices, Balls, Gillespies, Morgans and others, moved from Prince Edward County, Virginia, to Chariton County, Missouri, in 1835. The family, servants, and household furniture were conveyed the entire distance in wagons, the cows and other stock being driven. All of this younger James' family remained in Missouri except his son, Thomas M. Thomas M. Ewing returned to and died in Prince Edward County, Virginia. His children: (a) Hon. William Henry Ewing, 1841, living in Prince Edward in 1920. (b) John James, 1844-1869, never married; was a gallant Confederate soldier, and served with distinction in Stuart's cavalry; (c). Nannie Elizabeth, 1854-1879, never married.

(a) William Henry Ewing was educated at Hampden Sidney College, Virginia; and volunteered in the Confederate army in 1861, along with other college students. He was captured subsequently, exchanged, and joined Gen. J. E. B. Stuart's celebrated cavalry. Badly wounded at Front Royal in 1864, yet he did not quit until he surrendered with Lee at Appomattox. He has filled many offices of honor and trust, among them representing his country in the legislature for several years. He has been twice married and has a number of children and grandchildren.

(b) Nathaniel, one of the George Ewing boys, located at Vincennes, Indiana. He wrote the article published by Col. W.

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A. Ewing in *The Courier-Journal*. Quite probably he saw the older James when on a visit to Virginia, as James, the twin of Rev. John, we have seen, adopted this Nathaniel's brother James after the death of George and Mary Porter Ewing.

The following is a copy of a letter, which copy, as here given, came into my hands several years ago:

"Pittsburg, Penn., Dec. 5th, 1886.

"Mrs. Andrew Mackey,
St. Louis, Mo.

"Dear Madam:

"Your kind favor of the 28th of last month making inquiry as to the statements made by Dr. Dewey (of the Ewings) and sent to James B. Hogg, is received. This nephew has been living at Seattle, Washington Territory for months past and I do not know whether he received the statement or not.

"As to the Ewings, they were Scotch-Irish, and resided near Coleraine (23 miles North East of Londonderry).

"Nathaniel Ewing and his wife Rachel Porter Ewing, with their son William, Joshua Ewing and Ann Ewing (brother and sister of Nathaniel Ewing), and James Porter (brother of Nathaniel Ewing's wife), emigrated to the United States in 1725. On the ship a daughter was born to Nathaniel and Rachel P. Ewing, named Ann (known by the relatives afterwards as the 'Sea Gull').

"They all settled on the Octorora Creek in Maryland near the Susquehanna river. There Sally, John and James (twins), George, Alexander and Rachel Ewing were born; children of Nathaniel and Rachel P. Ewing.

"Joshua Ewing married ——— and had five children, Kitty, Peggy, Patrick, Nathaniel and Joshua.

"Ann Ewing married Samuel Gillespie and had two children, Samuel and Ann. Samuel, married Polly Ewing, daughter of Rev. Dr. John Ewing, (one of the twins above), Ann Gillespie married James Simms. Neither Samuel Gillespie nor Ann Gillespie Simms lived long, and after their death the above James married Samuel Gillespie's widow, Polly Ewing Gillespie. These two lived to a good old age near St. Clairsville, Belmont Co., Ohio, and had sons and daughters. I once paid the old people a visit about 1838 with Catherine and Amelia Ewing,

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daughters of Dr. James Ewing of Phila., Pa. Dr. James Ewing was a son of Dr. John Ewing, of Phila., Pa., and this Mrs. James Simms was the aunt of Catherine and Amelia Ewing.

"James Porter, brother of Nathaniel Ewing's wife, married Samuel Gillespie's sister Ellen and they had nine children, Jane, Mary, Nelly, Betsy, Stephen, George, Andrew, William and Samuel.

"Jane married Patrick son of Joshua Ewing.

"Mary married her cousin George Ewing, son of Nathaniel Ewing.

"Betsy married her brother-in-law Patrick after the death of her sister Jane.

"Stephen and George married sisters by the name of Hart.

"Nathaniel and Rachel Porter Ewing's children were as follows: William, Ann, Sally, John and James (twins) George, Alexander, and Rachel.

"George Ewing married his cousin Mary Porter, and they had five children, Mary, William-Porter, Nathaniel, Ellen, James. James Ewing married Rebecca Morgan and they had the children, George-Brading, William, Nathaniel, Thomas, Betsy, James, Mary-Susan, Pernatta, and Martha-Jane.

"Nathaniel Ewing's (the first emigrant to America 1725) William, married his cousin Kitty, daughter of Joshua Ewing.

"Ann (Sea Gull) married her cousin James Brading.

"Sally married Mr. Potts and they had two children. Husband died soon.

"John married Hannah Sargent (aunt of John and Judge Louis Sargent).

"James married his cousin Peggy, daughter of James Porter (see above).

"Alexander married Jane Kirkpatrick.

"Rachel-Margaret married her cousin by the name of Ewing and lived in Sunbury Pa.

"The foregoing will give you general outline of the Ewings. There is nothing in print. My nephew, James Brading Hogg, left for the West before he had completed his task.

"Your grandfather's brother Nathaniel, lived in Vincennes, Ind. His grandchildren (Dr. Wm. Lane's children), Mrs. Wm. Glasgow and Ann Lane, and grandchildren lived in St. Louis,

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also his son Wm. Ewing's children and grandchildren reside there, but I suppose you know them all.

"Maj. Edwards wife is one of Nathaniel Ewing's (of Vincennes, Ind.) grandchildren. I have not heard of Wm. Ewing, your uncle's son. I understand he was married and lived west of St. Louis.

"I have a photograph of William and Nathaniel Ewing, your grandfather's brothers.

"Yours truly,

"Nathaniel B. Hogg.

"L. Ewing, Esq., Guthrie, Ky. (has family tree).

"Wm. A. Ewing, National Military Home, O., Feb. 2, 1897, (has family tree)."

There are probably many copies of this letter floating here and there; and I insert it because it furnishes some light and also to caution against accepting too fully all its statements. For instance, it confuses the family of Joshua, the half-brother of Nathaniel, the immigrants, with the family of some other Joshua —if we are to accept the weight of the available evidence.

So that in recapitulation, it appears that of the children of Nathaniel Ewing (1693-1748) who married Rachel Porter, son of William Ewing of Scotland to Ireland, left the following descendants:

(a) William, 1723-1788, married his cousin, Kitty Ewing, a daughter of Joshua Ewing; (b) Ann, born at sea in 1725, "the Sea Gull," married James Breading; (c) Sarah married Robert Potts; (d) Alexander 1731-1799, married Jane Kirkpatrick and lived at Bald Friar's Ferry, Susquehanna River, Maryland; (e) Rachel, married William Ewing, a cousin, and lived at Sunbury, Pennsylvannia; (f) James, a twin of the Reverend John, 1732, married (Peggy) Margaret Ewing, daughter of Joshua Ewing; upon her death, married Miss Venable of Virginia. This James lived in Virginia. He was the only member of his family surviving when Wilson published the Rev. John's sermons in 1812. (g) (Rev.) John became the distinguished divine, scientist and teacher, lived in Philadelphia; (h) George, 1738-1785, married his cousin, Mary Porter. It is said that this was the General George Ewing who served as commissioner of Pennsylvania troop in Revolution; but as I am not at-

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tempting to follow the Pennsylvania line I have not attempted to verify this tradition.

Of the foregoing children (b) Ann had Nathaniel Breading, who married Mary Ewing, daughter of George and Mary Porter Ewing, and possibly others. This Nathaniel Breading is credited with a daughter Mary, who, as given on the William A. Ewing chart, married Nathaniel B. Hogg, apparently the author of the above letter, and was in Pittsburgh, Pennsylvania, in 1893; and Elizabeth who married McIlvane, a descendant of William B. McIlvaine, being in Chicago in 1893. (d) Alexander we have followed at some length as we have James and his twin John and their brother George.

The following notes were taken from the records at Elkton, county seat of Cecil County, Maryland. It is regretted that it has been found impossible to verify them since they were made. It is almost impossible to examine records extensively and make no errors in notes; and historical accuracy requires at least a comparison at a later day.

Jane Kirkpatrick Ewing's will, probated 1824, mentions money due from the estate of James Ewing; and these children: Elizabeth, apparently the wife of Moses Ewing; Margaret, Rachel Grubb, relict of Thomas Grubb (who had six children, Jane, Alexander, Joseph, Isabilla, James, and William Grubb); and these grandchildren: John, Elizabeth and Jane Ewing, children of Alexander Ewing of Ohio; Elizabeth, Phineas and John Ewing, children of James Ewing; Elizabeth and Alexander Ewing, children of Margaret Ewing; Jane, Mary and Alexander Long, children of Katherine Long of Kentucky; Jane Ellen Ewing, daughter of Moses Ewing. "My son Alexander and my grandson Alexander E. Grubb" were named as executors.

Joseph Ewing, a carpenter of New York, died in Cecil County in 1827.

James Ewing of Ewingsville, who died in 1843, left a farm to his brother John, "on which he lives."

Patrick Ewing's will, son of the older Patrick, was probated in 1868, and mentions daughters, Jane Anna P. Ewing, Margaret Isabella, and Rebecca Frances Evans (wife of William James Evans); and daughter Elizabeth Caroline Black; sons Edwin Evans, Theodore and William Pinckney Ewing.

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Robert of East Nottingham, Cecil County, died in 1803. William A. Ewing says this Robert was a son of Henry Ewing. His will mentions wife and daughter but gives no names.

Henry Ewing's will was probated in 1809. He names sons, John, Moses and James; and daughters, Susannah Gatchell, Nancy Scott, and Polly and Betsy; and the heirs of a son, Robert, deceased, and a son Henry.

Joshua Ewing's will describes him as of the "Dividing Cecil County;" and names wife Jane, and sons, Patrick, Robert, Samuel, Nathaniel, and "daughter Catharine or her husband."

See a James Ewing's will, probated in 1821, which names wife Phoebe and sons Phineas and John, and daughter Elizabeth (A 8, 16).

Records of administration accounts, Cecil County, p. 231, show, as of June 13, 1750, the account of Rachel Ewing and William Ewing, administrators of Nathaniel Ewing, Joshua Ewing and James Breading, being sureties. Distribution of estate in favor of the following is shown:

William Ewing; Sarah Potts, wife of Robert Potts; Ann Breading, wife of James Breading; John Ewing, who was then "about seventeen years old;" James, "about seventeen" (the twins); Rachel Ewing, about fifteen; George Ewing, about twelve; Alexander Ewing, about ten years; and Samuel Ewing, about eight.

The records of the First Presbyterian Church, Philadelphia, show:

Samuel Ewen and Rebecca George married in 1740.

Maskell Ewing and Jane Hunter married October 6, 1787.

Elizabeth Ewing and Robert Harris married May 2, 1791.

Ann Ewing and William Davidson married October, 9, 1794.

William Ewing and Mary Elliott married June 1, 1802.

The marriage records of the Second Presbyterian Church show the following marriages:

William Ewing and Elizabeth Wallace, March 22, 1788.

Thomas Ewing and Anna E. Cooper, 1784.

Elizabeth Ewing and Robert Harris, 1791.

Catherine Ewing and Thomas English, 1804.

Thomas Ewing and Martha Pollock, 1808.

Ann Ewing and Charles Holland, 1811.

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Births—*According to Bibles and Traditions.*

Patrick Ewing (son of Capt. Patrick, as shown elsewhere) was born July 7, 1791, married Isabella Polk Evans, February 27, 1822. Children, Edwin Evans Ewing, born January 9, 1824; Theodore Ewing, born February 11, 1826; William Pinckney Ewing, born May 20, 1828; Jane Anna Pennington Ewing, born December 2, 1830, never married; died November 1, 1906; Rebecca Frances Magraw Ewing, born May 23, 1834; Elizabeth Caroline Ewing, born May 23, 1834, twins; Margaretta Isabell Ewing, born April 30, 1839. She married James H. Evans but left no children.

DEATHS.

Patrick Ewing, died November 7, 1868; Isabella Polk Ewing, wife of Patrick Ewing, died March 19, 1864; Edwin Evans Ewing, died August 20, 1901; Theodore Ewing, died September 30, 1901; Margaret Isabell. Evans, died April 30, 1905; Jane Anna Pennington Ewing, died November 1, 1906; William Pinkney Ewing, died September 4, 1907; Rebecca Frances Magraw Evans, died August 2, 1910.

Elizabeth Caroline Ewing married John Nelson Black January 1, 1856; and died July 14, 1916. Their children:

A boy who died in infancy; Josephine Louisa Black, born November 14, 1857; married Harry Cantwell, April 19, 1881; Walter Ewing Black, born April 2, 1860, married Clara Walker, December 25, 1917; Isabella Evans Black, born April 21, 1862; married Perry K. Barnes, December 21, 1882; John Nelson Montgomery Black, born November, 1864, married Myrtle Richardson, May 11, 1892; Emma Margaretta Black, born January 3, 1867, died February 12, 1898; Pinkney Patrick Black, born April 19, 1869, died February 20, 1902; Bayard Gayley Black, born August 27, 1874, married Nellie Clark, August 4, 1909; Bessie Elizabeth Black, born September 19, 1876, married Henry R. Barnes, August 17, 1899; Edna Maud Black, born March 5, 1879, single in 1921. John Nelson Black died January 27, 1906, aged 88 years.

Rebecca Frances Magraw Ewing married William James Evans, October 26, 1857; children, Mary Rebecca Evans, born September 4, 1858, married Mount E. Kirk, November 18, 1886,

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and died December 20, 1905; Sidney Corwin Evans, born May 28, 1861, died June 12, 1870; Clara Isabella Evans, born February 9, 1865, married Charles E. Turner, M. D., September 26, 1889, and died May 6, 1916; Catharine Porter Evans, born September 12, 1871, single in 1921, in Manasquan, N. J.

William James Evans died January 6, 1892; Rebecca F. M. Ewing Evans, died August 2, 1910; Mary Rebecca Evans Kirk, died December 20, 1905; Edwin Evans Ewing married Clara Vaughan, Camden, New Jersey. Children, Clara Vaughan Ewing, born December 15, 1863, married George Beeson. Clara Vaughan Ewing, wife of E. E. Ewing, died December 21, 1863. Edwin Evans Ewing then married Emma McMurphy, July 13, 1865; children, Cecil Ewing, born April 21, 1866, married Lynn M. Shaffer, February 20, 1912; Evans Ewing, born April 20, 1868, single in 1913. Halus Ewing, born September 5, 1872, married Amanda Leader, September 4, 1907, died December 4, 1911, no children.

Edwin Evans Ewing died August 20, 1901.

William Pinkney Ewing married Mrs. Emma Pike Smith. Died September 4, 1907. No children.

Emma Pike Ewing died February 23, 1917.

Theodore Ewing married Mrs. Elizabeth Matherson in 1858, and they left three children.

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XV.

JOSHUA EWING, OF LEE COUNTY, VIRGINIA; INDIANA TRIPLETS; PATRICK II. OF MARYLAND; VICE-PRESIDENT A. EWING STEVENSON OF ILLINOIS AND OTHERS.

To recapitulate a second, we recall that (2) William Ewing and second wife, Eliza Milford (if that were her maiden name) Ewing, had: (2a) Joshua; (2b) William; (2c) James, who located in Prince Edward County, Virginia, and who gave to the Nathaniel whose sketch was published in the *Courier-Journal* information when about eighty; (2d) Anne, who married Rev. Joseph Cowder, an Episcopal clergyman, (2e) Samuel, who lived and died in Virginia; (2f) John, it is believed, who settled in North Carolina; (2g) Henry; and perhaps others. Nathaniel in the *Courier-Journal* article says he did not recollect all of his great-grandfather's second children. That Henry was one of them is the more certain because it is an authentic tradition in the family of Alexander Ewing and his wife, Jane Kirkpatrick, that their daughter, Elizabeth, married Moses Ewing, son of her father's Uncle Henry Ewing. That Alexander was a son of Nathaniel, only son of William of Scotland-Ireland by the first wife; so that Henry, to have been the uncle of that Alexander, must have been one of the children of William by the second wife.

This Joshua Ewing and his wife, Jane, had (1) Patrick; (2) Robert; (3) Samuel; (4) Nathaniel, and (Kitty) Catherine. Hon. W. H. Ewing says there was also a Margaret. But there is no mention of Margaret in the will. Wills do not always contain the names of all children, however; and so I give this statement regarding a Margaret in this family for what it may be worth.

The following is the will of this Joshua Ewing:

"In the name of God, Amen. I, Joshua Ewing, of Cecil County and Province of Maryland, Yoeman, being in perfect mind and memory, calling to mind ye mortality of this life, and

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knowing that it is appointed for all men once to die, do make and constitute this my last Will and Testament in ye manner and form following, viz.:

"First of all I recommend my Soul to ye hand of Almighty God that gave it, and my body to be buried in a Christian and decent manner at ye discretion of my Executors, nothing doubting but I shall receive ye same at ye Reserection by ye mighty power of God. And as touching ye worldly Estate wherewith it has pleased God to bless one in this life, I order in ye manner and from following: 1st, I order all my just debts and funeral charges to be justly paid and discharged.

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

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

"4. As touching ye rest of my movable Estate I order my oldest son, Patrick Ewing, to have to ye value of thirty pounds of ye goods as ye shall choose and ye remainder to be divided in five equal shares between my wife and four sons, viz.: Patrick, Robert, Samuel and Nathaniel each of ye five having an equal share.

"As touching my real estate in land, I order and appoint my two oldest sons, Patrick and Robert Ewing, to have ye Plantation yt I bought of Jared Neilson called Borans Forest and Ad-

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dition to Success, I say I appoint it to them and to ye lawfully begotten heirs of their body forever.

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

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

"And if any of my four sons die a minor before they become of age his part I appoint to be divided equally among ye other three. But if Patrick or Robert die a minor his part of ye estate I appoint to be also equally divided only Samuel to succeed ye deceased brother in his part of ye land and said Samuel to deliver up his right and title to ye part of ye Dividing to be equally divided ye three remaining brothers. Further I also order and appoint ye there be no division made between my sons until the two oldest come of age, or see cause to marry, and longer if possible. I order and appoint yt ye two plantations be subservient one to another both in meadow and timber as occasion may require, and if they see cause to make any improvements by a mill on any of ye places either before or after ye division they must all be equal in ye expense and equally in ye benefits arising from thence. I do hereby order and appoint my beloved wife and oldest son, Patrick, to be Executors, and further appoint James Porter, William Ewing, Snr., and John Ewing, Junr., to be my guardians, to see that justice and equity be done. And lastly revoking and disannuling all will or wills before made by me, I do hereby make and constitute this my last will and testament. As witness my hand and seal this Ninth day of August, in ye year of our Lord, One Thousand Seven Hundred and fifty three.

"JOSHUA EWING."

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

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The word "ye" is often met as the equivelent of the in old English and in legal documents following old English forms.

(1) Patrick was born February 1, 1737, and died April 11, 1819. He married, first, Jane Porter, 1739-1784. His second wife was Elizabeth Porter, who died March 11, 1819, both daughters of James Porter.

This Patrick Ewing was commissioned captain in the patriot armies of the Revolution, and was most active and vigorous in the patriot cause. (See Maryland Revolutionary Records; *Portrait and Biog. Record of Harford and Cecil Counties* (1897), etc.)

In connection with the Capt. Patrick Ewing record an opportunity presents itself to note a rather widely scattered error and at the same time to direct attention to the source of such misakes.

The problem of tracing descent from generations of our day back to our early ancestors is all the more complex because of the persistent repetition of Christian names in the same line from one generation to another in nearly all the branches. William, John, James, Patrick, Henry, Joshua, Nathanial,—an army, a multitude of each; and several of the same name living at the same time, often, in the same section, but members of different but related family units. Thus often a James or a John or a William of one generation has been confused with his ancestor or his cousin of another day, a generation or link often being lost. As a result some have believed they belong to one branch when in fact they came from another; and in other cases one or more links cannot be differentiated though descent from the same source is certain.

Just two illustrations of many: One of our family in Indiana sent me what purports to be a short printed account of Capt. Patrick (the only one of that Christian name in the Revolutionary War) Ewing's ancestry and brothers and sisters, in which it is said that that Patrick was the son of James Ewing of Cecil County, Maryland. Capt. Patrick's Bible shows that he was the son of Joshua Ewing of Cecil County, Maryland, yet my distant relative in Indiana said of this printed "slip:" "This data has been corroborated by an independent investigator, so that I feel that it is absolutely correct. . . . The Virginia, Ken-

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tucky, Tennessee and Indiana Ewings are descendants of Patrick Ewing, of Revolutionary fame," referring to this same Capt. Patrick of Cecil County. Now, the facts are, as shown by Bible records, deeds, wills, etc., and as is shown herein, that Capt. Patrick's father was Joshua, and not James, and that Patrick's decendants are only a few of the Ewings who lived in Virginia, Tennessee, Kentucky and Indiana.

By the first wife, Capt. Patrick Ewing had:

(a) (Polly) Mary, December 14, 1760, April 19, 1793.
(b) Joshua, September 25, 1763;
(c) James P., October 13, 1765, June 20, 1823;
(d) Robert, December 5, 1767, September 20, 1823;
(e) William, January 7, 1770, "went West;"
(f) Samuel, July 7, 1772; 1851;
(g) Andrew, November 27, 1774; 1775;
(h) Putnam, April 22, 1776;
(i) Jane Elinor, April 2, 1778;
(j) Katherine Elizabeth, March 19, 1780;

and by the second wife,

(k) Elizabeth, November 18, 1789, December 17, 1853; and
(l) Patrick, July 7, 1791, November 7, 1868.

(a) Mary married John M. Jackson but left no children.

(b) Joshua married Rachel Craig of Abingdon, Virginia, moved to Rose Hill, Lee County, and there resides until after 1840 when he took his family to Missouri.

The following letter will assist to see that this is correct:

"Knoxville, Tenn.
Aug. 3rd, 1897.

"Mr. William A. Ewing,
"National Military Home, Ohio.
"My Dear Sir:

"I have written to my grand-aunt at Rose Hill—or Ewing, as the station is now called, in Virginia, for the purpose of finding who was the wife of Joshua Ewing (bro. of my g. g. father Samuel). I have her letter today in which she says, 'My Uncle Joshua married Rachel Craig, of Abingdon, Virginia. After his marriage they moved to Rose Hill, Va., and settled and raised a large family of children. His wife died at Rose Hill and was buried there. In 1840 he and his family moved to Missouri, and he and his family are all now dead.

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"This statement is perfectly trustworthy, because my Aunt, while very old, is a woman of fine ability, and is thoroughly in possession of all her faculties. You will see that she states these matters clearly and there is absolutely no room to doubt what she says. This will go far to clear up the confusion created in your mind by the letter of Mr. James V. Ewing, referring to which I find that he says, 'The wife of Samuel was a Craig; their childen were Samuel, Joshua, Margaret, Jane and Nancy.'

"My Aunt, whose statement I quote to you above, personally knew her Uncle Joshua; this Joshua being the brother to my great-grandfather, Samuel.

"You ask me in the end of your letter to give you the wives of Capt. Patrick's two sons, Joshua, born in 1763, and Samuel, born in 1722. Undoubtedly, Joshua's wife was Rachel Craig, and Samuel's wife was Mary Houston.

"I am glad to be able to settle this point for you beyond any question. I am, Yours very truly,

"(Signed) Joshua W. Caldwell."

Col. Ewing was at the time able to write little, so he replied at the bottom of Mr. Caldwell's letter, saying:

"Please excuse pencil. My hand is very lame. You will see that I was originally misled by statement in James V. Ewing's sketch where *for the first time* I had any information as whom your g. g. father married, & he *is plainly* wrong! *Joshua* m. *Rachel Craig.*

"Aug. 28, 1897. Wm. A. E."

This Joshua, the uncle of Dr. Joshua, the son of Samuel, as were the Ewings generally, "was a strict Scotch-Irish Presbyterian," writes one of his collateral relatives. One Sunday morning a neighbor, in Powell Valley, Lee County, named Martin, carried his razor to Ewing with the request that it be honed. Ewing kindly but firmly declined, explaining that he regarded it as sin to shave or to do any *work* on a Sabbath. A few Sundays later Martin, riding by Ewing's barn, located on the road side, heard a noise, and on investigation beheld the good Presbyterian elder cutting, in a machine then much used by farmers and called "a shaving knife," sheaf oats for his stock. Impromptu Martin exclaimed:

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"Joshua Ewing, a man of grace,
Should be an example to all his race;
Not long ago I heard his say
It was a sin to shave on the Sabbath day;
But now, on a Sabbath cold and raw,
I pass his barn and find him shaving straw."

The family of Joshua Ewing, the brother of Samuel the influential civil officer of Lee County, Virginia, was partly charted by Col. William A. Ewing in 1897. He sent this chart to Hon. A. B. Ewing of Tennessee. I have seen a number of copies of it, scattered here and there, most of them entitled, "A B. Ewing Account pp. 139-247." For some time I engaged in strenuous efforts to locate the "A. B. Ewing Account." A. B. (Alvan Brown) Ewing, now deceased, was a son of Joseph Preston Ewing, who was a son of Samuel (II), this Samuel, as we have seen, having been born in Virginia in 1752, and having died in Georgia in 1809. Miss Olivia Davis (in 1920) of Lewisburg, Tennessee, is a daughter of Kittie Ewing, the daughter of Alvan Brown Ewing, who married Scott D. Davis, as also seen. Miss Davis says that in his life time her grandfather, A. B. Ewing, spent much time in gathering data for an account of his branch of the family. But unfortunately after his death no trace of his work could be found. It is known that at one time he had an extensive manuscript on the subject. His family believe that before his demise he destroyed all but copies of the William A. Ewing chart, additions to which were made by him. As further extended by the distinguished Dr. Arthur E. Ewing of St. Louis, this chart, as prepared by William A. Ewing (then of Dayton, Ohio) begins with "William Ewing, in the siege of Londonderry, Ireland." It has some inaccuracies as to the children of this William, who should be given as has been shown in a previous chapter. Then the children of Joshua Ewing are given, without indicating that this Joshua was the oldest child by the second wife of his father, William. This chart says this Joshua's wife's name was Jane; and that he died in Cecil County August 16, 1753. Then, after showing the children of Captain Patrick, 1737-1819, one of the sons of this older Joshua, the chart discloses that Patrick's son "Joshua, born September 25, 1763, married Rachel Craig of Abingdon, Virginia;

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(and that) he was a government surveyor; removed to Rose Hill, now Ewing, Virginia; moved to Missouri and there died subsequent to 1840." Then as the children of this Joshua, A. B. Ewing has added: (a) Samuel, (b) Joshua, "married Mary Jones, six sons and three daughters;" (c) Margaret, married George Ewing; (d) Jane, "one daughter, Sallie, who married Frick;" (e) Nancy, "who married Isaac Hayes, six or seven children."

(a) "Samuel was a school teacher. He married Mary (Polly) Davis, daughter of James Davis of Washington County, Virginia, probably at the old Davis home four miles from Abingdon, on the road between there and Russell County, where the only sister, Mrs. Oliver Hughes, of this Samuel Ewing lived. Grandfather Davis was an Irish Presbyterian (probably Scotch-Irish) and was in the Revolutionary War. He was well off, having perhaps twenty slaves. He sold out and moved to Platt or Marion County, Missouri.—William Ewing."

This William thus quoted in this chart is one of the children of Samuel Ewing and his wife Mary Davis. This William lived in California. The quotation was added to the chart by Dr. Ewing of St. Louis, who had it from his uncle. As there given, the children of this William and Mary Davis Ewing are (a) Sallie, "who married Thomas Mills and lived at Well Pole, West Virginia, four boys and two girls;" (b) James D., who married Miss Harles of Washington County, Virginia, "three boys and four girls. One of the girls married a Garrett. Two of the boys were killed or died in the U. S. Army in the war of 1861." (c) Nancy, who married John Sevier,—"four boys, Douglas, Alexander, Charles, William and James and one girl. They lost slaves by the emancipation of the negroes. Lived on Goose Creek, six miles above Manchester, Clay County, Kentucky." (d) Rebecca, "married Skidmore Munsey, four boys and one girl. Three of the boys became physicians, and another boy lived at Muncie, Indiana;" (e) William, who married Rebecca Brand. This William Ewing "was licensed to practice law at Sacramento, California, in 1855. Became district attorney there; and was district attorney in Solano County in 1860-1861. Radical Southerner: twice married, the second time in 1880. Lived at Pendleton, Oregon. He left Harvey Samuel, Buckly, Washington; William, Morrow County, Oregon; Coke, Pendleton.

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Oregon; and Sallie, who married Robert I. Miller of Buckly. (f) Whitley Thomas Ewing, born December 28, 1823; married Hannah Jane Pettingill in St. Louis, Missouri; died at Gadsden, Alabama, in 1891. Was a physician. (g) Margaret, who married Christopher Jordan. He died in the war of 1861, and she remarried and lived at Yorktown."

(f) This Whitley Thomas, who married Hannah Jane Pettingill, left (1) Arthur E. Ewing, born April 25, 1855, the highly successful physician of St. Louis (1921) who has children. One of his daughters artistically executed and colored for me a copy of the Ewing arms, also claimed by her family. (2) Munhetta (Minnie) Jane, who married W. P. Shanhan. They lived at Attalla, Alabama. (3) Charles Whitley, who married Mollie Lay. He was born August 3, 1863, and died September 9, 1915, at his home in Gadsden, Alabama. (4) Thomas Gale, who married Harriet Line, and lived at Gadsden, Alabama; and (5) Stella May, 1862-1910, unmarried.

Though not shown on any copy of the Dr. A. E. Ewing chart, it is said this Joshua Ewing and wife (Craig) left at least two other children, one, William Smith Ewing, was the grandfather of Joshua A. Graham of St. Joseph, Missouri, who gave me the Ewing-Miller story related elsewhere. This William Smith Ewing married Sallie Fulkerson, of Lee County, Virginia. Their daughter, Jane Hughes Ewing, married Thomas P. Graham, son of Hugh Graham, of Tazewell County, Tennessee. Another was James Ewing. He served in the war of 1812-1814 with the rank of captain; and was mustered out at Richmond. Unable to obtain transportation, he walked about 400 miles to his home in Lee County. He moved to Missouri and there, according to family tradition, served in the legislature in 1840-1845. He married Belenda Niel of Lee County, Virginia. Mrs. Todhunter of Lexington, Missouri, is a great-niece, and kindly verified some of this information.

(c) James P. Ewing, according to his father's will, appears to have been in Cecil County, Maryland, in 1811, but I have no subsequent trace of him. Neither have I any record of (d) Robert; or of (e) William certainly; or of (f) Andrew. (g) Regarding Samuel see subsequently. (h) Putnam, brother of Samuel the sheriff of Lee County, Virginia, born April 22, 1776,

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married Jane McClelland (G. C. Ewing, Attorney, Owingsville, Kentucky, letters July 22, 1913, and August 17, 1921) of Maryland, a cousin of Gen. Geo. B. McClelland (Letter Oscar R. Ewing, New York, Oct. 8, 1920). After part of their children were born in Maryland they moved to Bath County, Kentucky. Children: Robert, Patrick, Joshua, Samuel, James, Andrew Jackson; and daughters, Ann Eliza, Polly and Jane Elinor. All of these boys, says G. C. Ewing, "lived and died in Bath County, Kentucky, except Patrick, who emigrated to Decatur County, Indiana about 1830." George M. Ewing, a brother of the triplets mentioned below, says this Patrick went to Indiana in 1826. (Letter of July 28, 1913.) Oscar R. Ewing, an able attorney of New York, a grandson, says Patrick's deed to his Indiana land is dated 1826; "although his first child was born in Bath County, Kentucky, October 22, 1827." Joshua married Elizabeth Conner, and to them were born three boys and two girls: Henry Harrison, Penrose Putnam, George McClelland, Desdemonia and Adelia. George McClelland was the only one of these boys who married, it is said. By the first wife, who was "Mattie" Ewing, apparently a daughter of Dr. Joshua Ewing, who married Rachel Fulkerson. In his will Dr. Ewing names a daughter as Mary H. This must have been "Mattie." G. C. Ewing says his father's first wife, Mattie Ewing of Rose Hill, Lee County, Virginia, had a brother named Cecil and that her father's name was also Cecil. But he also says: "She had a sister who married a man by the name of Cleage, and her descendants are living in Knoxville, Tennessee. . . . My father's first wife's father was doctor and practiced medicine." Mrs. Cleage, as elsewhere shown, was a daughter of Dr. Joshua Ewing of Lee County; and Mary H. is the only daughter for whom I cannot account unless identical with "Mattie," of Rose Hill, Lee County, Virginia. The children were Joshua and Kittie, both of Bath County. His second wife was Jennie Gilmer of Missouri, and they had Mattie and George Conner, a prominent attorney of Owingsville, Kentucky. Kittie married William C. Lyons of Surgoinsville, Tennessee, and they have children.

Adelia Ewing married Charles C. Leer of Burbon County, Kentucky, and they have children.

Robert (last above) had one son, Putnam, who left no descendants.

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Samuel and James (above) never married.

Andrew Jackson (above) married Lydia Conner, and had one son, Felix McClelland, who never married; and daughters, Julia, Jane Elinor, Serepta, Mary, Lillian, Elva, Elizabeth and Annie.

All of these girls married and brought up families who are in Bath, Bourbon, Fayette, Clarke and Montgomery Counties in Kentucky.

In his letter to me G. C. Ewing wrote:

"Tradition has it that Putnam Ewing and two of his brothers left Maryland at the same time; and that one of the brothers went to Virginia and the other to Ohio."

The brother who went to Virginia, as seen, was Samuel, who became a distinguished citizen of the section now within Lee County, and whose family is given in another place. Subsequently Joshua, another brother, also went to Lee County, as elsewhere seen. He left Lee in 1840 and went to Missouri, and this Joshua is the ancestor of Dr. Ewing, of St. Louis, Attorney Graham of St. Joseph, etc. G. C. Ewing for many years had no knowledge of Samuel's and Joshua's families, which illustrates the reliability of much of the tradition found in our family.

Patrick Ewing, who went from Kentucky to Indiana about 1826 to 1830, as seen above, married Lydia Morgan. Children:

Sarah Jane, Eliza Mary, Putnam, Abel, Joshua (triplets born September 8, 1832), Robert, Cortez, Lydia Ann, Samuel, James K., Geo. M. (living in 1913), Martha Caroline, Morgan J., and Alice Jane Elinor. (See the Baltimore American, 1903).

About two years ago I saw a photograph of these triplets taken in their prime and at a time when their combined weight was 716 pounds, so I was informed. Yet they were not merely "fat"—they were men of proportion and muscle. Many of our family are of medium size; yet there is a large per cent of men more than six feet, muscular and powerfully built. My own father belonged to this latter class.

I have a newspaper clipping from a local Indiana paper, written in 1911, which says, in part, in reference to these triplets:

"Seventy-five years ago today, September 8, 1833, Abel Ewing and his brothers, Putnam and Joshua, were born near

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the site of the present Ewing station on the C. H. & G. railroad in Clay township. He is the last of the triplets living. Joshua spent his life on a farm and died March 3, 1891. Putnam Ewing was elected recorder of Decatur County . . . being at the time of his death, January 20, 1903, cashier of the Third National Bank. . . .

"Abel Ewing, while distinctively a farmer, is also a blacksmith and made a specialty of Peacock plows in an earlier day. He spent eight years in official positions of importance.

"Mr. Ewing has always held his residence in Decatur County and has never missed an election on any account. He is today in good health, active in mind and body, and takes a keen interest in what is going on about him, and has a speech to make on the liquor question whenever he can find an audience. 'Abe' Ewing, after more than three-quarters of a century spent in the county, is called a good citizen, the highest encomium that can be bestowed on any man."

Edwin E. Ewing, of Rising Sun, Cecil County, Maryland, sent me a photograph of these triplets, December, 1912. On the back was pasted a damaged clipping which Mr. Ewing says was written many years ago by his father. The article appears to have been published in either *"The American"* or *"The North American,"* at some date I cannot decipher. Speaking of the triplets, the article says:

"These Ewing brothers are a branch of the Ewing family of the eighth district, this county (Cecil County, Maryland), and cousins of the writer. Their names are Abel, Putnam and Joshua. Their grandfather, Joshua Ewing, emigrated from the old homestead, one mile west of Porter's Bridge, about the latter part of the last century (1700), or the beginning of the present (early in 1800), to the wilds of Kentucky, where older members of the family had gone years before."

Then the article relates an interview between Joshua, the immigrant, and the distinguished General Putnam, of the Revolution; and says that in return for some courtesy shown him, Ewing thanked "the general and promised to name a son for him, which he did, whence the name of Putnam in the Ewing family."

Then the article says:

"In those days Kentucky was a primitive wilderness, and the 'dark and bloody ground' was full of Indians. The journeys

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between civilization and the 'backwoods of Kentucky' were all performed on horseback. Putnam Ewing's last visit to the old homestead was about 1828 or '30. He made the journey in the saddle.

"The father of the triplets was named Patrick. He started on a prospecting tour when a young man, crossing the Ohio River from Kentucky into Indiana, going about sixty miles into Decatur County, near (what became) Greensburg, where he saw forests of heavy black walnut timber, and concluding that the land must be very rich, he determined to purchase a small tract and settle, very much in opposition to the folks at home. In 1854, when the writer of this sketch paid the family a visit there were thirteen children, and the parents were both large and muscular, healthy people. The triplets were then fine-looking young men, rather spare and slender . . . (but they) have enlarged mightily since that day."

Now this is an interesting bit of first-hand information, and very conclusive as to identification. But the writer got his names and his generations slightly mixed—quite easy to do. Joshua Ewing, as we have seen, the immigrant, was the great-great-grandfather of the triplets, and Captain Patrick, of Cecil County, Maryland, was their great-grandfather. Too, the writer must have been in error regarding "older members" of the family, having gone earlier to Kentucky. I think he had in mind the kindred who settled in Southwest Virginia, in what is now Lee County, whose homes were within less than five miles of the Kentucky-Virginia line.

(i) Jane Elinor, as we have seen, married Nathaniel Ewing, son of Alexander Ewing, of Bald Friars Ferry, Maryland (as shown by Patrick's will). For some reason the Captain did not like his son-in-law, Nathaniel, and carried that feeling into his will. But after all, he must have been a man of some kindliness of heart, for in the same will he provides for the freedom of a negro boy slave when he reached the age of thirty, requiring that if the negro behave well until then he should have "a good course set of freedom clothes." He refers in the will to the estate of his father-in-law, James Porter, and to the testator's son-in-law, James B. Porter. This will is dated February 26, 1811, and was probated May 25, 1819.

(j) Of Katherine Elizabeth I have no information.

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(k) Elizabeth married John McCorkle. Patrick and Elizabeth were both baptized by the Rev. Dr. John Ewing, of Philadelphia.

(l) Patrick (II) married Isabella Polk, of Lancaster, Pennsylvania. She was born August 5, 1797, and died May 19, 1864. It appears that this Patrick under the will fell heir to and acquired the old home place and the bulk of his father's Maryland estate.

(1) Patrick and wife Isabella had

(11) Edwin E. Ewing, of Rising Sun, Maryland.

(12) Theodore, who long resided on the Joshua Ewing farm in Cecil County. The old house built by the immigrant was not razed until 1835.

(13) William Pinckney, who married Emma Pike, professor of domestic economy, and widely and favorably known for her cook books.

(14) Jane Anne P.

(15) Rebecca F. M., who married William J. Evans, and had Mary Rebecca, who married M. E. Kirk; Sidney C., who died young; Clara I.; who married the successful Dr. Charles E. Turner, and Catharine P., now living in Manasquan, New Jersey, and in New York City, to whom the author is indebted for help regarding the Cecil County family.

(16) Elizabeth C., who married John N. Black, of Charleston, Maryland, 1893; and

(17) Margaret, who married James Evans.

In a letter to me, dated December 17, 1912, Mrs. Clara I. Turner, of Cecil County, says that when she was a girl she heard her mother speak of a visit paid to the Ewings of Cecil County by Miss Harriet Ewing, of Lee County, Virginia, and that her mother said Miss Ewing, then well advanced in years, was related to Mrs. Turner's grandfather, Patrick II. She was a niece of that Patrick (the second). She made the trip on horseback, a distance of more than one thousand miles, as the wagon road then ran. Mrs. Turner also says, speaking of her memory as far back as 1871: "I heard my mother say that some of grandfather's half-brothers went West." This is the more important because those half-brothers were in Lee County, Virginia, which shows that up to a rather late day that section of Virginia was the "West" to the people in Northern Maryland.

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Another son of Joshua Ewing (of Cecil County) was Nathaniel, one of the brothers of Capt. Patrick, and uncle of Samuel, the first sheriff of Lee County, Virginia. Born in Cecil County, Maryland, this Nathaniel, early in life, located on the frontiers of North Carolina, joining the advance picket line of kindred Ewings reaching along the borders of civilization from Pennsylvania to Georgia. He married Rebecca Osborne, daughter of Adlai Osborne of Rowan County, North Carolina. From Iredell County, North Carolina, Nathaniel moved to Christian County, Kentucky, and was there probably during 1816-'20.

To this Nathaniel and wife were born Alexander, 1816; James, 1818; Adlai, 1820; Nancy, who married Hampton; Ann, who married Moses Stephenson; and Jane, who married a McClellan.

Adlai married Sophia Wallace in North Carolina, and to them were born John Fielding, who became a distinguished minister of the Gospel; Alexander; Rebecca, who died without issue; Eliza, who married John T. Stevenson; Isabelle, who married W. W. McKenzie of Kentucky in 1839; and Katherine, who married Dr. T. F. Warrell.

To Eliza and John T. Stevenson were born Sophia E.; Adlai Ewing Stevenson, and Thomas W. Stevenson.

Adlai Ewing Stevenson was born in Kentucky, October 23, 1835. He became a distinguished lawyer and astute statesman; and was elected Vice-President of the United States for the term 1893-'97. He died recently at his home in Bloomington, Illinois.

In a letter to me dated September 3, 1911, Adlai Ewing Stevenson says:

"I am one of the Ewing family. My mother, Eliza Ewing, was born in Iredell County, North Carolina, October 28, 1809, and was married to John T. Stevenson in Christian County, Kentucky, April 26, 1832. She died in Bloomngton, Illinos, March 26, 1900. Her father, Adlai Ewing, was a North Carolinian by birth. He died in Christian County, Kentucky, in 1820. His father, Nathaniel Ewing, my great grandfather, was a native of Cecil County, Maryland, and emigrated to North Carolina some years before the Revolutionary War."

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Another distinguished member of this family, who comes readily to mind, is Hon. James S. Ewing, a lawyer of much power, a cousin of A. E. Stevenson. This Ewing is a resident of Bloomington. His published addresses are substantial and worth reading.

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XVI.

SAMUEL EWING DESCENDANTS OF LEE COUNTY, VIRGINIA.

Samuel Ewing, one of the sons of Capt. Patrick Ewing, son of Joshua, of the old Cecil County family, moved to and died in Lee County, Virginia. For his and his brother's Joshua's family the village of Ewing, near which their rich valley farms lay, was named. In an old local paper I find this account of this Samuel Ewing:

"Samuel Ewing was born in Maryland, July 17, 1772, and died at his residence in Lee County, Virginia, October 27, 1851. . . . Mr. Ewing emigrated to Abingdom, Virginia, when nineteen years of age, wrote in the clerk's office there a short time, and then removed to Lee County, Virginia, where he resided until his death, being a period of about sixty years. . . . Esquire Ewing was of Revolutionary Whig extraction, was the first high sheriff of Lee County, was high sheriff when he died. . . . He was twice a representative of the county in the legislature of the State.

"When the Presbyterian church was first established in Lee County [in 1822] he was one of the first members and most efficient supporters. But for his aid, it is probable, no church could have been established or maintained. . . . At his death Mr. Ewing left his usual subscription for the support of the Gospel in his church for five years."

The stop in Abingdon, now in Washington County, more than one hundred miles from what is now Ewing, Lee County, Virginia, where Samuel established his permanent home, was the more natural because Urban Ewing, a son of Robert, of what is now Bedford County, was then high sheriff of the court which sat in Abingdon (Wash. Co. Executive Doc., B, p. 80), and, no doubt, assisted his kinsmen from Cecil County, Maryland, to obtain work in the office of the clerk of that court.

The will of this Samuel is of record in Lee County (Will Book 2, p. 36), Jonesville, Virginia. From it and other records we find that, that time considered, he left a large landed estate and much valuable personal property. He resided on the south

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side of the main road, the old "Wilderness Road," leading from Bristol, Tennessee-Virginia, to and through Cumberland Gap, in the midst of fertile Powell Valley. His home, built of a pattern followed for some time after the permanent settlement of that part of the Valley, was of the hewn-log type, "chinqued and daubed," the intervals covered with white plaster. This type made a neat and imposing structure. It was used for better protection against Indian dangers of the earlier days, and subsequently for some years because of the scarcity of sawmills. The house was near Mt. Olivet Presbyterian church, which is the successor of the first church built by the earliest Presbyterian organization this Samuel Ewing helped to found. His children were: (1) Nathaniel; (2) William Houston; (3) Margaret; (4) Katherine; (5) Hannah C.; (6) Sarah J.; (7) Mary; (8) Rachel;; (9) Patrick; (10) Joshua, and (11) John T.

(1) Nathaniel married Rachel Fulkerson, a daughter of John Fulkerson, and sister of the Confederate General P. G. Fulkerson, so long one of the historic and honored figures of Tazewell, Tennessee. Their children were Mattie, who married H. C. T. Richmond, his first wife, of Ewing, Virginia, and Samuel Houston, for many years also sheriff of Lee County. In his official capacity Samuel Houston carried out the second instance of capital punishment inflicted in the county—his grandfather executing the first criminal found guilty of capital crime. Samuel Houston Ewing lived a few miles south of Jonesville and on Wallen Creek, Lee County, and was a strong character, of wholesome influence, and during the war for the Confederacy distinguished himself as an officer of a Confederate company. He married Mary Elizabeth Shelburn, member of one of the Valley's best families, and they had: H. C. T. Ewing, long clerk of the Circuit Court of Lee County, now a prominent business men of Loundoun County, Virginia, who married Lucy Gibson, of Lee County; James O., one of the leading physicians of Lee County, who married Pearle Albert; Alice, who married Parkey, and Maggie K., who married —— Steel. All these marriages were contracted with members of well-known families of the highest standing.

Regarding the other children of this older Samuel it appears that:

(2) William Houston never married.

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(3) Margaret married Robert M. Bales, and had White, Caleb, Mary, Harriet; and according to James V. Ewing, of Tennessee, who gave the information to Miss Olivia Davis in 1888, also George and Margaret.

(4) Katherine died unmarried.

(5) Harriet C. died unmarried.

(6) Sarah J. married John Beatty, of Lee County, Virginia.

(7) Mary married David Chadwell Cottrell. This Cottrel was the son of Moses Cottrel, one of the pioneers of Powell Valley, who was killed in a salt well in Lee County, Virginia. David Chadwell Cottrel went to Missouri. In later years the name was spelled Cockrell; and his son, F. M. Cockrell, became United States Senator from Missouri. After a distinguished career Senator Cockrell died at an advanced age in Washington, D. C., a few years since. His son, F. M. Cockrell, Jr., is a prominent business man of Louisville.

(8) Rachel married a Hansard. They moved to Missouri, and recently their children, Samuel E., Joshua E. and Henry C. Hansard, were living in Calloway County, that State.

(9) Patrick married Sallie Ewing. This Patrick Ewing represented his County in the Virginia legislature in 1830 and 1831.

(10) Joshua became a noted physician. He married Rachel Fulkerson. His will is dated March 8, 1879, and names these children:

Mary H., Cecil L., Arch P., who was a physician of ability; Jane D., who married a Caldwell; Harriet I., who married a Cleage, and who made their home in Knoxville, Tennessee. Her husband was a Confederate soldier, and Mrs. Cleage had many thrilling experiences, and some suffering, at the hands of Union troops after the capture of Knoxville. Their son, Samuel Cleage, long has been clerk of the Supreme Court of Tennessee. Dudley, who was a physician, and died in Missouri, leaving Catherine, Elizabeth and Joshua L. Ewing, who received bequests in their grandfather's will. (See Lee County Will Book No. 3, p. 601.) Dr. Joshua, the elder, died in Lee County and is buried near Mt. Carmel Presbyterian Church.

(11) John J. appears never to have married.

I have an undated petition to the legislature of Virginia, "by sundry citizens of Lee County," to the number of about one hun-

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dred and twenty, that is significant of the advanced thought and liberal views of the signers. Among the number are Josh-Ewing, Samuel Ewing, Nathaniel Ewing and Patrick Ewing. That document declares a belief that all men by nature are entitled to equal rights, and the signers conclude "from long experience that that class of our fellow citizens who are not freeholders possess as much virtue and usefulness and attachment to the country as an equal number of the holders of the soil;" and they declare that "facts demonstrate that none less grudgingly contribute to the exigencies of the State, or in the hour of danger step forward more freely to Sprinkle the Altar of Independence with their blood and hazard their lives in the defence of their country and its injured rights. When these things press upon our minds," they urge, "permit us to say we feel sincere regret that such men, because they have not been able to attach to their existence fifty acres of the soil, should be thought unworthy to participate with their fellow citizens in the inestimable right of free suffrage, the very base of a representative Republic." Then the petition concludes with a prayer that the right of suffrage be extended to all free white male citizens of Virginia aged not under twenty-one years.

All of the Ewings who signed this petition were large landowners; and, as far as I can recognize the names, each signer was a large freeholder, some of them owning many thousands of acres of rich valley land. That fact, of course, is evidecne of the sincerity and liberality of the petitioners. The petition is marked "Rejected." It was brought back to Lee County, probably by the delegation sent to present it, and many years since came into my possession. It may have been made in duplicate, but that it was presented to the legislature is certain. It is one of those fundamental documents upon which rests the broader suffrage of today, a privilege founded upon personal intelligence rather than landed estate.

We know, however, if not the exact date, that the petition was earlier than 1830, because it was by the constitutional amendment of that year that the fifty-acre freehold requirement as a basis of suffrage was abolished. (For an account of suffrage in Virginia, see my historical accounts of Lee County, Virginia, in "The Pioneer Gateway of the Cumberland.")

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Dr. Joshua Ewing and Wm. Smith Ewing, son of the older Joshua, were first cousins. They married sisters. Wm. Smith Ewing moved to Goose Creek, Kentucky, and Dr. Joshua continued to reside in Lee County, Virginia, near the present Ewing. He became a noted and most successful physician. Wm. Smith became very ill and called in Dr. Samuel F. Miller, a bright young physician of that part of Kentucky. Ewing grew worse and desired his cousin, Dr. Joshua, in consultation. Dr. Miller gladly agreed. Upon examination and consultation the doctors disagreed on both diagnosis and treatment! Dr. Ewing insisted so strongly upon the use of his treatment that Dr. Miller said that in view of the relationship between the two Ewings he would release the case in favor of Dr. Ewing. Dr. Miller was so confident that Ewing was in error and that the patient under his treatment would not survive that he vowed that if the patient did not die he would quit the practice of medicine! The patient, under the new treatment, made a speedy recovery. Miller kept his vow! He studied law and moved to Iowa. Lincoln, in the course of events, appointed him one of the judges of the Supreme Court of the United States. Judge Miller died on the bench October, 1890. (See 37 U. S. Supreme Court Reports, p. 701).

Judge Miller gives this story of his change of profession in an autograph letter some years before his death, to Joshua A. Graham, attorney, a grandson of the patient, William Smith Ewing, who gave the story to me. (Letter April 24, 1912.)

H. C. T. Ewing, now of Leesburg, Virginia, gives me the following inscriptions found on tombstones in the old Ewing graveyard at Ewing, Lee County, Virginia:

SAMUEL EWING.

Died October 29, 1851. Age 79 Years, 3 Mo., 12 Days.

MARY (HOUSTON) EWING.

Died February 24, 1842. Age 54 years, 10 months.

DR. JOSHUA EWING.

Born May 2, 1804. Died August 34, 1884.

DR. A. P. EWING.

Born February 15, 1843. Died a Christian December 22, 1872.

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MARGARET W. (EWING) BALES.
Born at Rose Hill, Lee County, Virginia, February 18, 1817.
Died at the place of her birth April 8, 1889.

NATHANIEL EWING,
Born June 10, 1807. Died December 8, 1876.

RACHEL E. (FULKERSON) EWING.
Wife of Nathaniel Ewing. Born August 14, 1813.
Died October 2, 1870.

SAMUEL H. EWING.
Born March 29, 1840. Died February 3, 1888.

MARY E. (SHELBURNE) EWING.
Born September 27, 1845.
Died October 30, 1907.

MOLLIE J. RICHMOND,
Born November 13, 1842. Died February 20, 1884.

Samuel H. was the father of H. C. T. Ewing; and Mollie J. Richmond, who was the wife of H. C. T. Richmond, was this Samuel's sister.

Another Samuel Ewing Branch, Cecil County, Maryland.

(1) Samuel Ewing, married Rebecca George in the First Presbyterian Church of Philadelphia, December 9, 1740. They lived in West Nottingham Township, Cecil County, Maryland, so Du Bois in his work says, and with this the traditions of their descendants agree. There they died, and not until very recently did the homestead pass from the family. One of the family traditions is that they came to Cecil County from Burlington, New Jersey. Both are buried at the Brick Meeting House, one of the old Quaker churches of Maryland. Miss George was a Quakeress, and this marriage disturbed for many years the husband's strong Presbyterian kindred.

Some of the descendants have it that this Samuel was a son of Nathaniel, son of William of Ireland; but most of the charts and other data seen by me do not ascribe to that Nathaniel a son Samuel. Perhaps the friction by reason of marriage into the

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Quaker church accounts for this. Anyway, since I am unable to be sure regarding this Samuel's exact relation to the older Cecil County Ewings, it is but fair that his direct descendants be permitted to place him—and this they do, so far as I can learn, as the son of Nathaniel. The descendants of this Samuel and wife, Rebecca, appear to have been:

(1a) Amos, 1744, December 6, 1814; (1b) William, lived near Pittsburgh, Pennsylvania; (1c) Hannah, married David Patton.

Amos (1t above) married Debora Coulson, 1781, who was born 1761, died 1821. This Amos was about seventy at death, and is buried in Cecil County. Their children:

(2a) Joseph; (2b) Samuel; (2c) Thomas, 1799-1880; all of these remained unmarried; and also there were (2d) Rachel; (2e) Rebecca; (2f) Mary; (2g) Marian, married Daniel Clendenin; (2h) and (2i) Amos, 1793-1783.

Amos (2i) married Mary Steele, April 12, 1837. Their children:

(3a) Ambrose, 1834-1891, Cecil County; (3b) John S., 1838-1891, Cecil County; (3c) Mary R., 1842; (3d) Esther Elizabeth.

Ambrose (3a) married Junitta Banks in 1868, and had (4a) Elizabeth B., in Rocky Mount, North Carolina, in 1921; (4b) Mary Steele; (4c) and Thaddeus B., Mary Steel Ewing (4b) married Robert W. Swearingen, October 3, 1912; home, Jacaksonville, Florida.

John S. Ewing (3b) married Anna M. Gillespie, 1873; children: (5a) Mary, (5b) Sue Anna; (5c) Amos G., born January 12, 1887, Philadelphia.

Mary R. Ewing (3c) married William Gillespie, December 18, 1873; children: (6a) Amos Ewing Gillespie; (6c) Bradner J.; (6c) John F.; (6d) Mary Eliabeth.

May 18, 1914, Esther Elizabeth Ewing (3d) was living in the old Amos Ewing home near Colora, Maryland.

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XVII.

SAMUEL EWING OF PRINCE EDWARD.

Samuel Ewing, one of the immigrant sons of William Ewing by the second wife, moved at an early day to Virginia, dying on Fort Creek, in Prince Edward County, in 1758. Hon. W. H. Ewing thinks this Samuel reached Virginia as early as 1725. (Letter of May 12, 1913.) Before the formation of Prince Edward County, that territory was part of Amelia County. An early deed conveying to him 238½ acres of land on Fort Creek, then in Amelia County, is dated May 17, 1745 (Deed Book, Amelia County, No. 4, p. 545). Upon the formation of Prince Edward (1753) this Samuel was made one of the justices of the court for the new county, a tribute to his character and ability, for in that day the best men filled such positions. He was paid, 1758, by the Virginia legislature, for supplies to the Virginia militia in Prince Edward County (Hening, 7 *Stats. of Virginia*, 229), shortly before his death.

The will of this Samuel Ewing was probated in Prince Edward County, Virginia, in October, 1758. It is witnessed by Charles Venable, James Ewing and Nathaniel Ewing. This James was probably Samuel's brother. The home farm is left to his wife, Margaret, and after her to his six children, George and Alexander and "my four daughters," Jane, Elinor, Margaret and Ann; George receives 238.5 acres in Prince Edward County, the facts indicating this as the land the father acquired by the deed in 1745, and on which George lived at the time of his father's death; then the testator says: "I give to my grandson, Samuel, son of Alexander Ewing," a bequest specified; and "I give to my grandson Samuel Ewing, son of George," and then certain other bequests to the daughters. Then he says, "I give to my grandson, Samuel Caldwell," certain property. It is probable that all the daughters were married at the date of the will, September 13, 1758, except Ann. (Will Book No. 1, p. 17, Prince Edward County.)

The grandson, Samuel, son of Alexander, appears to have been the Samuel Ewing who was with Colonel Christian in his

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epochal expedition against the Cherokees in pioneer times. Ewing lost a horse on this expedition and was paid its value by Virginia. (8 *Virginia Hist. Mag.* 74.)

Who the girls married is shown by a deed to the property left for life to the widow, executed in 1770. Some of the children were then in Prince Edward and others in Batetourt. George and Alexander, Jane and her husband, William Ewing; Elinor and her husband, Jno. Caldwell; Margaret and her husband, James Ewing, and Ann, yet single, sign. (Records of Prince Edward County, Deed Book 3, p. 448.)

James V. Ewing, who lived near Lewisburg, Tennessee, gave to Miss Davis the following:

Two brothers, Samuel and Nathaniel Ewing, settled (evidently in the early part of 1700) on the Delaware River (Cecil County) in Maryland. Samuel married three times, the third wife, being a Miss Craig. By this union he had:

1. Samuel, who married a Davis and moved to Eastern Kentucky.

2. Joshua, who married Mary Jones.

3. Margaret, who married George Ewing, son of George I and Elinor Caldwell Ewing.

4. Jane, who married Oliver Hughes.

1. May, who married Isaac Hayes.

Of these children of Joshua and wife, Mary Jones Ewing, had:

(a) Ellen, who married Joshua Brown.

(b) Samuel, who went to Texas.

(c) William Donald, who died in Elkton, Tennessee.

(d) Robert, who married, first, Jane Garna, and had five children, and second, Dice Stanley, and had Ada and Beth Regan Ewing.

(e) John, who had Mary Ewing and others.

(f) James.

(g) Joshua Colvin, married Katherine Grubb.

(h) Eliza, who married Rev. Robert Hardin.

(i) Jane, who married Benj. Martin.

All, or nearly all, of the above have children.

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XVIII.

THE GEORGE EWINGS OF AMELIA AND WYTHE, VIRGINIA.

At an early day a George Ewing lived in Amelia County, Virginia. On July 27, 1742, he conveyed 287 acres of land to Hugh Callers. No wife is mentioned in this deed. The land is described as in Nottaway Parish, adjoining Baker and others. (Deed Book, Amelia County, No. 3, p. 245.) I have not been able to learn when he obtained this land, as the records of Amelia County do not disclose. He must have been 21 years old at the date of the deed, and if not older he would have been born at least in 1721. This George could, therefore, have been the son George of the Samuel Ewing, who died in Prince Edward County, and whose will is probated there in October, 1758. This Samuel was, as shown, one of the immigrant brothers. As Samuel's son, George had a son George, it is reasonable that one or the other Georges mentioned in the Bible records herein given was a grandson of this Samuel.

Miss Olivia Davis, of Tennessee, furnished me a family chart, and says that the family tradition is that the George, born September, 1767, according to the Samuel Ewing Bible, the original from which I discovered subsequent to Miss Davis' information, through whom she descended, was the grandson of this Samuel and the son of his son George, who was the son of the Samuel who died in 1758. I have found nothing to disprove this tradition.

The Amelia County records disclose no Ewing marriage; but Miss Davis, who long industriously studied her family history, says that the elder George married Elinor Caldwell, of Virginia. Hence, we have, continuing the line of this Samuel, who died in 1758:

George, the son of Samuel, who married Elinor Caldwell, had children:

1. Samuel, who was born in Virginia in 1752, married Mary Daniel, and later moved to Georgia; died there in 1809.

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2. John, born about 1754. Married Polly Ewing, a daughter of Robert and Mary Baker Ewing. Mr. James L. Ewin, in data left, says this John lived most of his life in Kentucky, and, perhaps, died there.

3. George (II), married Margaret Ewing, said by tradition to have been the daughter of the Samuel Ewing of Maryland, who married a Craig.

4. James, never married; died in 1826.

5. Margaret, married Alexander Purdun.

6. Ann, married Samuel Cosby.

7. Mary, married Urbin Ewing, son of Robert, the Bedford immigrant.

8. Ellen, never married; born 1760; died 1831.

F. M. Cockrell, Jr., of Kentucky, informed me that this Ellen and her brother James are buried on the James V. Ewing farm, three miles from Lewisburg, Tennessee.

John Ewing, of Logan County, Kentucky, applied for pension April 3, 1833, age 72 years. His application shows that he was born in Prince Edward County, Virginia, 1761, in June; that his father moved to Montgomery County, Virginia, when he was ten years old, "to that part now in Wythe County;" that he volunteered in the Virginia militia in 1778, in the company of Capt. Henry Francis. This company gathered at Lead Mines, in Virginia, and marched under Colonel Crocket to the headwaters of the Yadkin River, North Carolina. Later this applicant shows that he served under Colonel Alexander Trigg; and yet later under Col. Wm. Campbell, of Washington County. He says he furnished a horse and equipage and got no pay. It is shown that this John Ewing fought with the patriots against Lord Cornwallis' army, and that he was also engaged against Tories in North Carolina, likely at King's Mountain. He was pensioned and on the rolls May 30, 1833, his home address being Russellville, Kentucky.

Of the above children of George and Elinor Caldwell Ewing, according to the Davis chart:

Samuel had (a) James D., who married May E McLeary in 1808. Miss McLeary was a daughter of John W. McLeary, who married Elizabeth Ewing, of Pennsylvania, a daughter of William Ewing. This William came from Ireland about the time the other Ewings of Maryland and Virginia came, and was reputed

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to be related, according to information written in 1878, and quoted by Miss Olivia Davis in 1913.

(b) George married Jane Cunningham.

(c) Andrew married Margaret Cunningham.

(d) William D., married Rebecca, daughter of William David Ewing. This couple had seven children, of whom the youngest was James Scott Ewing. The latter married Eliza Blevins, and had George Wythe Ewing, who married Alice Patterson, and had Elsie, Pauline and Llewellyn.

(e) Samuel, born 1794, died in Georgia in young manhood.

(f) Joseph Preston Ewing, married Elizabeth Newton. They had Joseph Erwin Ewing, who married Agnes Gibson; Leonard Newton Ewing, who married Janet Welsh, and Alvan Brown Ewing, who married Louisa Newton. The latter had Kittie, who married Scott D. Davis, who had Olivia and Mary Newton Davis. (Letter by Miss Olivia Davis, Elizabethtown, Tennessee, 1914.) Mary Newton Davis married A. E. Helmick, and they have children.

George II, son of George and Elinor Caldwell Ewing, married Margaret Ewing, and the following regarding their family is given as taken by Mr. Heuser for me from the old Bible of Samuel Ewing, at that time in Wythe County:

George Ewing II, Sr., was born September, 1767; died February 19, 1838.

Margaret Ewing, his wife, born June 7, 1770; died July 10, 1837. Married August 6, 1793. It is said this Margaret was a daughter of Samuel Ewing and wife Craig.

Then follows a list of births, evidently children:

Samuel Ewing, born June 7, 1794. Death not given. Married Sally Braly (according to the Miss Davis chart).

George Ewing, May 1, 1797. Died May 5, 1838. Married Elizabeth Wood. See infra.

John Ewing, March 13, 1799. Died November 14, 1845. Married Polly Painter, February 23, 1830.

James V. Ewing, February 14, 1805. Death not given. Mar- died E. E. Ewing, July 22, 1830.

Joshua Ewing, August 25, 1809. Death not given.

Sally E. Ewing, January 23, 1812. No death given. Married Patrick Ewing, March 16, 1834, son of Samuel Ewing (according to Davis chart).

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George Wythe Ewing, February 9, 1835. No death given.

The births of the children of the above Samuel Ewing are thus given:

Margaret Jane Ewing, September 5, 1820.

Emily Hannah Ewing, February 23, 1822. Married Abraham Painter, April 26, 1841.

Evaline Patten Ewing, May 10, 1823.

Mary Ellen Caldwell Ewing, June 28, 1828.

James A. Ewing, November 17, 1831.

Mary Jane Ewing, October 27, 1833.

Margaret Elizabeth Ewing, January 7, 1836.

Joe Kent Ewing, January 23, 1838.

Lydia Caroline Ewing, March 7, 1840.

Amanda Craig Ewing, March 5, 1842.

Lanna Ann Johnson, September 30, 1848.

Mary Ewing and James B. Johnston married November 11, 1847, but which Mary the record says not.

The Painters were the grandparents of Mr. H. M. Heuser, who copied the record from the old Bible. Emily Painter died, as this Bible shows, February 9, 1889. Mr. Heuser says: "My wife has the old Ewing Bible which belonged to Samuel Ewing, the father of Emily." (Letter of April 11, 1914.)

Some of the descendants of the older George shown above sent me family tables claiming descent through George Wythe Ewing, and that he married Elizabeth Wood. But from the above Bible record it is evident that George, born May 1, 1797, has been confused with his brother, George Wythe, born February 9, 1835. As given to me by L. M. Ewing, a descendant, the Ewing-Wood marriage was celebrated October 4, 1821. If so, and I know of nothing to dispute that date, then it was George, born May 1, 1797, and not his brother, George Wythe, born February 9, 1835, who married Elizabeth Wood.

That there should be two Georges in the same family living at the same time is well calculated to give rise to error in later years. The Ewing-Wood record has April 30, 1797, the correct year of George's birth, and also the correct date; but its error lies in Wythe as the middle name. It was George—not George Wythe—who married Elizabeth Wood October 4, 1821, as that marriage date and children were given to me by Mr. L. M. Ewing, of Knoxville, Tennessee, in a communication of August 23, 1913.

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On the chart sent by Miss Davis I find this note:

"George, William and James Ewing, cousins of the above (indicating the children of Samuel, who died in 1758), lived near Maryville College, East Tennessee. George married a Caldwell, and their daughter married Rev. W. E. Eagleton. James, or William, one married a Campbell. Their children, Rev. John Campbell Ewing, and James Ewing, married Stinsins."

Miss Davis did not have the Bible record, which is copied under George, of Montgomery County, now in the Pension Office; but she evidently indicated this George, who was a soldier in the Montgomery County troops in the Revolution. That record affords considerable light upon both the family and the note on the chart to which I have just referred.

The children of George Ewing, not George Wythe Ewing, as seen, unless the Bible data of George Wythe's birth is incorrect, and Elizabeth Wood Ewing, were:

(a) Henry Wood, September 1, 1822, March 12, 1901, for years a justice of the court of Sullivan County, Tennessee; married Emeline P. Bartee in 1850, lived in Scott County, Virginia, and subsequently at Bluff City, Tennessee; (b) Margaret Ann, January 2, 1824, married John A. Moore and left several children; (c) Sarah Jane, May 29, 1825, married Major Henry W. Holdway, lawyer, no children; (d) May Bird, January 29, 1827, married A. J. Livingston, 1841, and left children; (e) George Craig, June 9, 1828, died 1833; (f) Nancy White, December 30, 1829-1833; (g) Ellen Maria, 1831, married William P. Horton, 1857, children; (h) Marion Hopkins, May 12, 1824-1859; (i) Elizabeth Gurie, February 13, 1836, married J. A. Harris, 1859, left children and died 1868; (j) James Valentine Osborn, July 27, 1837, died 1861 in Highland County, Virginia

George and Elizabeth Wood Ewing lived on their large farm in Scott County. She was the daughter of Henry Wood, son of Jonathan Wood and wife, Sally Lawson, daughter of William Lawson, who came to America from Scotland in 1750. Elizabeth died December 19, 1882.

(a) The oldest child, Henry Wood Ewing, married Emily P. Bartee, October 10, 1850, daughter of John Bartee, "one of the handsomest men of his day," it is said, and cultivated his farm near Gate City, Scott County, Virginia. He was a man of

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exceptionally clean life, devoted to his family, a Methodist, a Mason and a Democrat. Their children:

(a) Victoria Gains, September 25, 1851; (b) George A., July 30, 1853, May 11, 1900, was a very able lawyer of Scott County, Virginia. He married Mattie Queen, September 14, 1893, and they left two children, Monterville Q., a physician, and Henry P., who served with expeditionary forces in France during the World War; (c) Martha Elizabeth, 1856; (d) Lodilius M., June 26, 1858, a successful traveling man, now living in Knoxville, has children; (e) Alonzo D., April 25, 1861; (f) Laura E., May 23, 1863.

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XIX.

GEORGE EWING OF MONTGOMERY COUNTY, VIRGINIA, AND BLOUNT COUNTY, TENNESSEE.

From the records of the United States Pension Office, Washington, D. C., I find that George Ewing, in an affidavit, applying for a pension as a soldier in the patriot army of the American Revolution, says that he was born in Virginia, and that at an early day he moved with his father to Montgomery County, Virginia, from which county he entered the war. Montgomery was formed in 1776 from the vast westward section of Virginia known as the Fincastle District. His Bible record discloses that he was born February 3, 1760. He was granted the pension of a private and later died on July 4, 1840. March 4, 1844, his widow, Margaret, asking for a pension as the widow of her deceased husband, says, under oath, that her husband "was an officer a good portion of the time he was in the service" of the Revolutionary army. She further says that she gave the Bible in which she and her husband kept the family record to their son Alexander, "who resides in Edgar County, Illinois."

March 19, 1845, Alexander Ewing, "aged about 54," of Edgar County, Illinois, made an affidavit with which he filed "the true original family record kept by George Ewing, now deceased, and his wife, Margaret Ewing, of the county of Blount and State of Tennessee;" and he states that he tore this record from that Bible which was given to him in 1843 by his parents, and which had since been in his possession.

That Bible record says:

George Ewing was born February 3, 1760. Margaret (his wife) was born February 13, 1765.

George Ewing and Margaret Caldwell were married January 3, 1785. (The last figure of the old record is rather indistinct, but this is about the date fixed by comrades in arms who filed supporting affidavits.)

The list of births shows the following (evidently children):

John Ewing, February 27, 1786, died October 7, 1819.

Rachel Ewing, August 15, 1788, married Alexander Eagle-

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ton on February 9, 1813, died 1823.

Alexander Ewing, February 25, 1791. Married Jane ——, November 7, 1817. This was the Alexander who made the affidavit in Illinois in 1845.

Elander Ewing, November 4, 1792, married Samuel McCulloch June 20, 1824.

Margaret Ewing, August 4, 1795; married Wm. Eagleton April 8, 1816.

Samuel Ewing, January 27, 1797. Died December 16, 1822.

The Eagleton children are of record, but we must notice dates carefully to determine to which parents they belong. The following are, evidently, the children of Alexander Eagleton:

David Caldwell Eagleton, April 1, 1814, died 1815. Margaret Eagleton, July 4, 1816. Margaret Angeline Eagleton, January 27, 1817.

From here the Eagleton children continue as follows, but as Margaret and William were married April 8, 1816, the record gives no clue as to which parentage:

Samuel Ewing Eagleton, December 30, 1819.

George Ewing Eagleton, October 21, 1819.

Elvira Hamilton Eagleton, July 21, 1821.

Isaac Anderson Eagleton, November 7, 1823, died 1824.

Mary Jane Emily Eagleton, August 30, 1825.

George Ewing McCulloch was born April 29, 1838.

Who were these, also found among the birth records?

David Parker, March 1, 1803, died 1825.

Ellen Parker, February 26, 1804.

The record also tells us that Sallie Caldwell married "Ewing Alexander," which I am inclined to think means Alexander Ewing.

George's application for the pension is supported, under the law at the time, by the affidavits of two comrades, one of whom says that George served in the army of the Revolution for two years in Capt. Isaac Campbell's Light Horse from Montgomery County; and the other comrade says that George's service was for three years.

There is an affidavit by James Ewing, made in Tennessee in 1844, who says he was then about seventy years old, and that he saw George and Margaret married in Virginia.

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This Margaret Ewing was granted a widow's pension, and July 5, 1845, the certificate was mailed to J. S. McButt, Maryville, Tennessee.

(Pension Office Record, Widow, File 9, Vol. A, page 224.)

A George Ewing died in Wythe County, the latter part of 1803, or early in 1804, leaving a will, dated March 11, 1803, and probated in 1804. He left no inconsequential estate for his day. Providing for his wife Elinor, he devises land on the north side of Cripple Creek to his son George, on which he then lived, the testator, apparently, living on the south side of that stream; and other lands to son James; and to his four sons, "namely, Samuel, John, George and James," all of whom seem to have lived near, he left personal estate. To his daughter, Elinor, he leaves a negro and other property; to his daughter May Ewing he gave "ten dollars and no more," and to his daughter Margaret Purdam a negro, and to daughter Annie Cosbie he left $10. He adds:

"I also order my still to be sold." "I also order my land in Kaintuckey, if discovered and obtained, to be sold." (Wythe County Records, Will Book, p. 284. It is interesting that the Wythe County court held its first session January 26, 1790, and among its first acts was the recommendation of John Ewing as ensign of militia.)

In 1807 Samuel Ewing laid off 325 acres on Cripple Creek in Wythe County "to George Ewing, agreeable to the last will of his father George Ewing," adjoining "James Ewing, his brother," and 663 acres were laid off to James adjoining his brother George. This Samuel appears to have been the administrator of George, Sr. (Wythe County D. B. 4, p. 460.)

The son George, above, was yet in Wythe County in 1824. (Deed Book, 9, p. 595.)

George Ewing, by will probated May 14, 1838, left land in Russell County, Virginia, on which this son then lived, to his oldest son, Samuel; "Margaret Ewing, the oldest daughter of my son Samuel, and also Emily, Evaline, and Polly Ewing, all daughters of my son Samuel," received negroes. Then to "my children that I now name, towit: George, John, James, Joshua and Sally Ewing, wife of Patrick Ewing," property was left.

John and apparently Joshua then lived in Wythe County.

In 1797 George and Elinor Ewing, his wife, of Wythe County, made a deed to land. (Deed Book 2, p. 228.)

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Samuel Ewing, son of George, died in 1859, and on November 9, of that year, Andrew Porter qualified as the guardian of Samuel's children. He settled the estate by paying:

Evaline Ewing, Abraham Painter, Robert B. Higley, Mary E. Sanders, Alfea Catron, Mary Ewing, George Sanders and John Ewing. (Wythe County Will Book 6, p. 434.)

Mr. H. M. Heuser, of Wytheville, attorney at law, who furnished me the Samuel Ewing Bible data, wrote:

"I learn from my father-in-law and other connections of the Ewings that they were all high-toned and intelligent people. The ladies of the family were all very religious; but the men, whilst law-abiding and good citizens, had a streak of sporting blood and quite a few of them were done financially by fast horses." (Letter of April 11, 1914.)

Heuser also says:

"The Ewings who first came to what is now Wythe County were John and Samuel, I think. They came about the year 1760 (when most of that region was wild and little settled), and bought a land warrant dated 1756, for land on New River, now in Wythe County."

To which John and which Samuel Mr. Heuser refers I am not certain, although I have personally examined the records of that county.

In addition to disclosure elsewhere noticed, it is interesting that a will of William Ewing, dated 1791, and probated in 1793, leaves one-half of the estate to Alexander Ewing, son of his brother, John; and other property to two boys, Robert and Samuel Porter, sons of his sister, Margaret Porter.

James Ewing made a will in 1783, probated in 1791, leaving his estate to his brother Samuel, "and if he die without issue," then the estate went to the heirs of Robert and Andrew Porter. Mr. Heuser says this land remained in the Porter family for more than one hundred years, and that each generation had a Samuel Ewing Porter.

If there were doubt regarding the relation between the older Cecil County, Maryland, Ewings and those of the Cripple Creek, New River and nearby sections, now in Wythe, Montgomery and Bedford Counties, the *Courier-Journal* article by Nathaniel Ewing comes to our rescue. He says, speaking of the brothers of his grandfather, Nathaniel, the oldest son of William of Scotland-

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Ireland, "My grandfather purchased land (and settled in Cecil County, Maryland). His brother, Joshua, also purchased a tract adjoining him. Whether any others of his brothers purchased land there I do not know, but they did not remain long in Maryland, having removed to Virginia and settled on the water of the Appomattox, Prince Edward County, where their posterity became numerous. Many of them afterward removed to Cripple Creek, or New River, and some to Potsdam, near Knoxville. They are now scattered over the States of Tennessee and Kentucky."

This was written, we have seen, before August 4, 1846, as the author died on that day. His brother lived in Virginia, and so did his Uncle James, one of the half-brothers of Nathaniel. "James, I have seen," he says, "and had from him a portion of my information." That is direct and very satisfactory information, linking our older Virginia Ewings to the older Cecil County Ewings, and deriving all of them from forefathers who were "originally from Scotland, their seat in that country being on the Forth, not far from Stirling Castle."

Though certainly distantly related to my immediate family, George A. Ewing (b) supra, very closely resembled my Uncle Alexander Ewing. One could not know both and doubt their kinship.

Of his brother, George A. Ewing, L. M. Ewing wrote to me: "He and his sisters were unusually devoted, and no one could have been a better brother than he. Having fine control of his temper, he was slow to anger, but fearless as a lion and quick to resent an insult."

That is not an over-estimatee. Outside of my immediate family I knew him better than any other Ewing of whom I write except H. C. T. Ewing, of the other branch of our family. I began to practice as a young lawyer in an adjoining county and about sixty miles from George A. Ewing's home. Up to that time I had never met him, nor did I know any of his immediate family. An older man, he was at the time a lawyer of wide reputation, and regarded as one of the best criminal lawyers in the State. Before I had ever tried an important case I was appointed by the court to prosecute, as attorney for the state, a band of mountain desperadoes and alleged felons. Most of them, from the mountains of Kentucky, had crept over into my native Virginia valley and committed crimes, ranging from housebreaking to murder.

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Some of the gang were in jail at the time of my commission. One, charged with a murder or more, the "black sheep" of one of the good families of the valley, had been my boyhood friend, his sister a schoolmate, and . . . ; but I was a boy then! How I came to be thrust into the arduous and embarrassing position of prosecuting him and his co-criminals is a long story; too long for this book. Suddenly, as I sat in court one morning, I found myself the sole attorney for the Commonwealth, facing a most able defense, composed of the best legal talent in that part of Virginia—for his people had ample fortune. Unversed in the technicalities of a criminal trial, confronted by about one hundred witnesses pro and con, the life of boyhood companion in the balance, I was dazed, almost stupified. I looked at the prisoner, his face was that of abandoned indifference; I looked at his splendid array of talent—they smiled indulgently. I turned toward the aged and broken mother. Tears burst from her sad eyes, and then I caught the tender, pleading eyes of his sister, my former classmate, and I was crushed! Many years have gone; many, many court scenes have intervened: I *feel her* eyes *yet!*

After what seemed the torture of an age, I sprang to my feet and made my first speech in court:

"May it please your honor, I cannot do it."

I dropped into my chair; opposing counsel smiled and winked at each other; a woman sobbed, but for which there was awful silence. For a moment the judge swung around in his chair and gazed at the wall; then, facing me again, he said:

"Young man, I appreciate your situation; but you are now an officer of this court; an emergency confronts us. The court must require you to act."

"Pulling myself together," I asked that the case be passed until the next day. The request was granted.

I went to my office almost wild with despair, grief and the weight of the unsought responsibility. Suddenly I recalled having heard of George A. Ewing as a successful lawyer. Rushing out I wired him:

"Have just been appointed to prosecute so and so. Have recently gone to the bar. For the sake of the Ewing name will you help me? No fee in sight."

"No fee in sight," truly, for the State paid the prosecutor the pitiful sum of $10!

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He came on the night train; met me quietly at a hotel, and we fell upon a plan by which, next day, I got the case passed for thirty days. My! during that month I studied law day and night, talked with the commonwealth's witnesses—digested the evidence, and, in short, mastered a complex and difficult case and its law. Ewing returned and brought with him another lawyer of experience and ability, a descendant of the famous Henry Clay, of Kentucky, willing to join us for the advertising. We spent Sunday night before the case opened in studying it, and then Ewing said to me:

"Well, you have this case remarkably well in hand. This is the greatest opportunity of your life. You must conduct the proceedings on our side. You examine the witnesses, argue points as best you can. Gradually unlimber your best guns. There are some big lawyers opposed to you; they know all the tricks of the game. But Josh, our friend here (the other lawyer), who will help also without fee, will sit on one side of you and I on the other. Of course we shall suggest when necessary. We shall back you up with legal citations when you are pressed by the keen wits of the defense. This is the greatest opportunity in the life of a young lawyer. Use it!"

Generously, for the fame of the case went far and near, Ewing and his friend sat, the one at my right, the other on the left, during that terrible battle, a fight for a young man's life, the struggle for the honor of an old and untarnished family name, which dragged its agonizing length over one fearful month, day by day, early and late. To my right and a little to my rear, in the felon's place, sat my erstwhile playmate; on one side his haggard mother in sombre black, and on the other sat a slender, sweetly sad-faced girl. Again and again I felt from time to time her eyes as I drove her brother's witnesses from cover, prodded with the merciless power of the law into his ugly past; or with the keenest enthusiasm born of youth, urged by a deep sense of my new duty, pictured to the jury a fitting close to his terribly misspent, warped, though brief, career at the end of a rope attached to a murderer's gibbet! Again and again I could hear *her* heart throb; and now and again as the terrible days wore slowly on, I paused as that dear old mother struggled to suppress her sobs! But in all that time, when I had to look *her* way, the sweet, sad, face of the girl never lifted her eyes to mine!

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Once during the heat of debate one of the attorneys for the defense, half-drunken and unmindful of the decorum of the court room, called me a "D— liar." The uncouth words were scarce articulate when my distant kinsman and associate in the case, as a flash of lightning, sprang to his feet and shot a terrific fist blow full in the face of the offender! Turning, he bowed with quiet dignity to the court, expressed regret for the necessity of the act, and asked his honor to fix against him a proper fine!

Finally the jury went out, and, after yet other painful hours, as the sun was going behind the distant Cumberlands, beyond the lovely valley, in dread silence the jury filed back into court. "Guilty," read the clerk. "Remand the prisoner to close confinement to await the judgment of the court," said the judge in a strangely softened tone. The crowd began silently to leave the room; the guards were hustling the prisoner toward the door; friends were shaking hands with me. The group about me parted, there *she* stood, those wonderful eyes full of pathos, agony, terror, afire with some strange light I do not yet understand, met mine! One brief instant! Then, slowly, she turned and passed for all time from my presence!

Somewhere among the mementos of my youth is a silk hat mark. Ere then, ere then, upon it, in the long, long ago, *her* deft fingers wove my initials!

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XX.

A MARYLAND-NORTH CAROLINA BRANCH.

One of the distinguished Ewing branches, long numerous in North Carolina, traces descent from one of five brothers, probably all of whom were born in Maryland. I have been unable certainly to learn the ancestor's name. Information concerning this branch came to me very recently, and there has been no time to study its traditions. I have a hope that the publication of this work will stimulate such an interest in our family history as will, among other things, bring to light much regarding the early history of this branch. That the first American ancestor of this family was closely related to the early Cecil County and other Ewings here under consideration I am sure. This branch has a well-authenticated tradition that its early Scotch ancestors bore arms, and the emblazonments in the possession of the American descendants disclose the identical ancient Ewing arms, representative pictures of which have been given.

The family tradition is that there were five brothers of this family born to the first American ancestor, who came from Scotland and established his home in Maryland. John, one of the five, was born in 1730. The father probably came with some of those we distinguish as the older Cecil County family. Of the children of Joshua Ewing, four sons appear to be identified; Capt. Patrick, Robert, Samuel and Nathaniel. Nathaniel, we are sure, who was the ancestor of Vice President Stevenson, went from Cecil County, Maryland, to Iredell County, North Carolina. John might have been older than Capt. Patrick. As the Ewings moved out to the unsettled sections, as was that part of North Carolina then, they established homes not far apart in groups of two or more. Nathaniel, of this family, subsequently went to Kentucky in 1816, and so quite probably each of the five brothers were then in as many States, as this John's descendants have the story.

If not a brother, as appears to me the most reasonable working hypothesis, then I am sure this John and Nathaniel were first cousins.

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John married Mary Pratt in Maryland, went to Richmond County, North Carolina, and built his home on Mountain Creek, near Chapel Mills, in 1785. He died in 1804, and his wife, born 1738, died in 1821.

Their children were:

(1) Isaac, 1774, 1857, married Phoebe Jackson in 1796, and she died in 1855. Her mother was the daughter of Richard Thompson, who was the grandfather of Naomi Bostick, wife of William Bostick. (2) Thomas. (3) Samuel, who married Rachel Roe. (4) Joseph. (5) Christopher. (6) William.

(1) The children of Isaac Ewing were: (1a) John, born 1797, (1b) William, born 1799, (1c) Joseph, born 1801, (1d) Mary, born 1803, 1868, did not marry; (1e) Elizabeth, born 1905, died early; (1f) Isaac, born 1807, died 1872. He married Martha Ingram, a daughter of Montgomery Ingram, a granddaughter of Edwin Ingram, a soldier of merit in the war of 1776, under General Greene. (1g) Ann, born 1810, died June, 1872, married Calvin A. Everett; (1h) Phoebe, born 1812, died 1846, did not marry; (1i) Rebecca, born 1815, died 1879, married William Parsons; (1j) Eliza, born 1817, died 1820, did not marry; (1k) Kiziah, born 1821, died 1899. Married Daniel Parsons.

(1f) The children of Isaac Ewing, Jr., were: (1f1) Eliza Ann, married James Batton; (1f2) Rebecca P., married Eli Chappel; (1f3) Martha Jane, married Sandy McIntyre; (1f4) John W., married Mary Tyson; (1f5) Thomas M., married Fannie Tyson; (1f6) Sarah F., married Wm. Harris; (1f7) Levinia, married H. Broadway; (1f8) Joseph T., married Minnie Palmer; (1f9) Alin, married William Thompson; (1f10) Kate, married John Batton; (1f11) Helen, and (1f12) Mary L.

(1i) The child of Rebecca, daughter of Isaac Ewing, Sr., was David.

(1k) The children of Kiziah, daughter of Isaac Ewing, Sr., were: (1k1) James I., married Terrison Burnett; (1k2) Fannie Belle, married James H. Covington; (1k3) Elizabeth, died in infancy; (1k4) Mary, died in infancy; (1k5) Joseph, died in infancy.

(1a) John, the first child of Isaac Ewing, Sr., married Mary Chisholm. Their children were: (1a1) Thomas; (1a2) Sarah Ann; (1a3) Daniel; (1a4) William, whose first wife was Sally

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Everett; his second wife was Jane McIntyre. Their children by his first wife were: (1a4-1) William T.; (1a4-2) Mary Ann; (1a4-3) Elizabeth; (1a4-4) Sarah; (1a4-5) Isaac; (1a4-6) Joseph.

Their children by his second wife were: (1a1-d) John; (1a2-d) Thomas; (1a3-d) Joseph, who was a physician, married Mary Raeford. Their children were: (1) James W., a physician and surgeon. He married Fanny Wooley. (2) Tabitha, married Zebedee Rush. (3) Judither, married Dr. Brooksher. (4) Minerva, married Hat Turner. (5) Mary, died in childhood.

The children of Dr. James W. Ewing, who married Fanny Wooley were: (1) Joseph Preston; (2) Calvin; (3) Ida; (4) Will E.; (5) Annie; (6) Kemp Battle; (7) Jude; (8) James Raeford; (9) Everett.

Joseph Preston was born April 8, 1864, at Pekin, North Carolina. He received his primary education at Mt. Gilead, North Carolina. He graduated at the University of North Carolina Medical School in 1884, at the age of twenty years. On account of his age he taught school for two years and then conducted a drug store in connection with the practice of medicine from 1886 to 1890. He married Sallie Hearne Christian, February 26, 1890. The following September after his marriage he went to Baltimore and took a two years' post-graduate course in medicine at Baltimore University, graduating in the spring of 1892. After his graduation there he practiced medicine and surgery at Dillon, S. C. He was connected with several enterprises in Dillon and other places. In 1910 he retired from the practice of medicine and bought a large tract of land in Cumberland County, near Fayetteville, North Carolina, and died in June 1916.

Calvin, born in Pekin, North Carolina, spent the greater part of his life in Florida and Alabama in the turpentine business, and died in 1920.

Ida, born in Pekin, North Carolina, married E. D. Whitlock, a merchant in Rockingham, North Carolina, where they now live. No children.

Will E., born in Pekin, North Carolina, a farmer and merchant, married Josie McGhee, of Jamestown, North Carolina. Their children are: (1) Glen; (2) Mary Ida; (3) Mack; (4) Annie Bess.

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Annie, born in Pekin, North Carolina, married W. F. Bristow, a banker. They live in Fairmont, North Carolina. Their children are: (1) Jeddie Mae; (2) French; (3) Bessie; (4) Ewing; (5) Wayne; (6) Mebane; (7) Annie Ray.

Kemp Battle, born in Pekin, North Carolina, has a responsible position with the State for the past eighteen or twenty years; married Hattie Wendell. Children.

Jude, unmarried, is with her mother, who, as we go to press, is eighty-one years of age. They are living at the old plantation at Pekin, North Carolina.

James Raeford, born November 15, 1886, at Pekin, North Carolina, married Mattie McKinney, of Reidsville, North Carolina, December 28, 1920. They live in Rockingham, North Carolina.

Everett died at nine years.

The children of Dr. Joseph Preston Ewing, the first son of Dr. James W. Ewing, are:

(1) Wall Christian, born April 3, 1891, at Dillon, South Carolina; Dillon high school, 1908; Donaldson Military School, Fayetteville, North Carolina, and college at the Citadel, Charleston, South Carolina; is secretary and treasurer of The Christian-Ewing Company, of Fayetteville, North Carolina. He married Douglas Southerland, of Fayetteville, North Carolina, in April, 1920.

(2) William Raeford Ewing, born October 8, 1894, at Dillon, South Carolina. Dillon high school in 1910; North Carolina State College from 1911-1914. Enlisted December 14, 1917, in the army at Ft. Thomas, Kentucky. Transferred into the 1st Anti-Aircraft Machine Gun Battalion in March, 1918, and immediately went overseas; sent to front in July, 1918, at Chateau-Thierry, as a machine gunner. Served almost continuously from July, 1918, until the armistice was signed on November 11, taking part in the following battles: Second Battle of the Marne (offensive), Toul Sector (defensive), Battle of the Somme (offensive), St. Mihiel (offensive), Meurthe-Moselle (offensive). Returned home in May, 1919. As we go to press has a responsible position as manager of the fertilizer plants of Christian-Ewing Company, of Fayetteville, North Carolina.

(3) Giles Frederic Ewing, born November 4, 1896, at Dillon, South Carolina; Dillon high school and Donaldson Military

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School; College at North Carolina State College, Raleigh, North Carolina. Served in The National Guard on the Mexican border from June, 1916, until August 15, 1917, when he was commissioned as a first lieutenant in the regular army. He went overseas with the 16th Machine Gun Battalion July 5, 1918, and served on the front on several different sectors, and took part in battle the Meuse-Argonne. He returned home on June 19, 1919, resigned from the army to accept a position with The Christian-Ewing Company.

(4) Joseph Preston Ewing, Jr., born September 18, 1899, at Dillon, South Carolina. Educated at Dillon high school and Donaldson Military School, Fayetteville, North Carolina. Enlisted in Co. F, 2nd North Carolina Infantry in June, 1916, at the age of 16, and went to the Mexican border. He volunteered for immediate service overseas and went over with the famous "Rainbow" or 42nd Division. He served on several defensive and offensive sectors, participating in the second battle of the Marne (Chateau-Thierry), St. Mihiel and Meuse-Argonne. He was wounded in the battle of the Argonne. He returned home in March, 1919. When discharged he took a position with The Cadillac Motor Company in Detroit.

(5) Robert McKenzie Ewing, born December 31, 1901, at Dillon, South Carolina. Accidentally killed at sixteen.

(6) Henry Barringer Ewing, born June 18, 1904; education at Manchester, North Carolina and Donaldson Military School, Fayetteville, North Carolina; enlisted in the navy in 1918 and served two years. He is in school as we go to press training to be an electrical engineer.

(7) Benton Montgomery Ewing, born February 3, 1907; education at Manchester, North Carolina and Fayetteville, North Carolina, and is in high school at Rockingham, North Carolina.

(8) Kent Ewing, born August 10, 1911, is in school in Fayetteville, North Carolina.

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XXI.

DESCENDANTS OF WILLIAM EWING AND WIFE, MARY, OF SLIGO, IRELAND.

One of the most enthusiastic and patient genealogists of the Ewings was James L. Ewin, of Washington, D. C., patent attorney, long devoted to the cause of the Anti-Saloon League back in the days when such devotion meant bitter battle. Christian gentleman, his untimely death, which occurred 1915 was a real blow to the genealogical archives of all American Ewings. He reached far and wide. It was his ambition to write a book in which every American whose veins bore Ewing blood would find place and pedigree. As a result he left a vast amount of material. Much of it is undigested. In obedience to his generous wish, his widow, Mrs. Sarah Watkins Ewin, magnanimously placed the whole of it at my command. Much of it I knew to be a duplicate of my own information; and, with this exception, almost none of it was used by me. I simply did not have the time to digest, systematize and verify it; and much relates to other than the Ewings here particularly under consideration.

James L. Ewin traced descent from William and Mary Ewing, of Drumcliff, County Sligo, Ireland. As he gives the line, their son James was born about 1770. James dropped the g in writing his name, just as one of the sons of William Ewing, of Rockingham County, Virginia, did, we have seen, even when witnessing his father's signature in which the g was used. So the descendants of this James to this day omit the final g. James L. Ewin says he was told by his uncle William that the latter induced his father, James, Sr., to change the name from Ewing to Ewin because of a Roman Catholic family by the Ewing name in the same village.

James Ewin married Deborah Dixon (or Dickson) and they came to New York about 1822, and there, both on the same day, they died August 23, 1831. Children: (a) Robert, 1799-1832; (b) James; (c) Ann; (d) Margaret, married John Tolon in New York City and died in Baltimore, Maryland, 1832; (e) William, Sr., October 18, 1827, died in West Virginia, 1886; (f) Mary,

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married Edwin W. Wainwright, 1811-1873; (g) John, 1813-1866, married Margaret Moorhead, and died at Laurel, Maryland, near Washington; (h) Jane, 1815-1861, married Chasmer.

All of these children were born in Ireland.

(e) William, Senior, married, first, Martha Ann Dennis, and died in Tucker County, West Virginia, 1886, aged 78. By the first wife he had William D., and by the second, Samuel Houston, occasionally erroneously confused with the Samuel Houston Ewing of Lee County, Virginia, born in Baltimore in 1836; Thomas Jefferson, 1838; Mary Jane, 1840; Angelica and Martha Ann, who married Anthony Bonn of Baltimore.

Mary Jane, last above, married Capt. Job. W. Parsons. Their children:

Stella Maud, born in West Virginia, April 26, 1873; William Ewin Parsons, June 4, 1875; Job W., died young; Francis Ann, March 20, 1879, and Dickson W., August 21, 1881.

William Ewin Parsons, A. M., is at this date principal of the Jefferson high school, Roanoke, Virginia, and ranks high as an educator.

(g) John Ewin and wife Margaret had six children, of whom one was James Lithgow Ewin, the genealogist just mentioned. He was born in Baltimore, Maryland, October 10, 1849, and died in Washington. His first wife was Jennie Young King, and the second Sarah Watkins, an educated and splendid woman, by whom he left two bright children. Mrs. Sarah Watkins Ewin descended from an old Welsh family of much distinction.

William Ers Lamb, attorney of Washington, D. C., is also a descendant of this William Ewing, of County Sligo, Ireland, as are many others.

Much valuable information regarding the descendants of this William and Mary Ewing of Ireland is among the manuscripts left by James L. Ewin.

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XXII.

OTHER CECIL COUNTY EWINGS.

William Ewing, whose ancestors are believed to be remotely related to William of Ireland, the latter the father of Nathaniel and those who reached Cecil County about 1725, came from the old country and settled near what is now Blake, Cecil County, in 1790. He bought land, built a comfortable home; and to him and wife were born, John, whose birth occurred in transit on the ocean; Henry, Ellen, and one other son who emigrated early in life to Ohio. The county to which he went was new and the rest of the family lost track of him.

This John, the oldest boy by a first wife, had William M., Washington, George, Jefferson, Elisha R., Ann, and John, Jr. The children of a second marriage were James, M. David, Amos, and Emma.

Henry, the second son of this immigrant William, had, by the first wife, Samuel, Jackson, William, Sarah, Anna, Eliza, Kate and George W.

Ellen, of the immigrant's children, married Richard Jones. They had no children.

John's oldest son, son of the immigrants, William M. Ewing, married Eliza Henderson of Providence, Maryland. They had six children: John Wesley, September 7, 1845; Lillie Ann, married W. B. Kirk; Joseph, July 29, 1850; George R., September 7, 1853; Harvey W., December 1, 1858.

This Harvey W. Ewing married Jennis Janvier, of Still Pond, Maryland. They have one son, Maury Janvier Ewing, born in Wilmington, Delaware, February 18, 1890. Harvey W. Ewing was educated at Old New London Academy, Pennsylvania, Delaware College, Newark and the Drew Theological Seminary, and in 1903 he received the degree of D. D. from the Iowa Wesleyan University.

To Dr. Ewing's courtesy the author is indebted for this genealogy of the family of William, the Cecil County immigrant of 1790. The author has many other descendants of this William, and shall gladly give them on request.

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This family has furnished several merchants of some prominence, many farmers and artisans, a number of teachers and some ministers of note. The earliest to enter the ministry was Amos, son of John, son of the immigrant, but who unfortunately died early in a promising career. An only child survives, the wife of Frank Foster, Collingwood, New Jersey. W. Frank Ewing, son of David, grandson of John, the oldest son of the immigrant, is a favorably known minister of the Methodist Episcopal Church, now at Willow Grove, Pennsylvania. Dr. Harvey W. Ewing, a man of splendid force, has filled pulpits for long periods from charges in Maryland to Covington, Kentucky, and in Boston and Worcester, Massachusetts. As we go to press he is stationed at Wilmington, Delaware.

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XXIII.

DESCENDANTS OF JOHN EWING OF PENNA.-OHIO.

The descendants of John Ewing, born about 1760, who for a period lived near Gettysburg, are certainly closely, in my opinion, related to the older Cecil County family. Family traits, resemblances, etc., are so striking that little other proof is needed. Hence, these facts and traditions of Scotch descent satisfactorily show that this John Ewing branch is also descended from the old Loch Lomond family, the ancestor of which bore the old Ewing arms, and to one branch of which Bishop Ewing of Scotland belonged. This older John Ewing married Margaret Townsley, and to them were born:

Rachel, born 1793; Margaret, 1795; Samuel, 1797; John, January 16, 1800; James, December 27, 1801.

In 1795 John, the father of this family, moved to Campbell County, Kentucky, and about 1802 to Clermont County, Ohio, and there died in 1803.

John II of this family in 1833 married a daughter of the wealthy Silas Roberts of Ohio, and to them were born twelve children. Four of them are living as this book goes to press: William, of Colorado; Miss Elizabeth Ewing of Los Angeles, California; Miss Ida Ewing of New York City; and Mrs. Dr. Cummins B. Jones of Los Angeles.

An article published in an Ohio newspaper, March 14, 1890, contains an interview with this John II Ewing, aged ninety. From what he said we get some interesting facts. This article refers to him as "prominent in the gallery of Ohio's venerable pioneer patriarchs and known to most of the old settlers of Southern Ohio, and the people who traveled in the old stages from Cincinnati to Columbus and Sprinfield before the days of railroads."

From this interview we find that from Gettysburg the elder John went down the Ohio River in a flat bottom boat, then so much used by travelers going in the direction of the current. What is now Cincinnati was then known as Fort Washington,

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and occasionally as Losantville. The fort protected a little settlement on the north bank of the river; while on the Kentucky side there was another settlement. For a time the older John Ewing cast his lot on the Kentucky shore; but, as we have seen, shortly crossed to Ohio.

Ohio was then yet largely a dangerous wilderness. The Ewing home was far from the older communities, and the family bravely met the inevitable hardships and inconveniences, the children not neglecting such education as could be had.

In 1814 John, the younger, went to Xenia and entered the store of J. Gowdy, a relative. He found time from store duties, however, to attend school. When of lawful age, Mr. Gowdy made Ewing a partner, the firm becoming Gowdy, Ewing & Co. This firm became one of great prominence, being, among other things, an important pioneer in the pork packing industry. Ewing in a few years purchased the interest of the other partners and continued a most successful career.

In the interview John II says his father meant to settle in Ohio when he left Pennsylvania, but paused on the Kentucky side of the Ohio because of the acute danger from Indians on the north side of the river. Too, a brother lived on the Kentucky side. After the elder John's death the mother took young John back to this uncle in Kentucky, and there the boy remained several years. The mother made the trip on horseback, necessarily; and though the lad was only three years old he never forgot two impressions made then. One was that when the mother was worn out carrying him in her lap she would place him behind her, warning him that if he went to sleep and fell off the bears would eat him up! The other impression was his "utterly lost feeling when he found that his mother had gone home and left him." The uncle's family were kindly and aided him to forget his grief by teaching him to build houses of corn cobs, a representative and touching picture of the amusements and play-toys of our early American Ewing ancestors generally.

"Afterwards he went to Batavia (Ohio) with his uncle, who also moved there, and went to school to another uncle," until about the age of fourteen when he went to Xenia with Gowdy, the first merchant of that place, as we have seen.

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In mature life John II made several trips on horseback from Xenia to Philadelphia. In the "thirties" he loaded two steamboats with bacon, flour and other commodities, steamed into New Orleans, sold part of merchandise in that market; loaded a brig with the bacon and sailed around Florida to Charleston, South Carolina; advertised the bacon for three days "and then sold it at a big profit". He then went north to Philadelphia, purchased merchandise for his store, which goods, by the way, went out in big wagons of the pioneer type, and returned to Xenia in September. He left home in April.

John II. Ewing built and long controlled the Ewing House, for many years Xenia's leading hotel. "The stage used to start from it, and many is the prominent person who stopped at this hotel long years ago."

At ninety-three this John Ewing died at his lovely Xenia, Ohio, home, April, 1893. Honest, of great energy, fearless, progressive, he stands a representative of the Ewing blood which came to him as to us from our Scotch ancestry.

Miss Lizzie Ewing and Miss Ida Ewing and their brother, Samuel, all remained unmarried and tenderly cared for their father at his home. But the historic old Ewing home of Xenia is now no more—alas, representative, again, of so many of the old homes of our clan. Miss Lizzie lives now in Los Angeles, amid its roses; Miss Ida, having become an accomplished musician by study in Europe, now operates a successful musical studio in New York City; and Mrs. Alice Ewing Jones, widow of the late distinguished Dr. Jones, spends her time between her Los Angeles home, Washington, D. C., and New York City; and most wisely handles her large financial interests.

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XXIV.

BEDFORD COUNTY, VIRGINIA, BRANCHES—ROBERT EWING DESCENDANTS.

By no means least of the noted and splendidly influential families of our name were those founded by two brothers, Robert and Charles Ewing. All the evidence indicates and nothing disputes that they were close cousins of the other immigrants of our family. One tradition has it that they were born in Coleraine, Ireland; while another says they were born near Stirling Castle, Scotland, within the old clan bounds. Whichever be correct, it is certain they were near relatives to those who came from at least not for from Londonderry. A tradition, given me by Rowland D. Buford, of Bedford City, an aged man (in his eighty-sixth year at the time of his letter to me) who knew and respected their descendants, insists that they fled from Scotland because of some political difficulty, being staunch Covenanters who, no doubt, warmly espoused the cause of the Protestant claimants to the English throne. However, I am satisfied that they came, whether from Scotland or Ireland, because of the general unrest which prevailed in both countries, and which I have briefly narrated.

An undisputed tradition says that on reaching America they visited their relations in Cecil County, Maryland, for a short time, and then pushed on for the new lands and broader opportunities in that section shortly to become Bedford County, Virginia, near where Samuel Ewing, James Ewing and other cousins then lived.

The sketch of the Ewings left by Nathaniel Ewing of Mount Clair, Knox County, Indiana, and published in the *Courier-Journal*, February 28, 1897, after what I have elsewhere quoted continues:

"Some time about the year 1735 or 1740 two young men, cousins of my grandfather, Nathaniel Ewing (the only son by the first wife of William Ewing, born in Scotland), came to America. Their names were Charles and Robert Ewing. Hav-

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ing gotten into an affray at a fair in Ireland they were so unfortunate as to kill a man, for which they were obliged to fly the country and came to my grandfather's, where they concealed themselves for a length of time until one of my grandfather's half brothers came from Virginia on a visit to his relations in Maryland. On his return they were put over the Susquehanna in the night and went with him to Virginia. It being a place less frequented by emigrants from Ireland than Maryland, and a proclamation having arrived offering a reward for their apprehension, their longer stay became dangerous.

"Some time after their arrival in Prince Edward County a new settlement was founded further back, in what is now called Bedford County, near the Peaks of Otter. They joined the adventurers and finally settled there and married sisters, daughters of Mr. Baker, a Presbyterian minister, and lived there until death. They both left large families, who are now settled in Kentucky, Tennessee, and Missouri, some of whom I have seen, viz.: Baker Ewing, Young Ewing, Samuel Ewing and Finis Ewing. The last is a Presbyterian clergyman and resides in Missouri. I mention the family on account of their having become so numerous in the western country and to show the connection between them and my family."

Exhaustive investigation leads me to the most decided opinion that the "affray at a fair" and its result is an error. Mr. Buford, who never heard of this fair story, was quite confident that the "trouble," whatever it may have been, was nothing other than a mere "political matter" which resulted in no physical encounter. He lived in the county where both Robert and Charles spent the most of their distinguished lives; and so had a better opportunity to know their pre-American history than had Nathaniel Ewing whose article was published in the *Courier-Journal*. All the facts, aside from Nathaniel's statement, indicate that at that day Robert and Charles could have been as readily located where they settled in Virginia as had they remained in Cecil County.

That they had committed no grave crime in early life, even in the heat of an unpremeditated encounter, the prominence of their later lives attests. Cossett, the biographer of Finis Ewing, of this Robert and Charles says:

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"The two brothers appear to have ranked among the most respectable citizens and prosperous farmers of that county," Bedford. (*Life and Times of Rev. Finis Ewing* (1853), 24.)

Among other things, this Robert or his son became a colonel of Virginia malitia. (See his letter to Governor Jefferson in 1 *Virginia State Papers,* 510; and another of March, 1783, in volume 3, p. 459.) He served in Capt. Thomas Buford's Company of volunteers under General Andrew Lewis, known as Dunmore's Indian war, and was a participant in the famous battle of Point Pleasant, October 10, 1774, as were others of his kindred. (Letter from R. D. Buford; *Virginia Colonial Malitia,* 86.)

Just when these brothers reached Virginia I am not sure; nor do I know where they first lived in that State, then a colony, other than what Nathaniel has said.

In a deed dated January 24, 1755, Robert and Mary, his wife, give their home as in Lunenburg County. The instrument conveys land in Augusta County. The land was patented to Robert Ewing in 1749, according to copies from the records as given by Lyman Chalkley, 3 *Chronicles of the Scotch-Irish Settlement in Virginia,* 338. This work is abstracts of the Augusta records. Augusta County, as we saw, was formed from Orange in 1738, and the first Augusta records begin in 1745. This is the earliest record of Robert in Virginia which I have found. He never lived in Augusta but was reaching out for land. Lunenburg was formed in 1746 from Brunswick, and up to 1753 Bedford County, which became the home of Robert and Charles, was a part of Lunenburg County.

Mr. Buford, writing to me in his eightieth year, says that Robert and Charles came to Bedford from Prince Edward. Prince Edward was formed from Amelia in 1753. But as Robert, taking the recital in the deed of 1755 as correct, did not live in Prince Edward in January, 1755, it is most probable that he was then in that part of Lunenburg which subsequently became Bedford. Amelia was formed from Prince George in 1734; but the records of Amelia give us no light upon either of these brothers. However, it is interesting that those records contain the following deeds:

From George Ewing and wife to Hugh Challers, for 287 acres of land located in Nottoway Parrish, Amelia County, adjoining Baker, dated 27 July, 1749.

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The body of the deed describes the grantors as living in Amelia County, State of Virginia, and the acknowledgment was in Amelia County and is dated 25th July, 1749.

From James Ewing and wife, of the county of Amelia, Virginia, to Joshua Ewing, power of Attorney, to convey one-half acre of land, dated 15th June, 1750.

Acknowledged in the County of Amelia, on the 15th June, 1750.

From William Ewing and wife to John Morrow for 400 acres, described as lying on both sides of Mill Forks of Vaughan's Creek in Amelia County, dated 7th August, 1752.

The body of the deed recites grantors as in Parrish of Nottoway, Amelia County.

From Edward Brafford to Samuel C. Ewing, for 208½ acres, described as in Amelia, dated 17th May, 1745.

From Samuel Wallace to Alexander Ewing of Amelia County, Virginia, for 300 acres, described as between Fork Creek and Lalley's Creek in the county of Amelia, adjoining Samuel Ewing and others, dated 5th May, 1753.

From Edward Brathwet to George Ewing, Jr., of Amelia County, for nine acres, bounded by the lands of Wallace, Samuel Ewing and others, dated 2d January, 1750.

Robert and Charles each acquired landed estates, both in Virginia and later in what became Kentucky. Robert owned land lying along "the south end of Ewing's mountain" and which is now in Wythe County, and near the George Ewing lands.

Robert was the older. For many years he was "clerk of the Bedford County Court, and an elder in the Presbyterian church. He married Miss Mary Baker and became the father of nine sons and three daughters," said Cossitt. But Buford says Robert was never clerk of the court.

Mr. Buford, than whom no recent man in Bedford County knew more of the genealogy of the prominent families of his county, of these immigrant brothers says that they "were useful, high-toned, wise, intelligent, and public spirited citizens."

Both of the immigrant brothers were staunch Presbyterians, Covenanters of the Scotch faith. They and their neighbor Scotch or Scotch-Irish founded, long before 1774, the historic Peaks of Otter Presbyterian church. Their children's names are

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upon its roster. In 1774 the congregation presented to the Virginia House of Burgesses a petition saying that they "were willing to contribute their quota in support of the church of England as by law established in this colony of Virgnia," with more cheerfulness because allowed the exercise of their religion as "Presbyterian Dissenters unmolested." Then they ask for a continuation of lenience and the future protection of their religion "which they humbly conceive is well calculated to make men wise here and happy hereafter." Then attention is called to the inconvenience of supporting a clergy of their denomination and they ask a law authorizing lands and slaves to be bought and title to rest in the elders for the benefit of the congregation, and to the use of their minister "as long as he continues in the doctrine and subject to the discipline of the Presbyterian Church as held and exercised by their Sessions, Presbyteries, or Synods."

Among the large number of signers are Robert Ewing, Charles Ewing, Robert Ewing, Jr., Andrew Ewing, John Ewing, Caleb Ewing, and William Ewing. If the Junior Robert who signed was the son of the immigrant, he was not quite fourteen years old according to his tombstone, which says he was born in 1760. This Charles was evidently the son of the immigrant Charles, as the latter died in 1770. This petition was presented in 1774, referred to the "Committee for Religion" of the House of Burgesses on May 17 of that year, and on the twenty-first of that month reported "Reasonable." Thus these Ewings contributed their influence to the planting of another milestone along the road leading to greater religious tolerance in Virginia.

This Robert Ewing's will was probated June 25, 1787, and the codicil is dated May 27, 1787. The codicil is witnessed by Will Ewing, who was a lawyer, Adam Beard and two others. To the wife Mary, who was a daughter of the Rev. Baker, he leaves, during her widowhood, the home plantation and personal property.

This will is witnessed by Sam Ewing and others. A grandson, Bartus Ewing, a son of John Ewing, received "a set of Shew and Knee Silver buckles"; and another grandson, Bartus, son of July Mills, received another set. July Mills received a diamond ring "worth two pistols as a token of her singular obedience." To John and Finis the will gave farms near the Peaks of Otter in Bedford County. Most of the other boys had their faces set

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toward Kentucky, mentioned in the will as the "Western Country." This elder Robert himself had arranged for vast tracts in the rich Kentucky regions; and owned about "514 acres on the south end of Ewing's Mountain," in what is now Wythe County, Virginia, in addition to other lands in what is yet Bedford County.

To Robert, who married Mary Baker, it is said were born twelve children; but eleven only are named in Robert's will. Robert, Jr., who became the General Robert Ewing of Kentucky, was the oldest; and Finis (Latin for last) who became the distinguished minister, it is generally reported, was the youngest. However, Mr. Cockrell of Louisville and Judge Ewing of Houston say a twelfth was "Jane, (who) married Peter Kelly, a soldier of the Revolution." As named in the will this is the order and spelling, though not indicative of relative ages: Finis, Polly, Robert, Baker, Rubin, Chattam, Young, Urbin, John, July (who married Mills) and Sydney (who married Adam Lynn). In his *The Ewing Genealogy,* Hon. P. K. Ewing has Martha (Betty) where in his will the father has July. She married Capt. John Mills, of Botetourt County, Virginia. Judge Ewing says "Polly (Patty) married John Ewing, son of George Ewing."

There is evidently some confusion regarding the number of daughters, and there may be also regarding the birth of Finis, which is given by Cossett as July 10, 1773. Young and Urbin were not of "full age" at the date of the father's will March 2, 1786, as shown upon its face; and Chatham was not of full age at date of the codicil, May 14, 1787. Finis receives land and other bequests as though of full age and nothing in either document suggests that we was not twenty-one.

Mary Baker Ewing, who became the mother of these children, was the sister of Martha Baker, who married Charles Ewing. Of Mary's personal history Hon. P. K. Ewing says that farther than her parentage he ascertained nothing, then adds: "but surely the mother of a galaxy of sons like hers, who are accredited by history so uniformly with worthy achievements of high order, must have been richly endowed with those attributes which make 'a perfect woman nobly planned.'" This very just compliment is equally applicable to her sister Martha; and, for that matter to many, many of the splendid mothers of our family,

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who, lost in their husbands, have so nobly contributed to the many "worthy achievements of a high order," accredited by history to an unusual member of all branches of our family.

July, who married Capt. John Mills, probably married in Kentucky, as there is no record of her marriage in Bedford. Robert II married May McLean; Urban (or Urbin) married May Ewing; and Rubin married Frances Whitsell, located in Logan County, Kentucky, and became one of the first justices of its court. Chatham married Elizabeth Campbell, April 22, 1790, as shown by the Bedford records; and of Finis and Robert II we shall see subsequently.

Since no attempt is being made to write a genealogy, I mention only a few of the descendants of this family. Other names may be found in the recent work of Hon. P. K. Ewing and among the data of F. M. Cockrell, of Louisville, Kentucky, and in the material left by the late James L. Ewin, of Washington, D. C.

Though her daughter, Nancy, who married Abraham Boyd, Sidney (Ann) Lynn's grandson, John Boyd, was long a member of the Congress of the Republic of Texas; another grandson, Lynn Boyd, was a member of the legislature of Kentucky, 1827-'30; a member of Congress in 1834, 1838 to 1854, being speaker of the House 1850-1854; and in 1859 he became lieutenant-governor of Kentucky.

Polly (Patty) married John Ewing (son of George Ewing), of Virginia, and moved to Kentucky where this John Ewing became a member of the first court of Campbell County. Through a son, Urban Epinetus, they have descendants of note in Louisville, Chicago and elsewhere.

Most of the children of Robert Ewing fell in with the westward expansion along the "Old Wilderness Road," leading through Southwest Virginia by what is now Bristol, thence across the mountains into Powell Valley, Lee County (as the region is now), where my own family and other Ewings early located, thence out beyond the enchanting Cumberlands into Kentucky; and, in time, later descendants spread into all parts of the vast, inspiring West. Some sojourned as they went,—for instance, Urbin lived for some time in Washington County, of which he was part of that period sheriff. At Abingdon, the seat

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of that county, Urbin Ewing, in 1773, was by its court admitted to practice as an attorney at law.

Baker Ewing became identified with Lincoln and Franklin Counties, Kentucky. In 1788 he was in the legislature as a member from Lincoln. He was the first register of the Kentucky Land Office; and in 1802 represented Franklin County in the legislature.

Young Ewing went early to Kentucky, married three times; in 1792 he was one of the justices of the first court of Logan County; he represented that county in the legislature in 1795; was a member of the constitutional convention; again in the legislature in 1800-1807; in the State senate for many years; Presidential elector in 1824; and with the rank of colonel commanded troops in our war of 1812-'14, distinguishing himself particularly at the battle of the Thames.

Urban Ewing went to Logan County, Kentucky, about 1796. For many years he was a member of the legislature; was a gallant soldier in the war of 1812; and moved to Cooper County, Missouri, about 1819, and there died. He married Mary (Polly) Ewing, daughter of George Ewing, at Abingdon, Virginia, Judge P. K. Ewing says, in 1787, and she died in Lafayette County, Missouri, in 1832. Many of their descendants are today in that State.

Reuben Ewing went to Kentucky, became a member of the constitutional convention; one of the judges of the Logan County "quarterly court" in 1801; and associate justice of the circuit court in 1803; and, of course, he also served in the legislature. He married Frances C. Whitsell and left descendants.

Chatham Ewing married and lived for a short time at Abingdon, Virginia; then he went to Kentucky, and from there to Lafayette County, Missouri, where he died, leaving many descendants.

John Ewing had a wife named Martha (Mary?) and it appears that they remained in Virginia. They had a son, Robert, says Judge Ewing, known in the will of his grandfather as Bartus, as we have seen; and it is said a daughter, Sidney, married Micajah Rowland in 1793; and that another daughter married a Frazier. These children of this John clearly distinguish him from my great-grandfather with whom some of my correspondents have confused him.

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All of the children of Robert and May Baker Ewing were born in Bedford County, Virginia.

Robert II, son of the pioneer Robert, was born in 1760; and died in Kentucky July 14, 1832; and is buried, says Judge Ewing, near Adairville, Kentucky. On his tombstone we read:

"In memory of General Robert Ewing, a soldier of the Revolution, who departed this life 14th day of July, 1832. He was born in Virginia in 1760, removed to West Tennessee in 1781, from whence he was elected and served two sessions in the North Carolina legislature." Then the inscription tells us that he married Jane McLean on July 4, 1787; removed to Logan County, Kentucky, in 1792; and was elected to the legislature of Kentucky in 1797, and served twenty-one successive years, sixteen of which were in the senate, during two of which he was its president.

Judge Ewing gives a roster of this Robert Ewing's descendants, among them being many men and women of mark—lawyers, physicians, etc., such as Henry Clay Ewing, once an attorney general of Missouri, and later a commissioner of the supreme court of that State; Mrs. W. A. Dallmeyer, of Jefferson City, Missouri; George Washington Ewing, of Logan County, Kentucky, 1808-1888, once member of the Kentucky legislature, and then a member of the Congress of the Confederate States; and many others.

Other distinguished descendants of the pioneer Robert Ewing are:

Presley K. Ewing is the son of Dr. Fayette Clay Ewing, 1824, a distinguished surgeon and physician, and who was surgeon in the Confederate army. Doctor Ewing was a man of very large fortune. He was the son of Judge E. M. Ewing, who, 1843-47, was chief justice of the highest court of the State of Kentucky. *The Biographical Encyclopedia of Kentucky* speaks of Judge E. M. Ewing as a lawyer and man in the highest terms. Presley K. was born in Louisiana July 21, 1860. He obtained a thorough education, studied law, and was admitted to the bar of Houston, Texas, in 1882. He became judge of the supreme court of Texas; and is an author of note, *The Ewing Genealogy* (1919), being a recent work from his pen in collaboration with his talented wife now, unhappily, deceased.

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The widely known John W. Kerr, once candidate for Vice-President of the United States, said:

"Judge Presley K. Ewing of Texas is a profound jurist, a prince among men, and one of the finest democrats between the oceans."

Judge Ewing is a noted orator and has been honored and his great abilities recognized in many happy ways. He married Mary Ellen Williams, one of the most brilliant and distinguished women of Texas, and to them were born two daughters, both married and now residing in New York City.

Of Finis Ewing we know more than of the others of the Robert Ewing family because of the facts left us in his life written by Cossett. That biographer tells us that Finis Ewing "scrupulously respected the rights of others" and "was generally prompt to assert and resolute to maintain his own." He was, we are further told, a man of "indomitable energy of character," independent and self-reliant. He was "a patriotic citizen as well as Christian minister." In the war of 1812-'14 he served both as soldier and chaplain. He belonged to the regiment (Kentucky troop) of which his brother, Young Ewing, was colonel; and the picture recorded by Cossett, when he tells us of the preacher-soldier delivering a sermon to the troop as he sat on his horse, rifle across the saddle pomel, is characteristic of the man and representatives of the times. He spent much of his early manhood in Tennessee. When duty called, he took part in expeditions against murderous Indians. From there he moved to Christian County, Kentucky, serving as postmaster at Ewingsville. He moved to Missouri in 1820; and again, among other activities, became postmaster of another Ewingsville in that State. However, his fame lies in his chief instrumentality as founder of the Cumberland Presbyterian Church. Differing from the old school Presbyterians upon the doctrine of predestination, he founded a society based upon man's complete free moral agency; and that body grew in numbers until in recent years it reunited with the older church, which, in the meantime had modified the doctrine to which Ewing objected. He died July 4, 1841, age 68, generally regarded as the youngest of his brothers and sisters. Cossett thus estimates him: "Mr. Ewing was emphatically a great as well as good man."

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July 10, 1794, from "Walnut Bluff, Davidson (County, Tennessee), per safe hand," Finis Ewing wrote Capt. William Ewing in Bedford, on family business, being unable to attend to it on account of wife's health. Says he gave Rubin Ewing a well "authenticated" power of attorney, to deed a tract of land, evidently in Bedford, and to collect money due. The bond for this he sent with the letter to be delivered, adding: "Pray solicit the old Gentleman not to fail in sending me the money as I expect to be sued if I do not get the money." Then he says: "Sir, you have frequently told me that when I made the deed you would bestow on me a chunk of a horse or some present out of the store and I always refused which I now do but if you think proper to bestow anything you may send Mrs. Ewing some trifle out of the store, cloth for a setout coat or something that suits your best judgment. Sir, be assured that I do not ask it."

He speaks of the place from which he writes as a "fresh county of fertile soil."

Cossett says of this Finis Ewing:

"He was comely in person, graceful in manner, frank, kind and generous in his disposition. He was considered a young man of fine talents and extraordinary energy and character." He was a "very good singer and had a strong and melodious voice." His manners were prepossessing. Smith, a contemporary writer, says: "Mr. Ewing is a man of liberal education and extensive readings."

When he lived in "the Cumberland County," in the midst of which Nashville, Tennessee, now stands, Indian raids were frequent. When the alarm of this danger was given he was always among the first to reach the threatened or beleaguered point; and was "distinguished for his zeal and energy in defence of the settlement," his biographer-friend truthfully says. And the story is all the more interesting to us because this picture of the part played by Finis Ewing is equally true of all the Ewings of pioneer days and frontier hardships and dangers. They were men of action and nerve tempered by sound judgment; and the women bore their part with equal credit.

Early in life Finis Ewing saw the need of preachers along the advance line of civilization and felt the divine sanction to preach the gospel story. The Presbyterian ministers of his

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church were slow to brave the hardships and dangers of the frontiers; and as a result Methodism, with its stronger hold on emotional faith and personal experience and its firm grasp of the individual's free will, gathered the harvest as civilization advanced to and beyond the Cumberlands and into Kentucky, West Tennessee, and beyond. Finis Ewing, seeing the need of reform in his church and realizing the need of greater zeal in its ranks, yet unable to effect the needed reforms within his church, put into the organization of the Cumberland Presbyterian Church the principles the older needed; and with splendid zeal and success carried the banner of the new church in friendly co-operation with the Methodist itinerants. Cossett tells us of Ewing's missionary journeys along Indian paths, beset by wolves and liable to savage surprise. When Ewing started as an "exhorter," says that biographer, "many persons had never attended meeting, or heard a sermon since they came to the (Cumberland) County."

At least two of his brothers were active supporters of the new church. At a session of its synod held in Kentucky in 1804, Rubin and Young Ewing filled official layman positions. Cossett says of them: "Rubin was a judge of one of the courts of Kentucky, and Young had been long known in political annals of the State, and was a colonel in the expedition under general Hopkins in the War of 1812."

The children of this Rev. Finis Ewing were:

(a) Winifred W., 1794-1876. She married Henry M. Ruby, leaving descendants. (b) William Lee Davidson, who died in Illinois in 1846. He served in the Illinois legislature; became major of Illinois troops; became acting governor of Illinois in 1834; was elected United States Senator in 1835; was promoted to general of the malitia; and was State auditor at death. (c) Thomas M., who served in the Kentucky legislature; was Presidential elector in 1832; moved to Missouri and served in the constitutional convention of 1845, leaving issue. (d) Polly; (e) Davey; (f) Baxter, all died young; (g) Mary Anderson, who married Archibald Kavanaugh, and died in 1837, leaving issue. (h) Margaret Davidson, married Rev. Robert Sloan and died in Missouri, leaving children. (i) Pamelia Jane, married James W. Read and died in Texas. (j) Finis Young, who left issue in Kentucky. (k) Washington Perry, who married Aletha Jane

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Ewing, granddaughter of Chatham Ewing, leaving issue. (1) Robert Chatham Donnell, who married Maria L. Harris, leaving issue. (m) Ephrim Brevard. He and his brother were lawyers of note. This Ephrim was Secretary of the State of Missouri in 1849; served in the legislature; was elected Attorney General of the State; and in 1859 was elected a judge of the Missouri supreme court; and after the first again became a judge of the supreme court. See *The Green Bag*, October, 1899. He left issue of marked ability, one of whom, a grandson, is Francis M. Cockrell, of Louisville, Kentucky, the genealogist of his family, as I have heretofore observed. The latter's mother was Anna Ewing, daughter of this Judge E. B. Ewing. She married Francis Marion Cockrell, who became a brigadier general in the Confederate Army; and later United States Senator from Missouri. I had the fortune to interview Senator Cockrell several times before he died in 1905. The Senator's grandfather was one of the pioneers of Powell Valley, Lee County, Virginia, and for thirty-five years was a neighbor of my grandfather.

Another descendant of this Judge Ewing was Alice Brevard, 1848-1914. She married John R. S. Walker, of Missouri, who was also a distant descendant of the immigrant Robert Ewing. He was a man of deserved prominence and filled positions of high responsibility. (See Judge P. K. Ewing's *The Ewing Genealogy* and other sources.)

So that it is no surprise that a Dr. Burt of Kentucky distinguishes an era in the history of Logan County, Kentucky, as "When the Ewings came and brought the law with them."

The Bedford County marriage records show the following Ewing nuptials:

John Ewing and Mary Ewing, November 21, 1786.

William Edgar and Parmelia Ewing, June 27, 1786. John Ewing is security on the required bond.

Chatham Ewing and Elizabeth Campbell, daughter of Moses Campbell, April 22, 1790.

Reuben Rowland and Patsy Ewing. August 25, 1792. William Ewing security.

Micajah Rowland and Sidney Ewing, daughter of John Ewing, October 15, 1793. John Ewing, security.

Mitchell Ewing and Pebe Cox (of Pennsylvania), December 28, 1797.

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William Ewing and Anna Cotrell, February 26, 1805. This William was a son of Charles, Robert's brother. There was no issue of this marriage according to F. M. Cockrell, Jr.

Mitchell Ewing and Nancy Beard, March 25, 1805. This was Mitchell's second marriage, the first wife having died.

Christopher Dormire and Anna Ewing, November 10, 1812.

John Jones Ewing (of Prince Edward County) and Tebitha P. Edgar, November 19, 1822.

Caleb Ewing and May L. Jones, December 18, 1833.

Spotswood Brown and Elizabeth Jane Ewing, daughter of Mitchell Ewing, November 16, 1835.

Fletcher H. Mays and Mary L. Ewing (widow of Caleb Ewing, Jr., daughter of Wm. R. Jones), May, 1842.

William Ewing and Lydia Patterson, December 18, 1850.

Charles H. Ewing and Elizabeth F. Patterson, July 30, 1851.

Albert M. Ewing and Fannie Bacon Hunt, November 1, 1871.

William E. Ewing and Lila Cofer, December 18, 1878.

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XXV.

THE BEDFORD COUNTY FAMILY CONTINUED—CHARLES EWING AND DESCENDANTS.

Charles Ewing, whose will is dated May 31, 1770, and which was probated in Bedford County, Virginia, July 24, 1770, was the same splendid type of citizen as his brother, Robert. This is not mere theory. Nor is it simply family tradition. The positions these two brothers filled as well as those held by their children after them and the testimony of such men as R. D. Buford, who knew their neighbors and who spent years studying the family records of his county, furnish us undisputed proof.

This Charles, the immigrant, and his son, Charles, were the only Ewings of that Christian name in all that part of Virginia in their day, so far as I can learn. So it is the more easy to identify them. Undoubtedly it was the immigrant who bought land in Augusta County, Virginia, December 13, 1744 (3 Chalkley, *Augusta County Records,* p. 9); but so far as known he never lived in that county,—a vast region once covering all the southwestern part of Virginia. But Charles and his brother, Robert, undoubtedly had located in Virginia much earlier than that date. It was earlier than this that Charles located on lands near the Peaks of Otter in what is now Bedford County and established what in Mr. Buford's early day (before 1850) was known as Chestnut Grove. Until sold very recently by the mother of Miss Sallie O. Ewing, of Roanoke, Virginia, this old home came down through his descendants. "I have been at the sweet old home," wrote Mr. Buford of it in his 86th year. Continuing he adds: "It is now owned and occupied by my friend, Mr. M. L. Hatcher. Not a member of the Ewing family now remains in the county." With his brother Charles resided in Prince Edward County before locating in the newer Bedford at least as early as 1761.

This Charles by his last will leaves the home place of one hundred acres and negroes to his wife during widowhood; and then provides for the following children, in the order named, which, of course, is no index to their respective ages:

William, Robert, Samuel, George, David, Caleb, Charles, Mary and Martha.

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William became a lawyer. He died in 1810, leaving a will bequeathing his books of law and of religion to his wife, who was Anna Cottrell, and whom he married in 1805. They had no children, and at the wife's death the land under the will passed to Mitchell Ewing, a nephew, who lived on Otter River. His brother, Caleb, had died before, leaving William as executor; and in his will William, by reason of his stewardship, provides for Polly and Betsy, children of Caleb. He makes some bequests to his brothers, Charles, George and David, indicating that they were then living.

This will of William Ewing also mentions his sisters, Martha and Mary, who were in Kentucky.

After the death of this William his widow married Christopher Domiere, as shown by the marriage records of Bedford County. They moved to Ohio, and there Domiere died. Anna, the widow living in Preble County, Ohio, December 6, 1855, applied for a pension on the ground that her first husband was a patriot soldier of the Revolution. She was then, she said, about 82 years old. In her affidavit, she says that she is the widow of "William Ewing, who was a sergeant in a regiment of Virginia troops" during the Revolutionary War and that he enlisted in "Bedford County, Virginia, October or November, 1780." She says that she and Ewing married in Bedford County, Virginia, February 26, 1805; and that he died in 1810; and that she remarried to Christopher Domiere.

In her petition the name is also spelled Ewin.

A tenant who in 1805 lived on a farm of this Charles Ewing in Bedford County, in his affidavit with this petition says that "William Ewing was a man of good habits and well respected by his neighbors," and reputed to have been a soldier of the Revolution.

When Charles II Ewing was in his prime the county west of the Alleghenies and (to the southwest) the Cumberlands was an unsettled wild. Game was abundant; pelts were valuable. Hunters, in parties large and small, often spent an entire hunting season, camping, far beyond the frontier line. Land was examined, incidentally; and many a Kentucky home owes its original location to the intelligent eye of one of the early Virginia hunters. Charles (II) Ewing was such a pioneer.

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From the Draper Manuscripts we get this letter written in answer to a request by Draper:

"Taylor County, Ky., April 15th, 1849.

"Dear Sir:

"Your letters came to hand in due time but owing to various circumstances I have not been able to finish the Information you desired. The 2 sheets that I wrote out some time ago I have looked over I find many mistakes but which I hope you will correct, I will re view or look over those sheets & by way of notes I will add what had escaped me in the first Instance. Skaggs was accompanied on this hunt by Charles Ewing & some 24 men, it was this trip that they killed 1500 deer & built their skin house on the Canny fork of Russell Creek not far from Mount Gilliad meeting house Green Cy Ky here a jealousey arose in the breast of Ewing because H. Skaggs was the most successful hunter & a separation of the party took place, but whether before or after their return from the southern portion of Ky or not I do not know but Ewing with his party returned to Virginia. The place of this skin house was discovered many year after the settlements in the following manner. In 1804 there was an association of Baptist held on russels creek they chose a shady place near a fine spring the horses were tied very thick in the woods they pawed up the ground in one place when it was discovered that there was a vast quantity of hair which was covered over with soil this caused an examination & it was discovered that this was the old skin house. . . .

"JOHN BARBEE"

"Addressed: Mr. Lyman C. Draper Philadelphia." Postmarked: Campbellsville Ky May 7. (Draper Mss. 5C77).

"Inquiries to Capt John Barbee, Campbellsville Ky Oct. 24 1820.

"You have mentioned the jealousy of Ewing as the cause of his going off: that could hardly have influenced so many others. One account I have says, that those who went to the settlements, went for amunition, & when they returned, they found the camp robbed, but the dogs remained there & were quite wild—but that these returned men pushed on to the French Lick region—now Nashville. Can you throw any light on this?"

Memorandum at bottom: "No reply.—L. C. D."

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"The above is Draper's handwriting," said the custodian of the Draper manuscript to me.

Some of the descendants of this Charles Ewing have interesting traditions of his experiences on these long hunting expeditions. Occasionally he went far into the wilderness alone, daring wild beasts, then numerous, and taking fearful chances on leaving his scalp dangling at the belt of a husky savage ever on the alert.

This Charles II had William and Mitchell. William became a major in the State military service and long resided in Bedford County. This Mitchell (I) Ewing as shown in the original commission in the possession of Miss S. O. Ewing, a descendant, was commissioned by the Virginia authorities as lieutenant in the 91st regiment, 12th brigade, first division of the militia, June 13, 1814, having seen service in the war just closed. He received an estate from his uncle William, married a Miss Davis, and had:

Polly, Elizabeth, Mitchell (II), James M., and, according to Miss Sallie O. Ewing of Roanoke, Virginia, possibly a John.

The following letters, copied from the originals in the possession of Miss S. O. Ewing, are valuable for their genealogy and interesting for their light upon their time. They were written by John Allen Gano to James M. Ewing, Liberty, Bedford County, Virginia. These old letters are yet, except a very few words, plainly readable, and are neatly and well written. The paper has so faded as that punctuation marks cannot be distinguished in many places, though I have reason to believe they existed.

"Geo Town Scott County Ky. Feby 11th, 1822.

"Dear Uncle:

"Hope you will not think it farwardness in me, that prompts me to introduce myself to you by letter. I am the eldest son of your dear departed Sister Elizabeth (-abeth only being certainly legible) M. Gano who departed this life April 9th, 1812, leaving four daughters and three sons. I should have written before this, but I have never had the pleasure to hear from you till a few evenings since. Cousin James Cogswell was at Capt. Buckners (a brother in law of mine) we learned from him your place of residence &c., he also informed us of his intention of visiting

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you soon, and said that he expected you would accompany him to this country. I had not myself the pleasure of seeing him or should have written by him. My principle design in this letter, is to say how much pleased we should all be to receive the visit spoken of by Mr. Cogswell. And also to give you a brief history of our family since my mother's death. My youngest brother Richard M. Gano departed this life June 16th 1814. My father married a widow of Aaron Goforth's in October 1814 and died Oct 22nd 1815 never having enjoyed good health after his return from the second campaign. How sensibly have I felt the loss of two such beloved parents. My sisters were all married. The oldest (Mary) married Capt. John C. Buckner. The second (Margaret) married Doct Robert M. Ewing, son of Col. Baker Ewing, with whom I am now living in Geo. Town. The third (Cornelia) married Capt. Wm. Henry, who now lives near Hopkinsville, Christian County, the fourth (Elizabeth) married Daniel Henry brother of Wm. Henry, sons of Gen. Wm. Henry. Sister Mary has three children, Sister Cornelia one, Sister Eliza Henry died in Christian County 4th of last August leaving one child. I am going to school in this place. I am studying Greek & Rhetoric and reviewing Latin. Brother Stephan F. Gano is living near here with Uncle Hubbell, and is also going to school he is learning the same with myself except Rhetoric. I should be glad to hear from you any time either by letter or otherwise. Sisters and brother join in sending their love to yourself and aunt Ewing and family.

"I am Dear Sir with much respect your Nephew

"JOHN ALLEN GANO."

The above bears the stamp of the "Geo. Town" post office, being mailed Feb. 14, and was folded and sealed with wax, no envelope being used, following the custom in that day.

The other letter was mailed in "Geo. Town, Ky., July 8," addressed to Mitchell Ewing, Esqr., Liberty, Bedford County, Virginia. It reads:

"Geo. Town (Ky.) July 6th, 1824.

"Dear Uncle

"I arrived safely at this place on the 4th inst after a fatiguing journey of one thousand miles from Lynchburg, which I performed in thirteen days. I reached Richmond about 12

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o'clock on the 23rd of June and was delighted with the place, the buildings are generally elegant particularly the capitol and those around it. In the evening I visited many parts of the City, I saw the Independent Club (so it looks to be) parade &c &c &c. In the 24th at 3 o'clk A. M. I left the City for Fredericksburg and arrived there about three in the evening, a distance of 75 miles. I took another stage immediately to Potomac River 9 miles from Fredericksburg at 9 o'clk that night I took the Steam Boat for Washington. Came in sight of the City about daylight, the appearance was truly a grand one; and I was never more pleased and gratified with any visit which was merely to receive information. I staid all day in the City, visited the Capitol &c. and in the evening was sick and in bed the attack was a slightly billious one, on the morning of the 26th I went to Baltimore here I soon went to bed, and of course saw very little of the city next day although I was unwell I set out for Wheeling a distance of 290 miles this we performed in a little more than 3 days. The Ohio was full and I soon got a board a Steam boat in a day and two night we ran to Maysville 400 miles from Wheeling. On the 3rd of July I arrived in Paris in the stage and the following morning came to Geo. Town, these are the general outlines of my visit, roughly drawn as you may easily perceive; I found all my relations well, and being now free from hippo; am much better myself.

"The admrs. are satisfied with the arrangement as to the remainder I have not yet seen Cogswell, but will shortly. Your kindness to me; and favor in taking my horse to sell, is not only calculated to call forth my thanks, but to excite the liveliest feeling of gratitude. If he is well and you can sell him for $60 do so if not let him go for $40 and if no one will give this, start him homeward the earliest opportunity. My love to Aunt——— Ewing, Cousin Polly, Cousin Caleb, and all the Cousins. My respects to Mrs. Beard and family, Mr. Thomas, Capt, Jones, and their families and all other enquiring friends and believe me your affectionate Nephew

"JOHN ALLEN GANO."

"N. B. All the family send love to you and your family and request to see you as soon as you can come.

"J. A. GANO."

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Mrs. Beard, to which reference above is made, must have been Mitchell's mother-in-law, as he married Mary Beard, niece of Rev. James Beard.

Mitchell (II.) had by a first wife, Polly, who never married, and by the second wife, Caleb, William, James D., Robert M., Charles H., Edward, Elizabeth and Albert Mitchell (III), born June 27, 1828, and died December 5, 1878. Like his ancestor this Mitchell was fond of the chase and often spent consecutive weeks far in the woods.

Of these children Caleb married Miss M. L. Jones and died in 1838. They had Daniel Price Ewing, who married Miss Woods of Albemarle County, Virginia, and had two children, Cora, who married Thornton Stringfellow of Culpeper County, and who lives at Preston Heights, University of Virginia, and Anna who married Dr. Isom Summers now of Quantico, Virginia. Daniel Price Ewing become a noted captain in the Confederate army, dying in 1862. William married Lydia Patterson and lived to be 93 years old. He moved to Nebraska and had children, one of whom is W. E. Ewing of Franklin, Nebraska, who was a delegate from his State to the National Democratic Convention in Baltimore in 1912; and who is otherwise a man of prominence and means. James D. married Ellen Patterson, had at least one son, James A., and died before 1864. Robert M. never married. Charles H. married Elizabeth Patterson and had Robert A., who was in Colorado in 1913, and Charles A., who never married. Elizabeth married Spotswood Brown and had several children. Albert Mitchell served with much gallantry for four years in the Confederate army, Virginia troops. A few days before Lee's surrender he was made a prisoner. After the war he married Frances Hurt. He inherited Chestnut Grove in Bedford County, and after his death in 1879 the widow sold it. Their children are, Sarah (Sallie) Overton, fluent of pen, mentioned herein more than once, Albert Hughston, Elizabeth Bascom, a talented oil and crayon artist, and William Mitchell (IV).

Matt W. Hall of Marshall, Missouri, a descendant of Martha, daughter of Charles I, says that Martha was born in 1763; that she married Charles Crawford in 1783 (though there is no record of this in Bedford County). Her father died in or before

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1770; and it is probable she was the youngest. This furnishes an approximate idea of the birth dates of the other children. She and her sister were living in Kentucky at the date of their brother William's will, as we have seen.

Baker Ewing was active in locating and obtaining lands in Kentucky before the death of his father; and he became an early pioneer of that section.

To an inquiry by Draper for information regarding Col. Baker Ewing, Robert Wickliffe of Lexington, Kentucky, September 25, 1854, wrote:

"The Col. Ewing who you enquire after I knew well. He was Col. Baker Ewing of the Militia in Lincoln County. He was the first register of the land office of the State of Kentucky. He resigned the office in the year 1798 became a farmer of the County of Franklin in Kentucky, and died on his farm many years ago." (Draper Mss. 5C58).

This Baker Ewing had a son, Robert M., who became a noted physician of Kentucky. He married Margaret, the second daughter of Elizabeth M. (Ewing) Gano, as shown by the letter dated Feb. 11, 1822, by her son to his uncle James M. Ewing, of Liberty, Bedford County, Virginia, which we have just seen.

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XXVI.

THE WILLIAM EWING FAMILY OF ROCKINGHAM COUNTY, VIRGINIA.

The family tradition is that about 1742 William Ewing acquired lands upon the waters of the Upper Shenandoah River in what is now Rockingham County, Virginia. At least important parts of the large landed estate which he and his children subsequently acquired came down to his recent descendants. At the time this William located in the neighborhood of Linville Creek, a tributary of the Shenandoah, that region was part of Augusta County. In its earlier days Augusta was a vast empire, carved in 1730 out of a greater known as Orange County. Augusta lay west of the Blue Ridge. At first Augusta comprised the territory which later became four States and also forty counties which subsequently became, for the most part, part of West Virginia. To the northeast and on the same side of the Ridge, established at the same time, including the lower Shenandoah Valley, was Frederick County.

For years after this Ewing reached that part of Virginia, Augusta, westward and northward of the Alleghanies, far out in sight, was an unknown wilderness. As shown in another chapter that entire Valley region was for perhaps forty years after this Ewing home was built on the waters of the Shenandoah, liable to deadly attacks by the Indians. This William, therefore, built his early home of the big trees, cut into suitable lengths and hewn on two sides. Portholes were provided, so that it was in effect an outpost blockhouse, one of the old block-house forts of that day, which were the chief cornerstones upon which American expansion and civilization were built. Tradition has it that more than once the place was besieged by the savages, and large numbers of arrow-heads subsequently found about the site tend to support the story. Nearby was a smaller stone structure, having a subterranean connection with the spring, used as a retreat for the women and children when the frequent Indian alarms spread along the frontier, and in which they remained during the acute danger.

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Subsequently, the savage dangers in retreat before the slow but relentless advance of the "palefaces," this pioneer erected, not far from the old home, which in time disappeared, a commodious mansion of brick, colonial in style, originally having the big dormer windows and the great porch with its lofty columns. Here this old pioneer picket died in or about 1796, having been born in Scotland in 1694.

Johnston, in *Memorials of Old Virginia Clerks,* published in 1888, says this Ewing came into the Shenandoah Valley and made his first land purchase in 1742, locating "some three miles northwest of where Harrisonburg now stands." He also says that this William was a native of Scotland; that, being a strong Calvanist, he fled to Londonderry, Ireland; that from there by permission of Queen Mary of England, he came to America and first located in Bucks County, Pennsylvania, and that there he married a Miss Shannon.

Old deeds and other documents, which I have seen and yet in the family, certainly identify this Ewing as having first lived, after reaching America, in Bucks County, Pennsylvania; and that he married Ann Shannon, there is no doubt. At an early day he owned property in Philadlephia. Some of his living descendants have a tradition that he came to America direct from Scotland, reaching here at the age of seventeen in 1713. There is another tradition, which appears to be dependent on what Johnston has recorded, that this Ewing came from Ulster, Ireland, where he at least paused after leaving Scotland. Remembering that this William undoubtedly had close relations in Ulster, and that at that day much of the immigrant movement was from Scotland to the Province of Ulster; and out of Ulster, Londonderry being an important port, to America, I am satisfied that this young man came to America direct from some point in north Ireland. That he came earlier than 1718 is doubtful. John G. Ewing, long a close student of our genealogy, in an interview with me in December, 1920, expressed himself as certain that no one of our family reached America earlier than 1718, and that date is borne out by Dubois and other early writers. While the difference between the traditional dates of arrival is not important, yet 1718 is the one more generally accepted by tradition, the statement of Isaac S. Ewing, a prominent business man now

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of Harrisonburg, a descendant of this William, being representative of the more general view:

"My great-grandfather (this William) came to this country from Scotland in 1718. He landed in Philadelphia and came to Rockingham County, Virginia, in 1742, and took up land which has been in the Ewing name ever since."

Mrs. Maria Ewing Martin (of the Hon. Thos. Ewing line), who investigated this subject while visiting in Scotland, appears, as her manuscript notes disclosed, to credit the tradition that this William was born in Tillichewan Castle, two miles from Loch Lomond and ten miles from Glasgow. The old castle yet stands, it is said, and is on the estate of the present distinguished Orr-Ewing house, lineal descendants of the ancient Loch Lomond family. Other traditions have it that this Ewing was born in even more historic Stirling Castle, also not far from Loch Lomond. Anyway, if born at either place he was within the baronial jurisdiction of Stirling Castle, and as his ancestors were barons, I often wonder on which side sat the one then living when William Wallace, Scotland's national hero, stood in old Stirling Castle charged with treason, as we have the story from some authors.

Johnston's statement that this Ewing was a strong Calvinist and that he fled to Ireland may mislead. In common with the clan from which he descended, this Ewing, we are sure, was a Covenanter Presbyterian. In another chapter we have seen something of the quarrel between the Presbyterians and the Catholics during the era in which this Ewing left Scotland. He "fled," evidently, in the broader sense of going to seek opportunities to worship God, after Presbyterian teaching, in greater peace. More, it is tradition that his father said to him: "My lad, your oldest brother inherits the patrimony and the title. Go to America and seek an honest fortune in the greater opportunities of a new country. Aye, remember, lad, you are a son of a worthy Scotch baron."

Another branch of the family has this tradition thus:

"My son, you know that your eldest brother will inherit the title and the estate. I am but a poor baron and can give you only 320 pounds sterling. Take it and go to the New World to seek your fortune."

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In 1913 Mrs. Theresa Ewin(g) Perkins compiled a record in which, as handed down to her, she gives the traditions and descendants of this William Ewing of Rockingham, from whom she sprang. As this manuscript was about to go to press, Mrs. Louise Grundy MacGavoch Todd, of Nashville, Tennessee, a granddaughter of Mrs. Perkins, now deceased, sent me a copy of the copy of this Perkins record in her possession. I had been informed that Capt. Thomas Henderson, a cousin of Mrs. Todd, had the original of the Perkins manuscript; but he wrote me that since Mrs. Perkins' death the original appears to be lost.

According to this Perkins story, William Ewing, the Rockingham pioneer, had brothers, Samuel and George; and this William "fought at the siege of Londonderry, Ireland, 1689." Then there is this parenthesis: "I have learned that it was Baron William Ewing, father of" the Rockingham William, "who fought at Londonderry."

What was the source of this information regarding the Londonderry service, I am unable to learn. That an ancestor of this William Ewing did take some part in the interest of the Protestant fighting at memorable Londonderry, has some little other support; but, as we have seen, another branch of this family insists that this William came to America direct from the paternal home in Scotland. From the light now before me I do not decide which is the more accurate. There could be a measure of truth in both.

The late Miss Mary E. Ewing of Harrisonburg, a great-granddaughter of this immigrant, who was much interested in family history, gives us an interesting picture of this Scots laddie after he became an old man. She obtained her information from her father, William II, who died of pneumonia in 1857, being then in his seventy-ninth year. Miss Ewing says that among the most cherished recollections of her life were the accounts by her father regarding "that grand old man, my great-grandfather. First, let me describe him," she wrote me September 1, 1911. "A little, frail old man. He wore a long cue, tied at the end with black ribbon; short breeches fastened at the knees with knee-buckles—I have one of them—silk stockings—I have one of them and low shoes. Nothing could induce him to change his costume or habits, although a rheumatic (in old age). He was

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quite peculiar in his political ideas, being a strong monarchist. My father was fifteen years old when he, my great-grandfather died and he (father) said they had frequently begged his grandfather to go to town to vote, but he would reply: 'No, God made kings and queens but never a President.'"

Miss Ewing also says of her great-grandfather:

"He was the youngest son, a petted darling of his mother, and came over with three cousins. He, my great grandfather, was very averse to coming; but the law of primogeniture left no alternative, the eldest son inherited everything, so he came, and they had a stormy voyage, landing in what was then a small village, now the city of Philadelphia."

This informant further says that this William went to school —for three years it is said—to Ann Shannon, in Pennsylvania, a member of a Scotch-Irish family that had preceded young Ewing to America. He and Miss Shannon married, he, it is said, at the age of 22 and she at the age of 25. Miss Ewing adds: "My impression is that she was the dominent spirit, but they were a very happy couple through life." However, as the wife lived much longer than the husband, there must be some confusion regarding ages, for some of the descendants point out that her tombstone tells us that she was about ninety at her death; and it is confidently asserted by some of the descendants, as seen, that he died in 1796.

The early records of Augusta County disclose that the first deed to this William for land was recorded November 17, 1761, conveying, in consideration of one hundred and forty English pounds, 708 acres, "on easternmost branch of Linvel's Creek, conveyed by Hite et als 3rd October, 1746. Delivered: Andrew Ewin, October 1769." (In the deed and by the clerk also the father's name is spelled with the "g," while the other name is Andrew Ewin, though this Andrew was the son.) This was quite certainly the same Jost Hite who settled near Winchester as stated in the next chapter. His title was from the British authorities. Hite, alone and with others, from time to time obtained large tracts of land on waters of the upper Shenandoah as well as on the lower Shenandoah in Frederick County. By 1742 he had a mill on Linville Creek, which he rented that year to Thomas Linville. The old mill was long a neighborhood land-mark.

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This 708 acres bought by Ewing on Linville Creek was the nucleous of the old home farm which eventually grew into an estate that was pricely for the day.

In another chapter we have seen that after the success of the Revolution, the next source of land titles in Virginia to lands west of the mountains was the decisions of the commission appointed to pass upon claims "to lands on the western waters." In addition to this source, land warrants were obtained from the Virginia treasury, entitling the purchaser to locate, have surveyed and then upon the survey obtain a grant from the State to specific tracts of unoccupied lands. There are many deeds among the records in the old Land Office, conveying lands from one source or another to the many Ewings living near the eastern base of the Blue Ridge or here and there in the fertile valleys to the westward.

An early deed to a member of this family is found in the Virginia Land Office dated 1780, and is to Henry Ewing. (Book A, 423.) It recites that the land lies "on the head drafts of the west fork of Cook's Creek;" and is based upon a survey of 1773. This illustrates the slow and tedious method by which titles to lands were in that day to be had. In this case of course the fundamental changes of the Revolution had intervened.

In the same year a deed or grant issued to John Ewing based upon a survey of July, 1773, on the same waters and also in Augusta, and adjoining the lands of Wm. Shannon, Jr.

In 1781 a patent issued to Jno. Ewins of Rockingham "on the head branch of Linville Cr. adjoining his own and Brown's land, and also said Ewin's Cab. tract." Other deeds indicate the large and valuable landed estates acquired from time to time by this family.

It is interesting that July 16, 1776, William Ewing was one of the several witnesses against "Alexander Miller, M. A., formerly a Presbyterian minister," charged with "aiding and giving intelligence to the enemy." The Scotch and Scotch-Irish of Virginia were, with few exceptions, belligerently patriotic in the days of the Revolution. It is significant, and the more so that this section was then the frontiers of the late colony, that just twelve days after the Declaration of Independence the Virginia patriots were prosecuting Tories, and doing so "under a com-

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mission from the late the Honorable Committee of Safety of Virginia." Thus went into practical operation the independent sovereignty of a great American State. According to tradition regarding William Ewing's monarchial proclivities, one would have expected to see where he had been prosecuted, for the patriots of his community, as in fact all along the Virginia Scotch-Irish frontiers, were very busy and very unsparing. Few Tories escaped exposition and with it often punishment. I am aware that there is in print studies of the "Virginia Loyalists, 1775, 1783," which hold that in the western and frontier counties of Virginia, such as Montgomery and Augusta and Rockingham, "insurrection of the Loyalists," during those years, "was by no means rare;" and that it was "difficult to get the patriots to enlist and leave home on that account." The young author who reached that conclusion held that "one of the best ways of ascertaining the sentiment of these western folk is to note the disposition of its militia. If we judge by that we must conclude that there was a large amount of loyalism in" Virginia—that is, in the western counties. But that young author's inexperience misled him. We know that, among other things, the militia of the frontier counties of Virginia knew as no others did that if the fighting element of their section went into the armies operating against the British in eastern Virginia and elsewhere, the resulting exposure to the Indians would probably mean that the border families would be put to the knife and torch, "the western folk" would be "wiped from the map," in fact; and that, aside from its personal appeal to the male members of the "western" frontier, would seriously endanger the patriot cause. The Tory strength of the western Virginia counties has been over-estimated; the contribution of the operations of our fathers against Tories and the Indians is under-valued.

So to find this William Ewing serving as a witness against a Tory, together with the fact that he was not prosecuted, shows that at least his influence was with the patriot cause. For his services in that case he was awarded for each day of attendance as such witness "25 pounds of tobacco, or two shillings and one penny." There were eight witnesses at the first hearing of this case; and the officer for summoning them, "in which he rode 150 miles," was allowed "four pence per mile." This gives light upon the thinly settled condition of the country at the time.

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Of course it cannot absolutely be known from the records that this witness was the pioneer William; but as far as I can find he alone in all that region at the time bore his first name.

An undisputed tradition in the family of this pioneer William Ewing is that he was the youngest son of a Scotch baron, entitled to bear a coat of arms. Down to the present the family have claimed, rightly I am sure, arms which are identical with the old Ewing arms borne by the Ewings of Craigton (or Craigtoun, as sometimes spelled), and which are more fully described in the chapter on Ewing arms.

A copy of the arms claimed by this William Ewing was given me by the late Miss Mary Ewing, his grand-daughter; and they are identical with the old Ewing arms claimed by Dr. John Ewing of the Cecil County family and of the University of Pennsylvania, a copy of which was left by his grand-daughter. These arms are identical with those reproduced by the halftones in this book,—and are, as we have seen, the old Scotch arms. Neither descendant of these respective branches ever knew or knew of the other.

In support of the baronical and arms tradition is an old seal after the name of this pioneer to an instrument dated in 1742. Apparently a signet ring bore the device, used to seal that instrument. In the case now extant and in the possession of one of his descendants, the impression was made upon red sealing wax and is about the size of a dime. In general the design is that of a modern notary seal, for instance. The papers came to the present owner through Miss Mary E. Ewing, who obtained them from her father. They are certainly the genuine originals. At the top of this seal, clearly defined, is the sun in its splendor. I am sure this feature of the design comes from the old Ewing arms. Below the sun is another figure. This, it appears to me, as seen under a magnifying glass, is a bird clutching in each set of claws a cluster of branches. The wings and head are clearly distinguishable; but the lower part of this figure is not so clear, the wax having been somewhat worn down by age. I am sure that it is the figure of a bird; but some of Ewing's descendants, who have seen this seal, believe the figure to be a "griffin,"—a figure described by Nisbet as "a chimerical creature, half eagle, half lion, having large ears." In either case this

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figure to me conceals its meaning. No bird and no griffin is found on any Ewing arms upon which this signet could be based. Around the figures are apparently words or letters; but in the wax impression before me they are now so worn away that just what they are is something of uncertainty.

Woodward and some Scotch writers point out that "Badges were the earliest form of hereditary insignia, preceding shields or coats of arms, and commonly used as seals." Occasionally these seals were accompanied by a motto. Early Scots laws required each freeholder to have his seal. The Scotch editor of *Clan Ewen* (1904) says "the seals almost invariably have the initials of the owners for the time being."

These facts, probably, account for the origin of and suggest a clue by which to guess as to the words or letters of this old seal.

However, I value that splendid heirloom as important evidence going to prove that this William came of a "house," that his ancestors were legally entitled to the Ewing arms shown by Nisbet and found in the Workman Manuscript, which existed before 1565, and which are more fully discussed elsewhere. That the sun in his splendor, found in this old seal, comes from the old arms, I have not the least doubt.

Being a younger son this pioneer was not, under the Scots law, entitled to the "undifferenced" arms of his ancestor, and so with the sun he used another figure foreign to the paternal insignia as a design for a seal with which to authenticate deeds and other important instruments. Conscientious and law abiding as all the evidence proves, he would not have claimed descent from a family distinguished by arms, were the claim not correct. As we have seen, arms had the protection of the Scotch laws and those laws were of force at the time this seal was impressed upon the old document now before us.

Here is a reproduction of this seal as the artist and I read it.



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As the old Ewing arms thus at least partially emblazoned on this signet, a device well executed and very pleasing in appearance, existed in the house or clan many generations before this Ewing was born, it is clear that his brothers and cousins were entitled to "matriculate" the emblazonment in the Lyon's Office. The oldest child, we recall, took the arms as borne by the ancestor; while younger children were entitled to the same arms upon which they placed something which the rules of heraldry recognized as distinguishing the younger heir. In America, such arms though not matriculated (recorded in the Lyons Office) and though not differenced as required by the established rules, are valuable, as has been observed, as evidence of descent. Hence this signet is important light upon the correctness of the claim of certain Ewings of America to the old Ewing arms, though in later days we find many of the reproductions "emblazoned" often in a more or less inaccurate or marred fashion. Since the several other American Ewing families of which I write claim the arms claimed by this Ewing of Rockingham, his seal tends to establish their descent from the same Scotch family from which this William Ewing came.

This William Ewing married, as has been said, Anne (or Anna) Shannon, about 1733. She died in 1801, it is said at the age of ninety; and the two are buried in the yard of New Erection Presbyterian Church in the Valley of the Shenandoah, near their old home where both lived after reaching Virginia. A considerable roster of this Rockingham family is given by Hon. and Mrs. Presley K. Ewing in "The Ewing Genealogy." However, neither the widow of this pioneer Rockingham William Ewing nor any of his immediate children went to Georgia, and it seems certain that this William and Miss Shannon were married in Pennsylvania. There are some other genealogical errors in print regarding descendants of this William Ewing,—errors which unavoidably creep into the first editions perhaps of all genealogies; but those immediately interested will doubtless discover them, and by co-operation we shall one day reach a more reliable genealogy of the Virginia Ewings than has so far been produced.

The Perkins genealogy as copied for me by Mrs. Todd is about as given by Hon. P. K. Ewing and wife in their "The

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Ewing Genealogy," and which they obtained through Dr. and Mrs. William H. Fox of Washington. Hence, no attempt is here made to repeat all of what may be seen in "The Ewing Genealogy" regarding this family. However, some things not there found are here presented.

To this William Ewing and wife, one of the Ewing pioneers of Augusta County (and of that part which became Rockingham County), Virginia, were born (1) Henry, 1736-1796; (2) Andrew, 1740-1813; (3) John, 1741-1822; (4) Elizabeth; and (5) Nancy.

Upon the formation of Rockingham County in 1778 Henry became one of the first justices of its court.

While this family lived in Augusta County an order was made by the court, May 29, 1781, allowing Henry Ewing pay "for 23 days, acting as commissary for John Fitzwater's company" of patriot soldiers serving under the State. This company rendered valuable service during the Revolution. Again on September 23, 1783, we find another order by the court which states that "Henry Ewins acted commissary of provision law in 1781."

This Henry was either the son (most probably) or the grandson of the earlier William, the sentimental Scotch monarchist. Had there been question of this William Ewing's adherence to the revolutionists, it is not probable his son would have been made the first clerk of the court established by the new State; and a near relation would hardly have been entrusted with feeding and equipping the troops upon which the new State depended for sovereignty not yet admitted by Great Britain.

This elder Henry Ewing married Jane Rodgers. Terminating his clerkship, he moved to Hardin County, Kentucky, and there died. Children:

(a) John, 1761-1796, moved to Kentucky; (b) Henry, moved to Mississippi (Perkins); (c) Andrew, married Sarah Hickman; (d) Sallie, who married John Davis. The latter had Margaret, Martha, Ewin, James, John and Allen. Some of these went early to Missouri.

(a) John married Sallie Davis, moved to Kentucky with his father. This John was the grandfather of Mrs. Perkins, copy of whose manuscript Mrs. Todd sent me. Mrs. Perkins says

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he succeeded his father, for a time, as clerk of Rockingham court. Their children were

(a) Henry C., 1788-1815; (b) Watts Davis, married his first cousin, Margaret Donly; (c) Jeannetta, married Ed. Hall of Virginia and went to Kentucky; and (d) John, who died young.

(a) Henry C., who married Elizabeth Hill, had John H., who was born in 1817 near Franklin, Tennessee; and his brothers and sisters in Kentucky; Lucinda G., who married Henry Wright; Martha H., never married; William H., 1824-1867; Jeannetta, married J. T. Pendleton; Watts Davis, married Georgia Sebree; Mary E., married Col. W. P. Cannon; Sallie D., never married; and Theresa Green, 1836-1916, who married Samuel F. Perkins. This is the author of the Perkins data copied by her granddaughter, Mrs. Todd.

(a1) John H. Ewing first married Susan Goodwin, and they had Henry Clayton, married Annie May; William G., married, first, Sallie House, second, Martha Hillman; Alice, married William Donelson; Susan Goodwin, married Frank Anderson; Andewena, married William P. May. By the second wife, Mrs. Catharine (de Graffinreid) Perkins had John H.

James W., 1855-1889; Katherine; Lucinda; John Overton, born 1861, married Adair Humphries; Elizabeth C., married Martin Baldwin in 1877; Beng. R. de G., 1866, married Margaret Winstead. (a2) Lucinda G. and husband Henry Wright ("The Ewing Genealogy" has James H. Wright), Clarksville, Tennessee, had ten children, some of them died young and Susan R., 1839-1899, who married Edmond Turnley, Elizabeth H., 1842-1863; Florence, married Marcellus Turnley in 1867; Jeannetta E., 1843-1915; William Hickman, married Martha Wiblett; and Martha E., married R. M. Scott, Cordelia, Georgia.

Henry C. Ewing's daughter Jeannetta H., who married John T. Pendleton, has no living descendants.

Theresa Green, who married Samuel F. Perkins, Franklin, June 29, 1858, left Leah Letitia, 1859-1910; married Leland Jordon; Elizabeth E., who married John H. Henderson in 1879, died in 1918; Thomas F., 1863-1892; Theresa Ewin, married Frank G. McGavick, and her twin Samuel F.

Henry Clayton Ewin, oldest son of John H. Ewin and wife Susan Goodwin, who married Annie May left a daughter Henry

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Ewin; and a son, who became Capt. William G. Ewin, and married Sallie House; and the latter had one child, Mary Thompson, who married Edward McNeilly of Nashville. By a second wife, who was a Miss Hillman, Capt. Ewin had Henry, Susan, John, Hillman, Grace, and Andrewena.

Alice, oldest daughter of John H. and Susan Ewin, married William Donelson, grandnephew of Mrs. Andrew Jackson, whose husband was President of the United States. The Donelsons left John, who yet resides near the famous Jackson Hermitage, Lillie, who married a Dabney, and Andrewena, who married Thomas Goodall of Nashville.

Susan G., eldest daughter of Lucinda Ewin Wright, who married Edmund Turnley, left two sons, Harvey and Edwin and Jeannetta. These sons left children. Jeannetta married Stokley Wade and left Ednetia, William, Netta and Susan.

Lucinda Ewin Wright's third daughter who married Marcelus Turnley has children, one of whom, Alpha, married an Alford and lives in Lewisburg, Tennessee.

Andrewena, daughter of John H. and Susan G. Ewin, who married William P. May, had Elizabeth, Annie, and Susan. The oldest lives in Nashville. Susan married and moved to Atlanta, Georgia. John Overton Ewin, second child of John H. and Katherine D. Ewin, married Adair Humphries of Clarksville, Tennessee. Their children, Lucy, Dorothy, James, Adair. Some live in Florence, Alabama.

Elizabeth, the youngest daughter of John H., married Martin Baldwin, and have, Katherine, William and Lucinda of Montgomery, Alabama.

Benjamin de Graffenreid, youngest son of John H. and Katherine de G. Ewin, married Margaret Winstead of Franklin, Tennessee, and have six children.

Leah Letitia Perkins, daughter of Theresa Ewin and Samuel Perkins, married Leland Jordan, attorney at law, of Murfreesboro, Tennessee, in 1879. Their children are nine: (1) Theresa G. married Dr. H. C. Rees of Los Angeles, California; (2) Samuel P. 1881-1915; (3) Mary N., married Frank V. McCollock of Los Angeles; (4) Leland, married Gertrude Wilson; (5) Letitia P., married James Lytle in 1912; (6) Montford (deceased); (7) Elizabeth E., married Harry Deckbar,

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January 15, 1921; (8) Martha married John Rees in July, 1914; (9) Henry E.

Elizabeth Ewin, second child of Samuel F. and Theresa E. Perkins, married Judge John H. Henderson of Franklin, Tennessee. They have a large family.

Theresa Ewing, fourth child of Samuel F. and Theresa E. Perkins, who married Frank Young McGovock, October 15, 1884, have Theresa P. and Louise Grundy. The latter married William Robert Todd, May 16, 1914, and is the person who copied for my use her grandmother Perkins' data as here given.

Henry Clayton Ewin, second son of Samuel F. and Theresa G. Ewin Perkins, married Sada B. Tansil, daughter of Col. E. E. Tansil of Dresden, Tennessee. They have five children, Theresa McG., married Currin Rather; Mary T.; Leitia J., married Tim Lyons; Henry (deceased) and Sarah Bell. Newton Cannon, third son of Samuel F. and Theresa Ewing Perkins, married Mary S. Smithson, daughter of Capt. G. W. Smithson of Franklin, has one child.

All through Mrs. Perkins' manuscript this branch spells its name Ewin, omitting the g; and the name of this branch is thus spelled by Judge and Mrs. Ewing in their "Genealogy." It is certain, however, we see, that the earliest Virginia ancestor of this family spelled, correctly, his name Ewing as long had done his Scotch progenitors.

(2) Andrew Ewing, the second son of this older William, born March 15, 1740, married Susannah Shannon, daughter of Thomas Shannon of Virginia. The Perkins' manuscript credits them with nine children, whose names are not given, but adds: "He was the great grandfather of Judge Ewin H. Ewing and all the Nashville (Tennessee) Ewing." Of course we all now know that there are other Ewings of Nashville who are not descended from this Andrew Ewing; and we also know that those of other pioneer Nashville Ewing ancestry have left upon their community and the country an impression quite as creditable as the fine record of this family.

An old petition, signed by a large number of inhabitants of Augusta County, to the Court, dated 1754, is signed by Andrew Ewin, possibly this Andrew. It prays that the court enter an order forbidding ordinary keepers to sell "such large

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quantities of rum and wine at an extravagant rate"; and points out that "a stop to said liquors would encourage us to pursue our laborious designs, which is to raise sufficient quantities of grain which would sufficiently supply us with liquors and the money circulate in the country."

It must be remembered that in that day and for many years subsequently almost every one drank more or less intoxicants and practically every large farm made its own liquors. Anthony Bledsoe, for instance, it is interesting to note, one of the heroic characters of the pioneer days of the present Southwest Virginia, received for conducting a venue, or sale of a personal estate in 1768, eight gallons of rum, as shown by the old Augusta records.

The Augusta County records disclose that Andrew Ewin served with Henry Ewin and William Ewin on a jury in 1768.

In 1780 this Andrew moved to what is now Nashville, Tennessee. He was appointed one of the commissioners who founded that city. In 1783 he was elected clerk of the court of Davidson County and held the position until his death, April 3, 1813. His children were:

(a) Andrew, born July 1, 1768; died March 1, 1830.

(b) Margaret, born June 4, 1769; died June 1, 1862.

(c) William, born June 7, 1771; died November 1, 1836.

(d) Nathan, born February 11, 1776; died May 1, 1830. Nathan had Orville; his son Albert G., who was living in Nashville at 86 in 1921, had Albert G. Ewing, Jr., attorney, of Nashville.

(e) Elizabeth, born March 14, 1779. She married Thomas Shannon.

(c) William, son of Andrew and Susannah Ewing, (Nashville, Tennessee), married Margaret Love, May 26, 1795, and their children were, as found in "The Ewing Genealogy", which is substantially as I have had the record for many years:

1st. Andrew B. Ewing, born July 27, 1796, died May 15, 1880. He was born near Nashville, Tennessee; was a physician; twice President of the Medical Society of Tennessee, and several times President of the County Society. He married Eliza McDowell McGavock, daughter of Captain Hugh McGavock, at Max Meadows, Virginia, May 1, 1821. Issue:

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(a) William Ewing, born May 2, 1823; married (first) Lucinda McGavock, of Max Meadows, Virginia, and (second) Lida Withers. He served both in the Mexican War and Confederate Army, in the latter in command of a company of cavalry at the time of his death. He represented Williamson County, Tennessee, in the legislature in 1861. Issue by Lucinda:

(aa) Andrew B. Ewing, born July 25, 1851; married February 8, 1882, Blanche, daughter of Edwin Crutcher.

(bb) Joseph William, born February 17, 1853; died unmarried.

(cc) Lillie Eliza, born March 24, 1855; married William J. Brown, October 25, 1882. Children: Susie Elizabeth, born August 26, 1887; William Johnston, born January 27, 1890; Milton Ewing, born May 10, 1895.

Issue by Lida:

(aa) William Milton, born December 9, 1862; married Maggie, daughter of D. F. Mills, May 18, 1886.

(b) Hugh McGavock Ewing, born December 11, 1824.

(c) Randal Milton Ewing, born June 1, 1829; resided in Franklin, Tennessee; was appointed Attorney General of the Ninth Judicial Circuit of Tennessee when the State seceded in 1861 and again held the same office in 1864-1865; was elected Vice President of the Tennessee Bar Association, 1884-1885; married Mary Ellen, daughter of James Rodgers McGavock, September 13, 1853. Issue:

(aa) Carrie Eliza Ewing, born September 17, 1854.

(bb) Charles Andrew, born September 25, 1857; married Sarah Elizabeth Owen, November 22, 1887.

(cc) Francis McGavock, born December 26, 1861; married Eliza McClung, daughter of John Marshall, January 15, 1892.

(dd) William F. born February, 20, 1864.

(d) Andrew J. Ewing, born May 17, 1835; died about 1890, unmarried.

(e) Susan Mary Ewing, born January 2, 1841.

(f) Ann Eliza Ewing, born August 1, 1843.

2nd. Joseph Love Ewing, born May 31, 1798; died 1864; married Sarah E., daughter of David McGavock, November 11, 1824.

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3rd. Felix Grundy Ewing, born September 2, 1800; married Sarah McRorry, September 2, 1824.

4th. Susannah Shannon Ewing, born July 4, 1804; married Major William Hartsfield, April 4, 1838.

5th. Milton P. Ewing.

6th. Eliza Milford Ewing, born December 24, 1807, married James G. Dunaway, January 3, 1828.

7th. William L. Ewing married Nancy R. Thompson, February 16, 1832.

8th. Jesse H. Ewing, born September 10, 1811; married Martha Jane, daughter of Matthew Johnson, of Williamson County, Tennessee, January 7, 1841.

9th. Cyrus G. Ewing.

10th. Margaret A. Ewing, born December 11, 1815; married (first) Dr. Andrew J. White, December 7, 1835; married (second) Dr. Robert Glass; married (third) Mr. D. Cameron.

11th. Mary Jane Ewing, born October 5, 1817; married Pleasant A. Smith, February 16, 1837. Issue:

(a) William C. Smith.

(b) Pleasant A., married Martha Thompson Hamilton, October 18, 1866. Children: William Ewing Smith, born January 15, 1868; Mary Hamilton, born August 15, 1873; Nannie F., born August 30, 1878, and Nellie French, born February 23, 1882.

(4) Amelia Ewing, born January 7, 1774; died November 1836; married in Nashville, Tennessee, 1795, Moses Speer, who died July 11, 1840, in Houston County, Texas. She removed to Texas in 1833. Issue:

1st. Andrew Ewing Speer, born March 27, 1796; died 1837; married Elizabeth Williams. Issue:

(a) John Ewing Speer, born 1826.

(b) Susan, born 1831; married A. P. Scruggs. Child: Rosa Vulnor, born 1868.

2nd. Moses G. Speer, born January 9, 1798; died 1841, unmarried.

3rd. Jesse Lee Speer, born December 4, 1799; died 1890.

4th. James Green Hill Speer, born July 28, 1801; died 1832; married Eliza O'Brien. Issue:

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(a) Sarah Amelia Speer, married Mr. Jackson.

(b) John Moses. Child: William.

(c) Mary Ann, born March 1832; married Mr. Bartlett.

5th. Thomas Hickman Speer.

6th. Nathan Ewing Speer, born May 1, 1805; died 1870; married 1830, Eliza Jane, daughter of Francis P. Blair, of District of Columbia. Children: George; "Bettie," died 1872; married Dr. Fisher.

7th. Edward Young Speer, born April 11, 1807, died 1881.

8th. Mary W. Speer, born January 9, 1809; died 1849; married Rev. G. Garrett, November 15, 1832. Issue:

(a) Mary Susan Garrett, born April 11, 1834; married Rev. James A. Peebles, June 11, 1855; lived in Arkansas. Issue:

(b) Ann Amelia, born March 13, 1837; married William Wallace, September 11, 1863.

(c) Helen J., born January 23, 1841; married John A. Billups, December 24, 1867. No issue.

(d) William Andrew, born August 3, 1843; died July 28, 1861; unmarried.

(e) Emma F., born November 24, 1846, married (first) Goodwyn Myrick, December 31, 1878, and (second) F. M. Whitehead, November, 1890. No issue.

(5) Nathan Ewing, born February 11, 1776; died at Nashville, Tennessee, May 1, 1830; married Sarah, daughter of Daniel Hill, who died at Nashville in 1855; moved to Tennessee in 1780 and was Clerk of the County Court of Davidson County from 1813 until his death. Issue:

1st. John Overton Ewing, born 1800, died 1826; married Lemira, daughter of William Douglass in Louisville, Kentucky, November 6, 1823. He was a physician, began the practice of medicine in Nashville with Dr. A. G. Ewing as partner under the firm name, J. O. & A. G. Ewing; established a high character in his profession before his death. His widow married Major John Boyd and died June 12, 1838. Issue:

(a) Hill Ewing, who died in infancy.

(b) John Overton, born August 27, 1826; died October 8, 1866; married (first) January, 1843, Margaret (daughter of Alex Campbel, who died October 22, 1848; married (sec-

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ond) Sarah E., daughter of John M. Bass, of Nashville, Tennessee, December 14, 1852. Issue by Margaret: Alex. Overton Ewing, born May 22, 1848; died October 5, 1849. Issue by Sarah.

(aa) John Bass Ewing, born January 28, 1855.

(bb) Boyd, born August 8, 1856; died April 3, 1897.

(cc) Felix Grundy, born August 8, 1858; married Jane, daughter of George Washington, of Robertson County, Tennessee, October 28, 1891.

(dd) Henry Overton, born May 1, 1860; died March 16, 1905; married Minnie, daughter of H. S. Chamberlain of Chattanooga, Tennessee, January 20, 1892. Children: Margaret Louise, born March 5, 1893; Rosalind, born July 28, 1894; Winifred, born December 21, 1898.

(ee) Malvene Bass, born March 24, 1865; married Dr. William H. Fox, of Washington, D. C., December 21, 1898. (Many years ago Dr. and Mrs. Fox kindly placed this family chart at my command.)

2nd. Henry Ewing (Nathan, Andrew, William), born 1802; died 1846-1847; married Susan, daughter of Samuel Grundy, and sister of Hon. Felix Grundy. He was Clerk of the Court of Davidson County, Tennessee, and later moved to Philadelphia, Pennsylvania.

3rd. Albert G. Ewing, born 1804; died 1872; married (first) Jane C., daughter of Alex. Campbell, and married (second) Mary Jane Marsilliott. He was a minister and moved to Illinois (Eureka and Bloomington). Issue by Jane C.:

(a) Margaret Ewing, married Joseph H. Pendleton, a lawyer, October 31, 1848, at Bethany, Virginia, and lived in Wheeling, West Virginia. Issue: Joseph Minor; John Overton; Henry Harwood; Ida Ewing, married F. P. Jepson, hava child, Evelyn Ewing; Virginia Campbell, married A. N. Wilson, child John Overton Pendleton; Margaret Josephine, married G. S. Hughes, child John Overton Pendleton; Elizabeth Winston.

(b) Henry, died at birth.

(c) Sarah, married J. W. Bush at Bethany, Virginia, and moved to Huntsville, Texas. Children: Fanny Overton, married Mr. Lee; Kate Ewing, married Mr. Heflin; Rawlings; Sarah, married Mr. London; Ewing; Leonard, Mattie, and Etta.

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Issue of Albert G. Ewing by Mary Jane:

(a) Rowena Ewing, married James B. Stevenson in Eureka, Illinois, and lived at Coulton, California. Child: Anna, married Mr. Bullis.

(b) Jane, married Mr. Davidson, Eureka, Illinois. Child: Annie.

(c) Alberta, died 1872, unmarried.

4th. Orville Ewing, born February 6, 1806; died October 10, 1876; married (first) Milbrey H., daughter of Josiah Williams, in Nashville, Tennessee, January 26, 1832 and married (second) Susan C. Avery, a widow, in Groton, Connecticut, October 17, 1866. He was president of the Planters Bank of Nashville, the precusor of the American National Bank of Nashville; lived in Nashville; died at Gainesville, Florida. No issue by Susan C. Issue by Milbrey H.:

(a) Margaretta Williams Ewing, born February 21, 1833; died October, 1849, unmarried.

(b) Edwin H., born January 19, 1835; died July 26, 1873, in Nashville, Tennessee, where he was a merchant; married Emma, daughter of Alex. Eakin, June 10, 1856.

(c) Albert G., born October 30, 1836; was a lumber merchant; lived in Nashville, Tennessee; married Harriet or Henrietta, daughter of Mark Cockrell, November 8, 1865, in Nashville.

(d) Rowena W., born July 7, 1838; married October 2, 1865, John C. Thompson, a distinguished lawyer of Nashville, Tennessee.

(e) Henry, born December 23, 1840; died June 13, 1873; was a journalist; lived in Nashville, Tennessee, and St. Louis, Missouri; married Emma, daughter of Edwin T. Burr, in Batesville, Arkansas.

(f) Orville, born February 5, 1843; hardware and lumber merchant in Nashville, Tennessee; married July 25, 1865, Irene daughter of W. E. Watkins.

(g) Josiah Williams, born July 21, 1848; married Jennie, daughter of Pryor Smith, of Rome, Georgia.

5th. Edwin Hickman Ewing, born December 2, 1809; was a lawyer of Murfreesboro, Tennessee; member of United States House of Representatives (1845-1847); married Rebecca P.,

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daughter of Josiah Williams, December 20, 1832. Edwin H. Ewing was one of the great lawyers of Tennessee; served by special appointment of Judge of Tennessee Supreme Court, and was instrumental in establishing Peabody College in Nashville. Issue:

(a) Josiah W. Ewing, born August 11, 1834; died August 4, 1890; married Ada B. Hord, November 21, 1855.

(b) Jane C., born December 30, 1836; died February 14, 1871; married (first) December 3, 1856, Emmet Eakin, and (second) August 17, 1868, Dr. James Wendell.

(c) Orville, born August 8, 1840; died December 31, 1862, unmarried.

(d) Florence, born May 13, 1842; died June 13, 1896; married (first) October 11, 1866, Andrew J. Fletcher, who died April, 1871, and married (second), May 20, 1873 Daniel Perkins. Children by Andrew: Edwin Ewing, born August 20, 1867; died December 9, 1889, unmarried. Mary Dean, born January 11, 1870; died June 3, 1877. Children by Daniel: Thomas Moon, born April 30, 1876; died June 15, 1876. Rebecca W., born February 6, 1878. Sarah, born March 18, 1880.

6th. Andrew Ewing (Nathan, Andrew, William) born June 15, 1815; died June 13, 1864, in Atlanta, Georgia; was a lawyer, a member of the United States House Representatives (1849-1851), and colonel in the Confederate Army; married (first) Andrew Hynes' daughter Margaret, born February 1, 1819, who died January 7, 1840; married (second) Rowena, daughter of Josia Williams. "Andrew Ewing was a forceful and eloquent speaker; a man of great public spirit; a Democrat and party leader; opposed secession but went with his people, and used his fortune to build a gun factory in Nashville just before its fall; he served as judge of Gen. Bragg's Military Court." Issue by Margaret:

(a) Hynes Ewing, married Hattie Hiter, and was killed in Kentucky. No children.

Issue by Rowena:

(a) Rebecca Ewing, born June 30, 1842; married in Nashville (possibly Chattanooga), Tennessee, December 25, 1865, Col. Henry Watterson, the famous editor of the Louisville *Courier-Journal.*

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(b) John, born February 10, 1844; died unmarried.

(c) Milbrey, born February 27, 1846; married September 18, 1866, in Nashville, Tennessee, Spencer Eakin, who was connected with the St. Louis, Nashville & Chattanooga Railroad Company.

(d) Nathan, born July 12, 1847; married Margaret Perkins. Issue: Elizabeth, Robert and Andrew.

(e) Robert, a lawyer, was born August 10, 1849; married Hattie, daughter of Rev. Thomas A. Hoyt, March 28, 1876. He lives in Nashville, Tennessee and became clerk and master of the Chancery Court (1876-1882), and in October 1883, became chairman of the Board of Public Works and Affairs; was later mayor of Nashville.

Later descendants of many of the above are given in "The Ewing Genealogy" by Judge and Mrs. Ewing.

(3) John, the third son of the older William, in 1768 married Phebe Davison (or Davis, as the old records spell the name). He inherited the family residence and part of the extensive lands of his father, and there died May 5, 1822. His home was known as "The Grove" and there he entertained with a lavish Virginian hospitality. Feb. 7, 1786, he became deputy clerk of Rockingham County, and subsequently became one of the justices of the court, holding the position until March, 1817.

March 24, 1806, the will of Martha Davis was probated. She left estate to "Daughter Euphona Donley, heirs of daughter Sally Ewin."

In Augusta deed book number twenty, page 248, is the record of an old patent dated Feb. 10, 1748, to land to Jno. Harrison, Jr., "bequeathed to Phebe Davis, now wife of Jno. Ewins, by said John's will,"—that is, said Harrison's will.

This John and wife Phebe had the following children:

(a) Ann, July 9, 1770, 1845, married Thos. Shanklin, and moved to Kentucky. (b) James, a lawyer, 1773, married Grace Shanklin, April 15, 1795, moved to Kentucky; (c) Mary, Oct. 8, 1775, married, (first), Benjamin Smith, April 19, 1792; (second), John Pence, Oct. 6, 1796. In the circuit court records of Augusta County is a deposition by John Ewing, who gave his age as 76 or 77; and another by Phebe Ewing, both given Sept. 13, 1816, who gave her age as 68, and there is an-

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other by Mary Pence, who says she is a daughter of Jno. and Phebe Ewing, who gives her age as 42. (Chalkley Papers.) (d) William, Aug. 15, 1780, Jan. 14, 1857, commissioned captain of cavalry, 116th regiment, Rockingham Militia, Aug. 19, 1812, and served in the war of 1812-1814; married Elizabeth Bryan, daughter of Maj. Wm. Bryan of the war of 1812-'14; inherited the home place near Harrisonburg, Virginia, and there died. (e) Hannah, Dec. 8, 1782, married James Mallory, Apr. 13, 1809, and moved to Missouri; (f) Elizabeth, Nov. 7, 1786, married Harrison Connor and moved to Kentucky; (g) John Davison, Apr. 2, 1788; (h) Jesse, July 2, 1791-June 16, 1809.

Children of (d) William and his wife Eliabeth Bryan: (d1) Jessie Harrison, 1808-1867, married Lavinia Bryan, and moved to Missouri; (d2) Nancy Bryan, 1810-1889, never married; (d3) George Washington, 1812-1846, never married; (d4) Henrietta Davison, 1815-1884, married Robert Sithington, Dec. 30, 1840; (d5) Benj. Bryan, 1817, died in 1862, in Richmond, Virginia. Served in Gen. J. E. B. Stuart's Cavalry, C. S. A., never married; (d6) Phoebe Ann, 1819-1893, never married; (d7) Daniel Baker (Rev.), D. D., July 7, 1821-Feb. 13, 1886, married Oct. 18, 1852, Francis Todd Barbour of Orange County, Virginia; (d8) Robert D., 1823-1889, never married; (d9) Mary Elizabeth, 1824-July 8, 1916, never married; she gave me valuable information concerning this family; (d10) Elizabeth Allen, 1827, 1902, married Sept. 15, 1875, John T. Brown. She wrote some letters upon family history while living for about one year in Ohio, and her statements appear in Mrs. Maria Ewing Martin's manuscripts, but she appears to have made no study of the family history; (11d) William Davis, M. D., 1828-1902; surgeon in the Confederate Army; married Margaret Sellers, Oct. 29, 1859. (See inf.)

The children of (d7) Dr. Daniel Baker Ewing and wife: Bryan, who died in infancy; Wm. Nicholas, married Mitt Hall of Texas and resided in Houston, have five children; Lucy Barbour Ewing; Cornelia Bryan S., married Rev. David T. Ward, both these daughters now of Washington, D. C.; Elizabeth Bryan, married Rev. Geo. A. Sparrow, now in North Carolina; Maybelle, married Edmund Harvey Symonds; and Jeannie Pendleton, married Geo. Gross Hall of Texas.

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William Davis, M. D. (IId supra), graduated University of Virginia and Jefferson Medical College, was a deacon in the Presbyterian church. His children: W. T. Ewing, 1860, married Blanch Ferguson; Elizabeth; Isaac L. Ewing, business man of Harrisonburg, Virginia, 1868, married Lilia G. Hite in 1897; Lillie M., married Wm. G. Grove of Waynesboro, Virginia.

That this pioneer William came to America with three cousins, as we have seen Miss Mary E. Ewing had it, is corroborated from other reliable sources. "Who were the three cousins and where did they live," I asked her. She wrote in reply:

"One owned the Sweet Springs in West Virginia, one lived in Pocahontas (as the section came to be, in West Virginia now) County. I do not know where the other lived."

Unfortunately she did not remember the name of either—not surprising, as she was well advanced in years at the time she gave me this information, tho her mind was clear.

The Sweet Springs are now in Monroe County, at the east base of the Allegheny Mountains, approximately one hundred miles from Harrisonburg. The Springs are now a short way from the Greenbriar County line. Pocahontas County is on the northeastern border of Greenbriar and the nearest point on its eastern limit is approximately fifty miles from the old Ewing home in Rockingham County. Back in the pioneer days the three places were, as we have seen, in one county. For some time while Greenbriar was one of the counties of old Virginia, there lived within it a man, learned and of fine reputation, by the name of John C. Ewing. At one time I suspected that this John was identical with Miss Mary E. Ewing's grandfather, who was this immigrant William's son John; but when I asked her she replied:

"No, my grandfather never lived in Greenbriar County."

John C. Ewing died in Greenbriar County in 1858. Aug. 17, 1911, Mrs. Agnes Wayland Wardell, of Columbus, Ohio, wrote me:

"I remember well hearing my mother tell of taking a carriage trip in 1851 to White Sulphur Springs, Greenbriar County, Virginia, with Prof. Jno. C. Ewing and his wife, Madelene. . . . John C. Ewing was for six years professor at Woodlawn

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Academy, quite a prominent school in those days. From there he moved to Tom's Brook, or Middleton, Virginia. I have heard my mother speak of five children in Jno. C. Ewing's family: Thos. J., Jane, Amos R., Edith and Robert. The oldest son, Thos. J., came to Ohio in the early fifties to study law with his father's brother." who, she says, was the Hon. Thos. Ewing, first Secretary of the United States Interior, born in Virginia in 1789.

Jno. W. Wayland of Harrisonburg, an uncle of Mrs. Wardell, says Jno. C. Ewing taught his mother at Woodlawn in 1840-1845. He thinks that subsequently the family moved to Ohio. He says he often heard his mother speak of Jno. C.'s sons, Amos R., Robert and Thomas, and that his daughter Jane, "who was a life-long and intimate friend of" his mother, married Wm. Sisler and lived at Mt. Jackson, Illinois. Joel F. Kagey, a brother of Mr. Wayland's mother, wrote me (July 31, 1911,) that one of Jno. C. Ewing's sons was a physician; and that Jno. C. had five sons and four daughters. Thos., the oldest, he says, went to California; Amos remained in the Shenandoah Valley; "Absm went to Ohio, and I do not know where Robert and Wm. went," he adds. He says the daughters were Jane, Cassie, Eady and Bettie. He did not know what became of the girls.

As shown by an old letter, Jno. C. Ewing was living at Anthony's Creek, Greenbriar County, Virginia, in 1856-'58.

So much for all I have been able to learn regarding this Jno. C. Ewing.

Mrs. Maria Ewing Martin, one of the intelligent genealogists of her branch of the family, a daughter of General Thomas Ewing, who was a son of the Hon. Thomas, says, in a letter written a few years ago, that she was convinced that her immigrant ancestor, Geo. Ewing, was either a brother or a cousin of William of Rockingham. She adds:

"It is a matter of family tradition that two brothers, William and Robert, came with him (her immigrant ancestor) and went to the West or Southwest." (Letter of May 9, 1903). As found in the manuscript notes of Ewing genealogy by Mrs. Martin, which she very generously sent me to read, she quotes Mrs. Elizabeth Ewing Brown (of the Rockingham family, we have seen) and who lived a year in Ohio and later died in Orange, Virginia, thus as of Dec. 18, 1894:

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"I have heard my father say that his grandfather William (of Rockingham) had a brother and two cousins who crossed the ocean with him. The brother staid in Pennsylvania. One of the cousins settled" "in the forks of the Ohio and the other near the Peaks of Otter in Virginia."

I have before me a letter by Miss Mary E. Ewing written some years before I knew her, in which she says that it is her family tradition that her immigrant ancestor had two cousins who *settled* in Virginia near the Peaks of Otter, now in Bedford County. That is not inconsistent with what she subsequently said of the *relations who came with* her ancestor, which relations so coming *with* the immigrant William subsequently lived in Monroe and Pocahontas Counties, as she recalled.

Mrs. L. B. Dunaway, of the branch of William of Rockingham which became established in Tennessee, in a letter written several years ago, says:

"Our ancestors were of Scotch-Irish stock, coming originally from Scotland, near Stirling Castle, afterwards going to the northern part of Ireland. We have always understood that three brothers emigrated to this country; their names I have forgotten, but think William and Robert; and do not know where they first settled." (Jas. L. Ewin, Ewing Family data manuscripts.)

Randall M. Ewing of Franklin, Tennessee, also a descendant of William of Rockingham County, writing at an advanced age on Oct. 13, 1884, said:

"I have heard my father say that William of Rockingham had two brothers, Henry and I think Thomas. When Thomas Ewing of Ohio (the first Secretary of the United States Department of the Interior) was in public life, he, my father, used to say that he was related through one of these brothers. I think one was named John, and I think the other was Thomas." (Jas. L. Ewin's Ms.)

When he says "I think one was named John," it is clear he meant to say, "also another of the immigrant brothers was named John."

In another letter I find this:

"A memorandum made in 1865 from information given me by my paternal aunt, Eliza Milford (Ewing) Dunaway, states that she was named after her great-grandmother whose maiden name was Eliza Milford. This was William's first wife."

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The writer of this letter thought she was speaking of William of Rockingham; but she had him confused with some other William, perhaps with the ancestor of the older Cecil County family.

Since William, the Rockingham County pioneer, married, as is admitted, Anne Shannon, Mrs. Dunaway clearly referred to the erroneous belief that that William was a son of William of Scotland (or Ireland) who married a Milford.

However, as these statements show, and as every genealogist of our clan descendants knows too well, the subject is not without its difficulties. All that can now be done regarding some questions is to reach greatest probabilities in the light of the evidence now available. So all the available evidence considered, I am satisfied that William of Rockingham and Thomas, the ancestor of the Hon. Thos., were cousins or brothers—*probably brothers,* and with Robert, another brother, came to America in the same ship. With this view Jno. G. Ewing, long a professor at Notre Dame University, Indiana, and now an attorney of New York City and Washington, of the Hon. Thos. Ewing line, concurs, as stated by himself in a lengthy and very pleasant discussion of family history in my office in November, 1920. In a letter to me Oct. 22, 1919, John G. Ewing says that that Robert was a witness to the will of Thos. Ewing, his immigrant ancestor, in 1748, at Greenwich, N. J., "His, Robert's, descendants are still to be found in Western Jersey, I believe. William went south, and I am under the impression that he was the Wm. Ewing first of Bucks County, Pennsylvania, and then of Rockingham County, Virginia." That cousins of these came in that ship and that other cousins came subsequently is clear, too.

I know that at least a few of the Rockingham County descendants laugh at this conclusion, holding that it is not shown that this ancestor was related as here stated. But my conclusion is warranted by the evidence now to be had as measured by the rules applicable in such cases. Should the future discover further evidence either way, I shall have pleasure and others may profit thereby.

Some of the traditions upon this point confused, as so often is done in family history, generations, I am sure. But they would not be so wide-spread and found in each branch so persistently, were there no foundation for each.

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So that for these reasons and others which cannot now be given, as I estimate the weight of the evidence, James Ewing, who settled not far from the Peaks of Otter in Virginia, the half-brother of Nathaniel of Cecil County, Maryland, and James, the founder of what I distinguish as the Pocahontas County family, and Robert and Charles of the famous Peaks of Otter farms, and John, my own great-grandfather, an immigrant who died in Montgomery County, Virginia, in 1788, were cousins of William of Rockingham and of his brothers, Thos. and Robert. Of course this view involves a similar relation to Nathaniel and his half-brothers and half-sisters. As elsewhere shown, of the cumulative evidence upon this point, the coat of arms is not least, though of course it does not help us to determine the degree of relation between the families claiming it.

Some students of our family have been inclined to regard William of Rockingham County as a son of William, the father of Nathaniel and his half-brothers, whom we generally call the Cecil County, Maryland family. But the evidence shows that William of Rockingham was the youngest child and that he was born in 1694 near Glasgow. Nathaniel and all his half-brothers were born from 1692 on down for at least eight or ten years, in Ulster, Ireland, to which their father had gone much before the reputed birth of William of Rockingham. That the Cecil County family were born in Ireland, both Bible and other reliable data prove. It is true that it is tradition that an ancestor of William of Rockingham married Eliza Milford, and it is also true that Col. W. A. Ewing gave to William, the father of the Cecil County family, Eliza Milford as one of his wives. In this Col. Ewing has been widely followed; but he, too, may have confused generations. That the two Williams had a common ancestor who married Eliza Milford is more likely the truth; and for her some of William of Rockingham's descendants are named.

The old Augusta County records, as given in the Chalkley transcripts and abstracts, disclose the following Ewing names in addition to some I have mentioned, which I am unable certainly to identify:

Mar. 25, 1793, the Augusta court recommended Robert Fulton Ewing as ensign of the second battalion of the militia.

Aug. 28, 1776, Samuel Ewing entered suit against Robert

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Sayers, apparently involving a tract of land on New River, bought in 1755, "where Humberstone Lyon was then living."

Walter Davis' will was probated April 7, 1803, leaving estate to a grandchild, Wats Ewing. This Wats appears to me to be the son of John Ewing and Phoebe Davis—the name being thus written often in the old records, as has been observed.

Joshua Ewing bought personal property in Augusta County in 1763.

Samuel Ewing in Nov., 1768, bought personalty at a sale of estate in Augusta County.

July 29, 1800, Peggy Ewin married Peter Long in Augusta County. The bond given the day before shows this Peggy to be the daughter of Henry Ewing.

John Ewing and Sarah Davis were married in Augusta County May 22, 1787. This must be the John whose wife has been reported to me as a Davison.

In a suit among the District Court judgments, Augusta and Rockingham, May 5, 1784, it is shown that "Samuel Ewing of Bedford is about to go to Georgia." "Ewing proposed to take the slave to Mr. John Talbot or Mr. David Wright, Bedford, who would take charge of him, 17th July, 1784."

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XXVII.

MONTGOMERY AND LEE COUNTY, VIRGINIA, BRANCHES—JOHN, WILLIAM, ALEX AND OTHERS.

John Ewing died in Montgomery County between January 25, 1787, the date of his will, and March 5, 1788, the date that instrument was admitted to probate by the court. He was my great-grandfather. William Ewing, one of his children, was my grandfather. Grandfather died late in or shortly after 1852. In that year he conveyed to father part of the farm on which I was born. At grandfather's death my father, Joseph Hix Ewing, was about seventeen or eighteen years old, I have often heard him say. He was born in 1834. Unfortunately, I did not get interested in our genealogy until after father had gone. Grandfather, as we shall see, had a very large family; father was next to the youngest; and the oldest was born in 1792. Father was one of the children by grandfather's second wife; and so it was that the older children had gone from the paternal home long before father was born, and never in life did he see them. One of father's half-brothers, Alexander Ewing, I knew, and three of his sisters, Aunt Eliza Overton, Aunt Rhoda McNeil, and Aunt Caroline Gibson. Aunt Minerva Thomas and Aunt Basheba Kincaid, two other sisters, died when I was small, and their burials in the old Ewing graveyard on the farm in Powell Valley, where I was born, is all I recall of them. Uncle Alexander died when I was in college. My aunts whom I knew had no family records; when consulted, were advanced in life, and could assist me only in a general way. So I had to rely largely upon such information as I could get from old people not belonging to our family, who knew grandfather, or who knew of him. Of the latter class was my uncle by marriage, Alexander C. McNeil, the husband of father's sister, Rhoda, who, in his 84th year, on April 27, 1911, wrote me an interesting and intelligent account of his knowledge and information regarding our family.

One of those I was fortunate to know who recalled considerable of grandfather, was the late Dr. Andrew T. Still, founder

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of osteopathy. He was born, 1828, within three miles of grandfather's home in Lee County. He was about 24 years old when grandfather died in or shortly after 1852. Some years ago I visited Dr. Still at his famous institution at Kirkville, Missouri, and found him delighted to speak of grandfather, whom he recalled quite clearly, in the highest terms, as he did of our family in general. He frequently repeated that granfather was "one of the great men of his day." Of course he was considering grandfather's environment and limited opportunity as compared to men of national renown; and must have meant that, all things considered, grandfather met life's responsibilities and opportunities with unusual courage and intelligence, thus contributing very substantially to his day and generation.

Some of my informants had the impression that great-grandfather was born in Scotland. Others understood that he was born in Ireland of Scotch parents; and one or two thought him a native of either Bedford or Prince Edward. Upon the whole, my opinion is that he was not American-born. However, without exception the evidences agree that great-grandfather was closely related to Samuel and Joshua Ewing, descendants of Joshua Ewing, through his son Capt. Patrick Ewing of Cecil County, Maryland; and the kinship is recognized by the descendants of all these families to this day.

Many old persons who knew our family traditions, such as General G. P. Fulkerson of Cumberland Gap, Virginia-Tennessee, and several descendants of Robert and Charles Ewing of Bedford County, in recent years living in Missouri and elsewhere, have written me very positively of the close relation between my great-grandfather and Robert and Charles Ewing, all three of whom were contemporaries and who lived, at least at the time of great-grandfather's death, comparatively not far apart. As we have seen, Nathaniel Ewing in the *Courier-Journal* article, written earlier than 1846, says this Robert and Charles were cousins of the children of William Ewing of Scotland-Ireland. In addition to this, the relation is further shown by striking family resemblances and the fact that the traditions are that each of these families descended from a Scotch ancestor who bore a coat of arms. When the reproductions of these arms used in one way or another by members of each of these families are compared

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with the old Ewing arms belonging to some of the Glasgow-Loch Lomond Ewings before 1565, the fact that our American reproductions are based upon those ancient Scotch arms is seen to be beyond question. As has elsewhere been said, the American emblazonment often discloses slight innovations or unwarranted changes, and colors and tinctures all too often suffered sadly at the hands of the novice; but, as the representative illustrations given in this work show, there is no question of the relation between what we may term the American reproduction and the Scotch emblazonment of the oldest Ewing arms.

Hence, while we do not know the exact degree of relation between my great-grandfather and the other Virginia pioneers of our name who were his contemporaries, Robert and Charles, of Bedford, James of Prince Edward, George, the son of Nathaniel, the immigrant to Cecil County, William of Rockingham, and James the founder of the Pocahontas family, and the others, we are sure the relationship was close, brothers in some cases, uncles and nephews in others, near cousins in yet others, and in some cases fathers and sons. There is very strong evidence that great-grandfather, John, was a half-brother of Nathaniel, and a brother of Joshua and the other children of William Ewing of Scotland-Ireland by the second wife. Some charts show the John of that family as settling in Kentucky; others take him "West;" finally yet others send him to live and die in Pennsylvania. As best I have been able to follow all these other clues, I am of opinion they confuse him with a John of another generation, Amos Ewing of Cecil County certainly did, and from that source much error regarding that John certainly has resulted.

There were John Ewings, some identified and other not so certainly distinguished, in Virginia from the earliest times of the other founders of these Virginia families. Unfortunately I am not sure—though I have a very decided opinion—which was my ancestor until we come to the period of the early hunters and explorers in Powell Valley, in what was once in turn in Augusta, Fincastle, Washington, and other counties and now in Lee. One of the earliest explorers in that valley was John Ewing. That was several years before the Revolution. We have traditions that he was renowned for skill and bravery. Charles

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Ewing of the Bedford family, we have seen, was one of the "long hunters" of that day, hunting through and beyond Powell Valley.

Through that fertile and always splendidly charming valley, watered by Powell River, along the eastern base of the rugged Cumberlands, probably first seen by the whites in 1750, led an old Indian trail, known as the Warrior's Path. From the Clinch River it crossed the Powell Mountains, led down the center of the valley, and crossed the Cumberlands at Cumberland Gap. This dim trail was followed by Gist in his early explorations into what is now Kentucky, and later traveled by Capt. William Russell, whose daughter married Alexander Ewing of Tennessee, Daniel Boone, and other pioneers into the regions westward of the Cumberlands. Boone marked it as a road for the wagons of Colonel Henderson when he went out from North Carolina to found in 1775 ill-fated Transylvania west of the Cumberlands. Already the echoes of the coming Revolution were reverberating on either side of the valley; and Henderson's scheme failed. But that "road," out by Abingdon, then by Bristol (as we now know those places), over the ridges and mountains into the valley, and out through Cumberland Gap, came to be, the Revolution over, one of the most traveled and one of the most famous of early American roads. Long known as the Hunters' Path, then as the Old Wilderness Trail, then as the Old Wilderness Road, its annals are among the most interesting which tell us of the first real expansion of English-speaking America. (See the Author's *Pioneer Gateway of the Cumberlands,* in manuscript as this book goes to press.)

John Ewing, my great-grandfather, saw for himself the rich valley lands as he passed up and down the old Hunter's Path. He knew Henderson and of his ambitious plan to found Transylvania, a supply station for which was to be in the center of Powell Valley. He was acquainted with the movement headed by Russell and Boone to settle Kentucky in 1775, destined to a bloody repulse in the Valley's midst. With the keen eye of a thrifty Scot he saw the rapidly approaching value, as well as the scenic beauty, of the rich lands of Powell Valley. His judgment proved more accurate than he dreamed.

Shortly after its discovery an important part of the valley was claimed under one of the immense royal grants, which we

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noticed in our study of our West Virginia kinsmen. But permanent settlements within the Valley were not attempted until 1775. Before surveys could be made and deeds issued, the Revolution swept British authority from Virginia; and so it came that the early titles were founded upon the settlement, preemption, and purchase laws enacted by the independent sovereignty of Virginia; and the claims under those laws were determined by the commission which heard the "claims to lands on the western waters."

Before the valley could be permanently inhabited the Indian allies of the British drove the settlers back as far east as where now are Bristol and Abingdon. But they returned to the Valley at least as early as 1779, and with them grandfather, William Ewing. But his father, John, appears not to have gone back to the valley to reside. An old man, John died in Montgomery County before March 5, 1788. But he did not forget to press his claims to the valley lands which he had selected before the Revolution.

In the list of those found by this commission as entitled to lands in the district of Washington and Montgomery, which district included Powell Valley, now in Lee County, Virginia, and, in fact, reaching far down into Tennessee, which I found in the Land Office, are the names of John and Samuel Ewing, who are certified as entitled to 400 acres by right of settlement and to 500 acres under the preemption law. That list, duly signed by the commission, is dated September 8, 1781. The old survey book, which I examined, in the clerk's office at Abingdon, has the record of an entire certificate, signed by the commission, dated August 10, 1781. In each record John and Samuel Ewing are awarded 400 acres by right of settlement and 500 under the preemption law. From the Abingdon record it is seen that the *settlement* was made in 1775 by Charles Cox. Cox assigned to John and Samuel Ewing; and Samuel assigned his interest to great-grandfather, October 10, 1783. The certificate of record in Abingdon describes this land as "on the north side of Powell River, known by the name of Dump's Cabon, or the Big Spring." The land was surveyed and the grant issued; but apparently the grant did not issue until 1794, six years after great-grandfather had died! From the survey description I recognize the land. It

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lies about three miles from the old William Ewing home, in the midst of Powell Valley, where father was born and where I, in turn, came into existence. Through the once dense woodlands which covered in part it and other lands of my ancestors, I have often chased the fox, brought down the squirrel, or bagged innumerable quail. The deed of 1794, which certainly conveys title to 400 acres, thus identified as in Powell Valley, recites that it is made "in right of settlement given by the commissioners for adjusting the titles of unpatented lands in the district of Washington and Montgomery and the consideration of the ancient compound of two pounds sterling."

But prior to the deed of 1794, great-grandfather acquired title to other land in Powell Valley. For instance, by "land office treasury warrant No. 1902, dated November 21, 1781," he acquired 400 acres "adjoining his settlement survey," and on both sides of "Wading" (Trading) Creek, on north side of Powell River; and "by land office treasury warrant No. 10729" dated January 25, 1782, he acquired title to 440 acres "adjoining his settlement;" and by another treasury warrant he became entitled to 815 acres "adjoining his settlement;" and the beginning corner of which was near "the old station camp." So I am not sure whether the "schedule" duly signed by the commissioners, dated September 8, 1781, which I found in a secluded nitch in the Land Office, is a duplicate of the "certificate" issued August 10, 1781. The commissioners may have made two reports, as they certainly did as to some other districts. But the question is not so material, since great-grandfather apparently made no attempt, after the earliest settlers were chased from the valley as a result of the Revolution, to therein reside. Some of the earlier deeds were of record in the Land Office before November 26, 1787. On that day Colonel Arthur Campbell, one of the best known military militia figures of that day, and who lived not far from great-grandfather, receipted the Land Office, for deeds to lands in Powell Valley, for the purpose of delivering to the owners, among those instruments being great-grandfather's deeds to the 440 and the 500-acre tracts; and for grandfather's deed to 815 acre tract. Many similar entries regarding other people are on the old records. They suggest lack of mail facilities, the long, bad roads out from Richmond to the distant Virginia sections, and absence of many things we now enjoy.

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But those old records are interesting for the light which they afford regarding the close business relations which must have existed between this John and Samuel Ewing; and between George and Samuel, who, under the award of September 8, 1781, were held entitled to land by right of settlement on "both sides of Clinch River and Copper Creek." (Land Office Deed Book 30, 296.) This George and Samuel, who settled on Copper Creek, were we are reasonably sure, sons of George of Wythe County. Then, among other things, grandfather and Robert Sims, who married grandfather's sister Betsy, as stated in John's will, entered into an agreement April 11, 1797, regarding the tract of land in Powell Valley, which the will called "Cocke's old place," and Joshua Ewing was one of the witnesses. That agreement was acknowledged before the Lee County court (Lee D. B. 1, 201), and was evidently witnessed in that county. This Joshua Ewing was clearly the brother of Samuel Ewing, both of whom lived in the valley about fifteen miles west of grandfather's home. Then the deed dated 1799, under which grandfather and Sims for his wife, as we shall see, partitioned this John Ewing land, is witnessed by Samuel Ewing and Charles Carter. Charles Carter was the son-in-law of Samuel Ewing, of the Maryland family, Joshua's brother, this Samuel Ewing being the first sheriff of Lee County, Virginia, where this land lay.

Cumulative with the tradition of near kinship of grandfather with the Cecil County earliest immigration, from which this Joshua and this Samuel descended, and with the other early Ewings of Virginia, the descendants of this day, who know our traditions, recognize the relationship.

Of record at Christiansburg, Montgomery County, Virginia, great-grandfather left this will:

"IN THE NAME OF GOD, AMEN:

"I, John Ewing, of the County of Montgomery and State of Virginia, being weak in body but of perfect mind and memory (thanks be given unto God), calling unto mind the mortality of my body and that it is appointed for all men once to die, do make and ordain this my last Will and Testament; that is to say, principally and first of all I give and recommend my soul into the hands of Almighty God who gave it, and my body unto the earth

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to be interred in Christian manner at the discretion of my Executors; nothing doubting but at the General Resurrection I shall receive the same again by the mighty power of God. And as touching such worldly estate wherewith it hath pleased God to bless me in this life, I give, demise, and dispose of the same in the following manner and form, viz.:

"I give and bequeath to my daughter Eleanore Cocke, my brown mare, with what I have already given her, and no more.

"I give and bequeath to my son Alexander my desk and one young bay mare and colt.

"I give and bequeath to my son William, my negroe man named Lab, and negroe woman named Kate.

"I likewise give and bequeath to my son William my tracts of land lying in Powells Valley, in the County of Russell containing thirteen hundred acres, or thereabouts.

"I also give and bequeath to my son William one feather bed and furniture, and one bay mare four years old.

"I give and bequeath to my (grandsons) William and Charles Cocke my whip saw and cross cutt.

"I give and bequeath to my daughter Betsy three hundred acres of land of the above mentioned bequeathed to my son William, known by the name of Cocke's old tract, if she comes there to live, and if not, to remain in the possession of my son William.

"I also give and bequeath to my daughter Betsy one bay mare three years old next spring.

"I give and bequeath to my grandson John Cocke two hundred acres of land at the mouth of Trading Creek, including both sides of said Creek for quantity.

"I order my household furniture with all the remaining part of my personal estate to be equally divided between my two sons. I order my son William to pay to his brother Alexander the value of Seventy Pounds in horses at the valuation of two indifferent men.

"I likewise give and bequeath to my son Alexander a tract of land on Elk Creek in Montgomery County containing eleven hundred acres if obtained.

"I order, nominate, constitute, and appoint my two sons Alexander and William Ewing my whole and sole Executors of this my last will and testament, disannualling and making void all former and other wills and testaments by me heretofore made,

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ratifying, allowing, and confirming none other than this my last will and testament.

"IN WITNESS WHEREOF I have hereunto subscribed my name and affixed my seal this twenty-fifth day of January, in the year of our Lord one thousand seven hundred and eighty seven.

"John Ewing (SEAL)

"Signed, sealed, pronounced, and declared by the said John Ewing as his last will and testament in the presence of us, who in his presence, and in the presence of each other, have hereunto subscribed our names.

"John Montgomery, Sen'r.,
John Montgomery, Jun'r.,
Samuel Montgomery,
Roberty Montgomery
Joseph Montgomery."

"At a Court cont'd and held for Montgomery County the 5th day of March, 1788.

"This last will and testament of John Ewing, deceased, was presented in Court by William Ewing, one of the Executors therein named, and proved by the oaths of John Montgomery, Sen'r., John Montgomery, Jun'r., and Samuel Montgomery three of the witnesses thereto, and ordered to be recorded.

"Teste,
"Abrah Trigg, C. M. C."

(*Will Book,* B, 128).

The grandson, John Cocke, who received 200 acres of land at the mouth of and on both sides of Trading Creek, on the south bank of which I was born, was evidently over twenty-one at the date of this will. This fact is corroborative of the tradition that great-grandfather was well advanced in years at his death. That no wife is mentioned shows that she had died before the date of the will.

That this John Ewing took some substantial part in the patriot armies of the Revolution, during its earliest days, is supported by some tradition. More than one John Ewing of Virginia served the American cause in that war. Some of them are identified; others are excluded from the consideration because the records disclose decease later than great-grandfather; and the

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meager records of others leave it quite possible that one of them could have been great-grandfather. But, to have had grandchildren over twenty-one in 1788, indicates that at the outbreak of the Revolution he was much beyond what, in this day, we regard as military age. But it is well known that in that epochal day *old* men fought for our independence.

However, long on the advance picket line of civilization, though not "a backwoods man" in the usual sense, there is no doubt of the truth of the traditions that great-grandfather contributed his share, important and far-reaching, to the battle of civilization against the savages and to overcoming the dangers met at every point by the westward expansion.

According to the survey records at Abingdon, the 815-acre tract was surveyed July 18, 1787, "for William Ewing, Jr., assignee of John Ewing." That this William Ewing was my grandfather there is no question, particularly since I know intimately the land involved; but why the "Jr." was used I don't know, unless to distinguish him from William Ewing of one of the older counties. There was in that day no other William Ewing in the Powell Valley section. This junior probably suggests that he was so known in his old home and before he became a resident of Powell Valley. The old records at Abingdon show that in other instruments before and about 1783 he was described as "William Ewing, Jr."

When great-grandfather acquired his first Virginia lands, or where he first lived, I regret I have been unable to determine. Just where to look for the deeds depends upon where the land lay and the date, as is true of so much of early Virginia records. With nothing to give me any clue, it was only after years of search that I located his will.[1] Montgomery County, including territory now within Wythe and Grayson, was formed in 1776 from Fincastle. The records were kept in Fincastle town, or Court House. Fincastle was created in 1770 from part of widely flung Batetourt. Up to 1776 Fincastle was one of the many empires once within Virginia's sweeping limits. Reaching far beyond the mountains, Fincastle included what are now the States of Kentucky and Illinois. The same law which established Montgomery created Washington County, which included all of what is now Southwest old Virginia. West of

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the Cumberlands the same act established the county of Kentucky; and later Kentucky was partitioned and Illinois County, Virginia, both long since States, was established.

Batetourt was established over part of yet more extensive and justly famous Augusta in 1769; and, as we have seen, Augusta was formed from Orange, once a county, mostly an uninhabited wilderness, almost without limits. Hence it is easy to see why many deeds and other important papers were never recorded. When grandfather built his home in Powell Valley, he was nearly one hundred miles by the indifferent road of that day, over mountains and across many streams, to the court house at Abingdon. It was a horseback trip of about three days each way. With these county changes before the mind, it is also easy to see how difficult it often is to know who is who when seen in old records. Then, too, look at the names: John, William, Samuel, Joshua, George, &c.

What became of the Cockes mentioned in great-grandfather's will I have been unable to learn. I trust this publication will be the means of disclosing their descendants.

Lee County was established over the southwestern section of Russell County by an act of the legislature passed in 1792. At that time the courts were held by justices, the usual eight being named as the first judges of the courts of Lee. Among the number are Joshua Ewing and grandfather, William Ewing. (6 *Virginia State Papers,* 184.) At that time the judges of the courts held for each county were appointed under a law first enacted in 1661, which required for the position of a Virginia justice, "eight of the most able, honest and judicious persons of the County." At the time grandfather was on the justice's bench his court exercised criminal and civil jurisdiction, the criminal extending to capital punishment and the civil including the most extensive chancery or equity jurisdiction. In other words, he was a judge of the only court then held in his county.

That this William Ewing, one of the first judges of my native county nearly one hundred and thirty years ago, was my own grandfather, there is not the slightest doubt,—unusual as it is on account of the great lapse of time from that dreamy distance to this age of wonders. That such is true is tradition verified by documents left in the family and corroborated by the fact

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that not until the time of William Smith Ewing, many years subsequent, was there any other William Ewing in that section of Virginia. Joshua, appointed as grandfather's associate, was the brother of Samuel, the county's first sheriff.

Unfortunately, the court records of Lee are missing up to May 8, 1808, probably due to the ravages of the Union army. How long grandfather served cannot be known. The oldest records now extant show that the court held May 8, 1808, was held by Judges William Neill, Samuel Ewing, John W. McKinney, and Robert Duff; but as only a majority of the justices were necessary, it can not be known who of those earliest commissioned had resigned. At a session begun March 28, 1809, Justices Joshua and Samuel Ewing (the ex-sheriff, who subsequently again became sheriff) were of those on the bench.

It was not until April 17, 1809, that part of the jurisdiction of the court held by the justices was assumed by what was known as the "Superior Court of Law" over which one judge presided. At that term Samuel Ewing and grandfather, William Ewing, were members of the grand jury.

Considered in the light of their day, such records are enlightening and very gratifying. Among others, indicative of character and standing and interesting for their light upon the conditions of grandfather's section of Virginia, a few more instances are worth while.

November 17, 1792, the Virginia legislature passed a law "to facilitate the intercourse of the inhabitants of this commonwealth with the State of Kentucky," authorizing a wagon road leading from the old Block house (a frontier fort) near what is now Bristol, across Powell Mountains, down Powell Valley, to the top of Cumberland Mountain in Cumberland Gap. Up to that time the route to be followed by the road was one of the most traveled by the westwardbound pioneers, large caravans and numerous bands and slowly moving parties, convoyed by armed men, being a daily sight. Yet no effort by any authority to open or improve the road was made up to this act of the Virginia legislature in 1792. But nothing except to view the route was done toward bettering this much-traveled path along which the great American expansion was moving, until December 18, 1794, when William Ewing and Charles Cocke (believed to have

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been grandfather's nephew) and three other residents of Lee County, or any three of them, were authorized to spend, without bound, $1,000 in building the first section of this road. (14 Hening, *Virginia Statutes,* 314. Hening misspelled grandfather's name, and has it Irving.)

An act of the legislature on December 19, 1794, authorized the town of Jonesville, and made it the county seat. Fifty-five acres of land, on which the town was located, were conveyed to William Ewing, my grandfather, and nine others as trustees for the use of the county. (*Idem,* 322).

Again on January 25, 1799, grandfather, William Ewing, was named as one of the commissioners who were authorized to expend, without bound, money to open and improve another section of the old wilderness path. (15 Hening, 164, 212).

We estimate that this William Ewing was born about 1760. He died about 1852, on the extensive valley lands he long owned, much of which he bought or obtained from the State and about 2,000 acres of which he acquired under the will of his father. There is very conclusive traditional evidence of his service in the patriot armies of the Revolution. The meager data now extant from which the Virginia State Library has compiled rosters of soldiers of the Revolution, make it impossible to say which of the William Ewings there found is this ancestor of mine. Then, as is well known, the rosters of patriot soldiers, particularly those who rendered such valuable service against the Indian allies of the British, a service it is certain, among others, grandfather rendered, is incomplete. Tradition must be trusted. For years many Ewings of the southwestern part of Virginia were lost from the Virginia geanalogies; and this led to conclusions regarding the military service of those in other parts of the country that has led to some error, due wholly to the distressing repetition of first names.

About five miles nearly west of what is now Jonesville, this William Ewing built, at least as early as 1782, his home on the south bank of Trading Creek. Far away to the north the Cumberlands tower above the valley. From an elevation near the house one gets an enchanting view of the Powell Mountains, miles away and on the eastern side of the valley. The original house was a large two story building of heavy, hand-hewn logs;

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and, the white plaster filling the interstices, the appearance was pleasing. With its big, open fire places, it became a commodious and hospitable home, respresentative of the better homes of pre-war Virginia. Particularly when the numerous, cleanly and well-kept "negro quarters" stood in the background, it was a prosperous home on the immense farm of a typical Southern gentleman. Built of heavy logs hewn to about six inches of thickness, the structure was home and fort For more than ten trying years after it was built, again and again the bloody savages swept into the valley, committed arson and murder and hurried through the few inaccessible mountain gaps into the wilderness. Interesting are the stories of seige and defense through which that old house passed to stand, remodelled and now and again modernized, and to become the birth-place of all of grandfather's family and of my father's family, for nearly one hundred and forty years! In a deposition by Peter Fulkerson of Lee County, given May 29, 1811, in the case of McKenny v. Preston (2 Chalkley, 227), it is shown that the county west of Clinch River was little settled "and dangerous in 1785 on account of Indians." Powell Valley, now in Lee County, was the outpost of that dangerous zone. There is much evidence of this danger we cannot examine here. On December 22, 1792, Col. Andrew Lewis, charged with the military defense of the valley, reporting to the governor of Virginia, said:

"I think it necessary that troops for Powell's Valley should as soon as raised be sent there; the people by no means think themselves safe. Captain Neale must, of course, be continued in that place." (See *The Pioneer Gateway of the Cumberlands.*)

Captain "Neale" (Neil) was already patrolling the valley with troops; yet the stealthy Indians, in small bands, continued deadly raids. On one of such raids Grandfather Ewing, apprised of the attack, hurried alone into one of the gaps in the rock-crowned Cumberlands through which gap he thought it probable the savages would retreat. He concealed himself far up the heights. The sun hurried over the distant Powell. As the light gladdened the valley at his feet, he got his eye on a small detachment of the marauding savages, one following another, coming up the torturous trail leading through the gap. At the opportune movement his old flint lock brought down the leader; and then,

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incredible as it appears, two more paid the last penalty for the booty which they had gathered from his neighbors by knife and torch. The others, terror wild, plunged into the laurels and escaped.

For many years after grandfather built his home in the valley, buffalo, deer, bear, and all the other wild game abounded in that region. Dressed in a red hunting shirt, he had many dangerous encounters with the wild beasts. Thrilling stories of those adventures come down to us by authenticated tradition; but there is no space here for them.

One story, however, because illustrative of prevailing conditions of the valley region for many years, is worth while. Until 1793 the courthouse, the county seat of justice, was about one hundred miles from grandfather's home. He was a large stock raiser. Much of the land grew the famous blue-grass; and corn and other grains grew in the greatest yield. Much of the immense boundary was yet in virgin timber, great oaks, towering walnuts, poplars sometimes 10 and 15 feet in diameter, and other trees. Hogs brought a good price and thrived most of the feeding season on the acorns of the oak. Often great droves would wander far from inhabited sections. Once two men stole a large number thus found isolated and began to drive them out of the community. In some way grandfather heard of the attempt to drive off his valuable herd; mounted his horse, armed with his ready gun; pursued and alone overtook the trespassers. He is described as well built, fearless, as was my father, keen of eye, quick of wit, and relentless of purpose once his resolution was formed; but, withal fair and just. A man who alone would fight a band of Indians, on murder bent, in a distant and lonely mountain pass, was not to be regarded lightly. At the point of his gun he took both the thieves. He was recovering the property; the jail was one hundred miles beyond the mountains. So he tied both men to a tree and administered on their bare backs the number of lashes with "a cowhide whip," while the victims writhed and swore lustily, prescribed by the law for misdemeanors. Each miscreant agreed, as something of a penance of honor, to hold up his shirt rather than remove it, and thus "take his medicine like a man." One, however, lost his nerve, dropped his shirt at each cut of the keen whip and bellowed lustily. This

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lost whatever respect grandfather may have had for him, resulting in a very bitter "double dose" for failure to keep his contract.

This truthful story not only discloses character; but quite as much opens a flood of light upon the early days of Powell Valley before grandfather became one of the judges of the court which after 1793 sat within five miles of his home.

Grandfather William Ewing left the identified descendants whose names follow, and no doubt others, whom I have not "discovered." Many of those given are men and women of ability and at least equally as prominent as are those of any other branch of our family. I have not the space to give to them the credit they richly deserve, simply because this work has long since gone beyond its commercial possibilities. Hence the following is little more than a genealogical table.

This William Ewing was twice married. The first wife was Miss Elizabeth (Betsy) Saunders. The second was Mrs. Sarah Wynn, a widow, who was Miss Hix. When and where these marriages occurred I do not know. Both, though, occurred in some of the once immense counties of Virginia at some date such that so far I have been unable to guess the whereabouts of the records. Some information indicates that the second wife belonged to a family subsequently identified with Wythe County.

Mrs. Wynn and her first husband had two children, William, who died unmarried, and Lavina, who married Dixon Litton, long one of the rich cattle barons of upper Powell Valley, Virginia. To the Littons were born several children, Philmore, Robert, and others. These Litton boys are among the leading farmers and extensive cattle raisers of Virginia, often exporting large numbers of fat cattle to Europe. They live in the Rocky Station neighborhood, Lee County, Virginia. Robert represented his county in the legislature some years ago.

William Ewing and his first wife had Stephen Saunders Ewing (4), Dosia, Letitia (5), Sarah E. (6), and Alexander. This Alexander died unmarried in March, 1889, on his splendid estate in Lee County. He left no will. My father administered upon the estate; and from the bill for partition, filed in the Circuit Court of Lee, may be seen the names of Uncle Alex-

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ander's brothers and sisters and half-brothers and sisters, as in the following table given. Many of the first heirs had been long dead, and the estate was finally distributed to persons living widely over the South and West.

Stephen Saunders Ewing, oldest of these, was born in Lee County February 12, 1789; and died near Aberdeen, Mississippi, December 4, 1867. He married Mary Houston Carter, probably a daughter of C. C. Carter, the first clerk of the Lee court. She was born in Lee December 18, 1796, and died near Huntsville, Alabama, November 6, 1849. Stephen Saunders Ewing and his wife left Lee County early in life. Reaching Mississippi he engaged in the mercantile business. He bought most of his goods in Philadelphia, transporting them in the big "schooner wagons" generally drawn by six splendid mules. On a trip to Philadelphia he engaged to buy cotton for dealers. The venture brought him, in a very short time, a splendid fortune. He organized one of the first extensive cotton brokerages in the United States.

In reading the following chart outline, a mere arbitrary arrangement to avoid as much repetition as possible, to follow the descent, be guided by the figures. The figure after a name in parentheses indicates the figure on the left of a name where the children are given. For instance, Stephen Saunders Ewing (4), refers to 4. Stephen Saunders Ewing further down in the table. For Sarah E. Ewing (6) children, just run down the figures on the left and find the six, and you have them. The six is her index number, remember. Similarly for all others. A blank parenthesis indicates that I have no information. When it is desired to see the ancestor of one where the figure is on the extreme left, go to the same figure back in parenthesis.

Grandfather, William Ewing, and his second wife had

Minerva (7);

Celina (8);

Robert S. (9) who married Mary Miller. All their descendants are in the far West.

Bathsheba (11).

Eliza.

Rhoda ( ) who married A. C. McNeil. She died about 1896. Lived in Lee adjoining father's farm.

Caroline, who married Z. S. Gibson, died in the spring of 1911.

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Lived in Lee County about six miles from Jonesville. Left two children.

Joseph Hix (48). He was born at the old Ewing home in Lee County, November, 1834; died at the same place, then called Arcadia, March, 1900. Married Mary E. C. Woodward. He was my father. During active life he operated an extensive grain and stock farm. At times he shipped down Powell River, by boat carried by flood tide, more than 2,000 bushels of wheat of one season's harvesting, a large yield for one Virginia farm, considering other grain growing in proportion. He was a Master Mason, member of the Methodist Episcopal Church, South; and in person six feet two inches and splendidly proportioned. His eyes were the gray of the Celt and his hair black. He was a Confederate officer during that entire war, going in as a lieutenant of infantry and at Lee's surrender was in command of a company of fighting cavalry. His comrades in arms testify that he was brave to daring, cool and ever alert. As a citizen none stood higher. He often declined civil office.

Children of Stephen Saunders (1) Ewing (from the family Bible record in possession of W. B. Ewing of Curtis, Arkansas, October 4, 1918):

Alexander (12) born in Huntsville, Alabama, June 2, 1815, died near Seguin, Texas, August 22, 1857.

Mary Ellen (13) born at same place August 30, 1832, died January 13, 1866.

Susan Purdom (14) born at same place October, 1838, died in Jackson, Mississippi, September 24, 1903, and buried in Aberdeen, Mississippi.

James (15) born at same place June 12, 1824, and died in Aberdeen, Mississippi, March 10, 1850.

Charles Carter (1) (16) born August 22, 1816, died in Aberdeen June 26, 1852.

Sarah (Sallie) Elizabeth (19) married Jackson Rice. Born in Huntsville June 18, 1819, died near Chattahoochie, Florida.

Thomas Morgan (31) born at same place November 13, 1834, died in Arkansas October 2, 1906. Buried in Arkadelphia.

George (18) born same place February 28, 1828, living in 1911 at Chapel Hill, Texas.

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Stephen Saunders (II) (30) born in Huntsville, December 27, 1830, died in Burleson, Texas.

John (34) born at same place April 24, 1826, died in Clark County, Arkansas, February 9, 1895.

William Bromfield (28), born July 4, 1834.

16. Charles Carter (I) Ewing, married Mary Lile, daughter of Peyton Harrison Lile, children:

Stephen Saunders (III). Born November 8, 1849, died March 6, 1874.

Charles Carter (II.) (14), M. D. and farmer. Born October 17, 1852, living in 1911 at Aberdeen, Mississippi. Married Sarah Cunningham, who died April 8, 1885, and then Josephine Thompson, June 30, 1898. Member of Methodist Episcopal Church, South.

14. Their children:

Early Cunningham Ewing ( ), born April 3, 1886. Married recently; professor of agriculture, University of Mississippi. Child of the first marriage.

Charles Ewing ( ), born Aberdeen, Mississippi, July 14, 1899.

12. Alexander Ewing, married Mary Jane Malone, their children:

Sarah (32).

Mary (Mollie) Houston (33).

Alice (35).

Stephen M. (36).

John, Susan and Alexander, Jr. (All of whom died in fancy).

13. Mary Ellen Ewing, married Walter Troup, five children:

Minnie ( ), married E. J. Smith, Auditor, Miss.

Walter ( ), dead.

Tenny ( ), dead.

Carrie ( ), married Baskin.

Mary ( ), married Alfred Bowner of Aberdeen.

14. Susan Purdom was second wife of Walter Troup, one child:

Anne ( ), married Savage, near Hamilton, Mississippi.

15. James Ewing, married ————; children:

Adrian ( ), married Spratt.

Jennie ( ), married Love (?)

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5. Letitia Ewing married Robert Beaty, their children:
   Elizabeth ( ), married John G. Wood. During life leading hotel owner in Bristol, Virginia.
   Catherine ( ), married William Merriman, Lee County.
   John A. ( ).
   Mary ( ), married N. B. Havely. Children: Lee, who married Wynn; Maggie, who married Creed R. Fulton; Mary Aston; and Robert B. All are successful farmers of Lee County.
   Narcissus ( ), married Hiram J. Yeary, Lee County.
   Margaret ( ), married John Thompson, no children.
   Celina (10).
10. Celina married Capt. Thomas S. Gibson, a distinguished Confederate officer, both dead. Their children:
   Hugh ( ). Became a distinguished physician in Kentucky.
   Shelby ( ).
   Amelia ( ). Married P. M. Carr, Richmond, Ky.
   W. Moss ( ). Became a celebrated surgeon in Kentucky.
   Burgain ( ).
6. Sarah E. Ewing married William Carter, one child:
   Sarah E. ( ), married ———— Coffin.
7. Minerva Ewing married William S. Thomas, both dead. Their children:
   Virginia J. ( ), married Judge James G. Rose and left descendants in Morristown, Tennessee.
   Ewing ( ).
   Isaac T. ( ).
   James ( ).
   Sarah ( ), married Dr. Edward Campbell. In 1911 living at Pennington Gap, Virginia. Descendants.
8. Celina Ewing married George W. Cox. Both dead. Their children:
   Alexander ( ).
   James ( ).
9. Robert S. Ewing married Mary Miller; their children:
   Charles H. ( ), whereabouts unknown.
   Letitia ( ), married Nare, whereabouts unknown.

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Ellen ( ), married A. S. Whitehead and died in the far West.

Bathsheba ( ), married William Milbourne, Dos Palos, California.

11. Bathsheba (see 11 supra in parenthesis, remember) married B. F. Kincaid. Their children:

Sarah ( ), died young.

Charles ( ), married Martha Miller. In California.

Benjamin Franklin ( ). One of the largest land barons of Powell Valley; long an extensive cattle dealer. Married Lizzie Ball, and left children, one married Stickly, of Lee County; another, John, now a prosperous farmer near Leesburg, Virginia, who married daughter of Rev. I. S. Anderson of Lee. Just before this book goes to press Benjamin Franklin, the first wife being dead, married a second time.

Mary ( ), married James Wheeler, a prosperous farmer of Lee County.

Elizabeth ( ), married Timothy Thomas, a successful farmer, Old Town, Tennessee.

John ( ), married and resides in California.

18. George Ewing, married Kate Stevens at Aberdeen, Mississippi, December 30, 1857. Their children:

Adriene A. Born February 26, 1860, married W. B. Bizzell.

John S. Born September 26, 1860.

Kate S. Born December 17, 1862, married Dr. T. P. Robinson.

George E. Born January 9, 1864, married Miss Sallie Sample.

Mary J. Born September 17, 1867, died August 15, 1870.

William R. Born October 21, 1869.

Minnie L. Born March 13, 1873. Married Alexander Ewing (41) (?).

24. Ewing Rice, married ————. Children:

Floyd ( ).

Stephen E., Jr. ( ).

22. Joel Rice, married ————. Children:

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Mollie ( ).
Lillie Lou ( ).
Joel ( ).
Ellen ( )

25. Mollie E. Rice (Key), married ————. Children:
Mary ( ).
Sallie ( ).
John R. ( )
Alexander ( ).
Jack ( ).
Stephen ( ).

34. John Ewing married ————. Children:
1. Margaret Lee of Aberdeen, Mississippi. No children
2. Bettie Wilkerson of Caldwell, Texas. No children.
3. Mrs. Josephine Murrey of Tunis, Texas. Children:
Pinkie (43).
Rose (44).
4. Mrs. Mollie Wood of Washington, Texas. Child:
Mamie (45).

43. Pinkie Ewing. Married Terrell Roberson of Brenham, Texas.

44. Rose Ewing. Married a Mr. Ludlow of Los Angeles, California.

45. Mamie Ewing. Married a Mr. Craddock of Waco, Texas, moved to Oklahoma.

40. George Bruce Ewing married Daisy Johnson at Arkadelphia. Mayor of City of McGehee, Arkansas, in 1911. Their children:
George Brice, Jr.
Clara Louise.

41. Alexander Ewing married Minnie Ewing, his first cousin.
Thomas W. Born June 23, 1875, married Miss May Sproles.
Eugene S. Born December 22, 1877.
Maude E. Born February 9, 1879, married Sam P. Felder.

28. William Bromfield Ewing, married Mrs. Carrie Johnston, (nee Walker), their child, Dora (29).

29. Dora Ewing, married Calvin Reed. Children:

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Ewing Reed ( ).
Opal Reed ( ).
Ruben Reed ( ).

30. Stephen S. Ewing, married Annie Lee. Children:
Alexander (41).
Tom (42)

42. Tom Ewing married Mary Steele. Their child:
Lillie.

31. Thomas Morgan Ewing married Mrs. Mary L. Spence (nee Cook) November 19, 1862. Their children:
William Bromfield (37). Born August 10, 1863.
Thomas (38) Morgan. Born January 17, 1865.
Walter F. (39). Born March 8, 1868.
George Brice (40). Born August 18, 1874.

32. Sarah (Sallie) Ewing married James Long. Their children:
Alice Ewing ( ) married Walter D. Hastings, prosperous newspaper editor, Columbia, Tennessee.
Alexander (48).

33. Mary Houston, married Charles Echols. Their child:
Ewing (46).

46. Ewing Echols married Daisy Figures. Their children:
Otey ( ).
Harriet ( ).

36. Stephen M. Ewing married Margaret Fennell. Their children:
James F. ( ).
Steve M. ( ).
Mary A. ( ).
Alexander ( ).
Jeff ( ).
Marga ( ).
Carrie ( ).
John ( ).
Tom ( ).
George ( ).

35. Alice Lea Ewing married Drury Davis. Their children:
Drury Davis ( ).
Charles Davis ( ).

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Carlisle Davis ( ).

37. William Bromfield Ewing married Ida Weber (47) at Arkadelphia, June 29, 1904.

47. Children of William Bromfield and Ida Ewing:
Louisa Virginia, born January 11, 1906.
Thomas Morgan, born January 3, 1908, farming at Arkadelphia.

38. Thomas M. Ewing married Ida Gunter at Curtis, Arkansas. No children.

39. Walter T. Ewing married Mary Cutler, merchant in Curtis, Arkansas. Their children:
Walter Brice ( ).
Edgar Boyd ( ).
May Emma ( ).
Carrie Wallace.

19. Sarah E. Ewing married Jackson Rice. Their children:
Elisha (20).
Stephen (21).
Joel (22).
Mollie E. (2).

20. Elisha H. Rice married ————. Children:
Blussie ( ).
Ewing ( ).
Ollie ( ).
Jackie ( ).
Lucile ( ).

21. Stephen E. Rice married ————. Children:
Steppie (Porter) (23).
Rob ( ).
Richard ( ).
Joe ( ).
Elisha ( ).
Rudolph ( ).
Ewing (24).

23. Steppie (Porter) Rice married ————. Children:
Ned ( ).
Richard ( ).

48. (See 32) Alexander Ewing married ————. Had one child:

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James Ewing, who is now baliff of the Court of Criminal Appeal, Texas.

49. Joseph Hix Ewing and wife (Mary E. C., daughter of Rev. (Major) V. A. Woodward, once member of the Virginia legislature and otherwise distinguished, married in Lee County, Virginia, in 1866, left E. W. R. Ewing, the author of this work; Charles W. Ewing, widely known educator, Decatur, Georgia, married Flora Neff of Kentucky, and have children; Mary S. Ewing, Ballston, Virginia; Bennie M., who died of diphtheria in infancy; and Frank Carroll Ewing. He injured his heart in a cycle race at a fair and died in young manhood. His scientific attaiments were phenomenal for his age. Among other things, he was the first inventor and patentee of what is known as the "selective signalling" for telephones, upon which the now widely used automatic service is based.

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XXVIII.

SOME VIRGINIA-TENNESSEE ALEXANDER EWINGS.

What became of my grandfather's brother Alexander Ewing, I am unable certainly to state. I am of opinion that he was one of the Alexander Ewings who, as shown by the "Lists of the Revolutionary Soldiers," published by the Virginia State Library, served in the American army of the Revolution. Alexander Ewing was one of the earliest land owners in Powell Valley, near grandfather's lands; but it appears that he either never resided there or that he left at a very early day. I am reasonably sure that he was my great-uncle. To whom he sold that land or how he disposed of the land left to him under the John Ewing will, I have never been able to learn. The will leaves him eleven hundred acres on Elk Creek, in Montgomery County, "if obtained." That means that there was a claim to that land, resting upon the settlement, preemption or some other law, and that that claim had not been disposed of at the date of the will. In the conclusion of the matter it may have been assigned and the deed may have issued to the assignee, a method sometimes followed in that day. Then there is no Elk Creek in Montgomery now, so that that land fell into some other county subsequent to the will. Any way, I have not located any record of a transfer of any of this land by any Alexander Ewing who can be identified as one of the sons of great-grandfather. So I can only give what is known of the early Alexander Ewings of Virginia, hoping that this publication will develop evidence of the connection.

Alexander Ewing, a native of Virginia, served in the patriot armies of the Revolution. After his death his widow applied for a pension, and among the papers is an affidavit by William E. Ewing, a son, stating that his father "was a lieutenant in the Revolutionary war from the State of Virginia;" and with his affidavit filed the original record removed from his Bible. He states, under oath, that this "record shows the dates of the birth of his own children and also contains a true copy of the family record of his father and mother, the said Alexander and Sally

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Ewing." That Bible record shows that Alexander Ewing was born May 10, 1752; and Sarah his wife, August 12, 1761. Alexander died April 9, 1822; and Sarah B. died June 15, 1840. The date of their marriage is not given. After their names on the birth page are the following, evidently their children:

John Love Ewing, born April 11, 1789; died February 9, 1816.

William Ewing died November 29, 1796; Oscar I. Ewing, October 19, 1808; Alexander, April 9, 1822; Martha Ann C. died April 2, 1836; Mary Louisa, September 12, 1833; William James, March 7, 1833; Alexander C., June 13, 1834; Martha Ann C. P. Ewing, April 2, 1836; Lucinda Ewing, born December 10, 1792; William Ewing, born June (or January) 31, 1795; Alexander C. Ewing, born September 9, 1797; Randall McGavoch Ewing, born November 2, 1799; Oscar Smith Ewing, born November 26, 1801; William Black Ewing, born December 31, 1803.

This Alexander and his widow both died in Davidson County, Tennessee, to which they went shortly after the Revolution. William B. Ewing administered on his mother's estate February 10, 1853.

The pension papers show that this Alexander Ewing was commissioned by Congress in March, 1779. After the close of the Revolution the governor of Kentucky, pursuant to the law allowing lands to the soldiers of the continental line, issued to him grants for more than one thousand acres, December 21, 1798. It is a family tradition that the land on which he made his home, and after him several of his lineal descendants each in turn, near Franklin, Tennessee, was obtained for Revolutionary service.

On the marriage page of the Bible record we find that William B. Ewing married Sarah B. Bryson, September 25, 1825. She must have died after a few years, as the record also says that William B. Ewing and Martha Graves married March 21, 1838. No other marriages are given.

The following names are on the birth pages and William B. Ewing's deposition in the pension papers shows that they are his children:

Mary Susan, born December 12, 1827; John A., born May 26, 1829; William J., January 21, 1832; Martha A. C., December 20, 1833; Sarah B., December 31, 1835.

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Randall McGavoch Ewing died in California January 11, 1853, as is also shown in one of the pension documents.

The Alexander C. Ewing shown by the above quoted Bible record as having been born September 9, 1797, died, according to a descendant, about 1833. I am of opinion that he married Chloe Russell Saunders, as we shall see presently. His children were Hubbard Saunders Ewing and Sarah, who married Judge John M. Gault, for many years one of Nashville's most prominent lawyers. She was born in July, 1826, and died in Nashville in August, 1912, in her eighty-seventh year. She was a woman of ability; active in the United Daughters of the Confederacy, director of the Ladies Hermitage Association for eighteen years, she was ever alert in the interests of her community. Mrs. William E. Carter of South Pittsburg, Tennessee, and Mrs. R. N. Richardson of Nashville, are among her descendants. Mrs. Gault was "a remarkably beautiful woman, her mental graces being worthy of her personal charms," says *The Review Appeal*, of Tennessee, among other things in a lengthy notice of her death published August 29, 1913.

Hubbard Saunders Ewing was born in Franklin, Tennessee, 1830. He died December 23, 1911. *The Review Appeal*, of Franklin, on January 4, 1912, calling attention to his death at the home of his daughter, Susie Lee McGavoch, said:

"Mr. Ewing came of an ancestry long prominent in Virginia and Tennessee. He was the son of Alexander Ewing and was born on the estate near Franklin which had been bestowed on his grandfather, a Revolutionary soldier. On March 10, 1859, he married Miss Sallie Martin Hughes, a woman of rare loveliness of disposition, and charm of manner. . . . Mr. Ewing was a fine type of gentleman, courtly in bearing, kindly in nature and ever considerate of others. His attachments were warm and enduring. . . . He commanded the esteem of everybody and his memory will be always honored in the place of his long and honored life."

Writing to me November 5, 1911, Dr. Alexander H. Ewing, druggist, Franklin, Tennessee, says:

"Alexander Ewing was an officer in the Revolutionary war and was from Virginia. He was my great-grandfather. He had, I think, four sons; one of them was William B., and another was

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Alexander C., by great-grandfather. My father, Herbert Saunders Ewing, still owns a portion of the tract of land entered by my great-grandfather in 1787." In a later letter Dr. Ewing says that the four sons of his grandfather were Alexander C., his grandfather, William B., who was the father of the distinguished "Dr. Ewing of Nashville, brother-in-law of Judge J. W. Dickinson, late Secretary of War; Randall (his family now all dead), who went to California in 1849, and there died; and one other brother (of William B.), James, who went to Carmon County, Tennessee. We know nothing of his family."

Dr. Ewing then says that his grandmother was a descendant of the Russell family of Virginia; and sent me a book, "William Russell and his Descendants," published in 1884 by Anna Russell des Cognets, which he accepts as disclosing information of his grandmother.

That work tells us that Alexander Ewing was at one time during the Revolution a member of General Green's staff; and that, late in life, he married Chloe Russell Saunders, the widow of a Methodist minister. Unless there is lack of identity between Alexander of the Revolution, of Virginia birth, the Bible record of some of whose family was filed in the Pension Office by his son, above given, and the Revolutionary ancestor of A. H. Ewing druggist, Franklin, Tennessee, which appears improbable, Chloe Russell Saunders married a son of the Revolutionary soldier. Chloe was the daughter of Captain William Russell, distinguished in the early military frontier annals of Powell Valley and adjacent sections, who long resided on Clinch River in what is now Russell County, Virginia. In that home Chloe was born in 1776; and there she married Saunders. A brother of hers, a lad, and a son of Daniel Boone, lost their lives in the Indian attack upon the Russell-Boone party in Powell Valley near where I was born, *en route* on that ill-fated first effort to settle Kentucky in 1775. Saunders and his wife moved to Tennessee and there he died in 1828, according to Cognets. The affidavit of William B. Ewing, in the pension records, shows that the Lieutenant Alexander Ewing of the Revolution died April 9, 1822. So, as he says, it was the grandmother, not the great-grandmother, of A. H. Ewing, druggist of Franklin, who was a Russell. It will interest her descendants to recall that their earliest American

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Russell ancestor was one of the "Knights of the Golden Horse Shoe" who rode with Spottswood to discover the now famous Valley of the Shenandoah.

William Ewing's will, dated 1791, was probated in Wythe County, July 9, 1793. It is witnessed by Samuel Ewing and others. To his wife Janie he leaves half his home on Cripple Creek in Wythe County, Virginia. There were no children. To his brother John Ewing's son Alexander Ewing, he leaves the other half of the land. To his sister, Margaret Porter's sons Robert and Samuel Porter, and to her daughter Rebecca Porter each he leaves a negro. To his sister Elinor Porter's grandson, Andrew Porter, there is left also a negro. To his brother John's son William he leaves a negro and a tract of land lying on the Terrace containing 640 acres and also "a tract of land lying on the head of Cumberland if obtained." (Wythe County Will Book No. 1, p. 22).

This instrument identifies a family composed of this William, a brother John, and two sisters, Margaret and Elinor Jane, (spelled in the record Jain). The widow of this William deeded to Alexander Ewing some of the lands mentioned in William's will and which are further described as patented to William in 1782, and being the land in Wythe County on which he died. (Deed Book 1, p. 40.) This deed is witnessed by Robert Sims and others. June 9, 1795, Alexander Ewing deeded to Porter Kinser part of the land formerly owned by his Uncle William, describing this land as being in Montgomery County at the date of the patent to it. (Deed Book 1, p. 263) These home lands of this William lay upon Cripple Creek and this Creek was largely in Montgomery before part of it was erected into Wythe. George Ewing, the older, lived on this same stream at his death. (Deed Book 4, p. 460); and my great-grandfather owned lands also in Montgomery not far away, and apparently was living on that land at death. Great-grandfather John, George, Sr., and William were mature contemporaries. George, Jr., Samuel, Alexander, the son of this John, William, my grandfather, also one of John's sons, were contemporaries of the younger generation. My grandfather, in his earlier documents, used the junior after his name, as we have seen. This meant that a near relation (and as his father's name was John, probably an uncle, bore a similar name.

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Except these two Williams I find no others of that section and of the day when grandfather identified himself as junior.

Alexander, grandfather's brother, and gratndfather both acquired much valuable land here and there in southwest old Virginia. Upon the face of all the available evidence, including the records, I reason that Great-uncle Alexander finally settled in Tennessee. Alexander, the nephew of the elder William who died in Wythe in 1793, was in Tennessee in that year, 1793, and just a short time before his Uncle William's death they entered into an agreement, Alexander describing himself as of the County of Davidson (Deed Book No. 1, p. 327), North Carolina (a section of which shortly became Tennessee). Under that agreement Alexander was to assist his uncle in business during the remainder of his life. William was then evidently feeble. He died in a short time after that document.

Now Alexander Ewing, who settled near what is now Franklin, Tennessee, was born in Virginia. He served in the patriot army with the Montgomery County troops for some tmie. He was of the same generation as grandfather and as the Alexander who was the nephew of William of Wythe. I find no other Alexander who settled at that or an approximate day in that part of Tennessee. Davison County, North Carolina, became Davidson County, Tennessee; and for many years it embraced Franklin, now the County seat of Williamson County, a short way nearly south of Nashville in the neighborhood of which the Virginia Ewings from Bedford and Wythe Counties settled. I believe, therefore, that the evidence identifies Lieutenant Alexander Ewing later of Franklin, Tennessee, with Alexander the nephew of William who died in Wythe in 1793. It is not improbable that this Alexander was the son of John, my great-granfather, and, so, my grandfather's brother. If this is correct, then William who died in Wythe in 1793 and John who died in Montgomery, men of the same generation who owned extensive lands not far apart, were brothers and had two sisters who married Porters.

So far as the records appear to disclose there was but one other Alexander Ewing of Tennessee who was a soldier in the Revolution. The pension records clearly distinguished the two. Alexander Ewing, October 30, 1832, giving his age at about

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seventy, applied for a pension. He states that he was born in Micklenburg County, North Carolina, "about 1762;" and that his records of service had been lost. He served one year as a volunteer under General Green; was drafted for another year and served under General Ruth. In his affidavit he says "my Robert has seen one if not both" of the discharges from the services. This Alexander died April 20, 1843.

June 25, 1850, Sarah, showing that she was the widow of this Alexander, applied for the widow's pension. She says her maiden name was Sarah Chappel, and that she and this Alexander Ewing were married in North Carolina September 24, 1791. She was about eighty at the time of her application. No children were born to her, she says, so that she must have been a second wife, since Alexander speaks of his son, Robert Ewing, in connection with his application.

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XXIX.

THE WEST VIRGINIA SEPTS.

The James Ewing Family of Pocahontas County.

Many years before Virginia was unhappily severed, septs of the old clan of which I am writing settled in what is now West Virginia, established in 1863. Some of the descendants of those pioneers live in that State today; far the greater number, whose ancestors for the most part left while that section was yet part of the Old Dominion, are in other States—some in far distant regions. Yet for better clearness of location the descendants of all Ewing ancestors who became residents of what is West Virginia, are treated as belonging to the West Virginia family.

As we saw in discussing family traditions, it appears that one branch of the Ewing stock which runs back to the West Virginia pioneers accepts as the foundation of its Scotch ancestry the "six stalwart brothers of a Highland clan" tradition.

As has been said, I have found this tradition in no other branches of the old clan. It is said that this "six stalwart brothers tradition is an old one and possessed by nearly all the American clans." But I find no other reliable trace of it outside of those descended from the West Virginia ancestors, except in a few cases where the tradition had been accepted from members of that family. Dr. Gilbert A. Ewing, a son of Geo. Ewing who was a son of William (Swago) Ewing (infra), accepted this tradition and scattered it extensively. It is said that the unsigned article in *The Times,* Galia, Ohio, Sept. 4, 1901, is probably from his generally well-informed pen. Frances M. Smith gives this story in *The Cincinnati Enquirer,* Feb. 12, 1910, thus:

"According to tradition—and traditions are kept alive religiously by frequent Ewing reunions—the American family traces its origin to six stalwart brothers of a Highland clan, who, with their children, engaged in an insurrection in 1685. Defeated and outlawed, they fled to Ireland, where they took part in the rebellion of William, Prince of Orange, in which three lost

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their lives. Sons of the remaining brothers emigrated to America."

In *The Times* article the writer lost sight of the very large number of Ewings other than descendants of the West Virginia pioneers. As we have also seen, it is certain that many of the "Ewings of America" do not trace their descent from the "six stalwart brothers" of 1685 who "fled" from Scotland to Ireland. It is clear, too, that the writer of the article in *The Enquirer* had in mind the numerous descendants of one of the West Virginia Jameses and refers to the reunions long maintained by them. So that the tradition, I am fully satisfied, is not generally accepted as an identification of early Scotland-Ireland ancestors outside of those who speak for the one branch.

However, like most old traditions, this one certainly has grown larger with increasing years. As elsewhere has been seen, there was neither in 1685 nor in any approximate year any "insurrection" or other unlawful outbreak of the Highland clans or any of them. The Ewings of the border Highlands did, we have also seen, engage in a disastrous "uprising" at a much earlier date; so that it is my opinion that so much of the "six stalwart brothers" tradition as relates to "an insurrection," dates much further back than 1685. Then, too, as has been seen at considerable length, it must be kept in mind that the clan from which the Ewings of whom I am particularly writing undoubtedly descended, was a Highland clan in no other than the sense of residence in the border Highlands. Coming from the border Highlands, it is quite easy to see how American descendants came to speak of their ancestors as Highlanders.

The tradition that Ewings engaged with the Protestants on behalf of William of Orange, and that they were among the gallant defenders of historic Londonderry during the terrible siege to which the Catholic forces subjected it, is more generally found among the American families. But, as I have said also, I have been unable to find any Ewing name on the military rosters of the defenders of that city, the Ewings certainly were among its civilian defenders. No early history of that siege mentions any Ewing as soldiers, unless the two poems elsewhere mentioned are regarded as historical. But I credit that tradition because it is supported by a mention of the name in the early

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poem which I have quoted; and which suggests the fact that many of the defenders of Londonderry were not regularly enrolled with the military. Jno. G. Ewing of New Cork City identified a Jno. Ewing as in Londonderry during that siege, but apparently he does not belong to any branch here especially considered; though there certainly were civilian Ewings among the defenders of that city. Whether soldiers or civilians, the men, women and children shut up within the narrow, disease-haunted walls of that old and badly fortified town, during a siege unsurpassed in brutal ferocity on the part of the besiegers, were heroes and heroines of the most splendid type,—and to have borne any part with the defenders is ample glory, though it were shown, as it is not, that no Ewing was in the active military ranks at that time.

Coming down to later times, the story as published in *The Times* says that "some fifteen years after Nathaniel, William, Joshua and their sister Ann emigrated to America," and settled in Cecil County, Maryland, their younger brother, James Ewing, came and spent most of his life in Virginia, where he died in 1800."

But this (West Virginia) James, as has also been shown, was not a brother of Nathaniel, William, Joshua and the other children of William Ewing, which children settled in Cecil County. The brother James of that family settled in Prince Edward County (or in a section which became Prince Edward County), Virginia, east of and across the Blue Ridge Mountains from where this Pocahontas County Ewing located. Rugged mountains intervened between these two sections; in the early day good roads were unknown and intercommunication slow, and so there was little opportunity for social intercourse. I am sure that this West Virginia James never lived in that section of Virginia where the brother of the Cecil County family, children of William of Ireland, was located and where, as shown by the records, he earlier became a landowner. Cumulative with the records we have much reliable tradition distinguishing the eastern Virginia James and his descendants are today identified and clearly differentiated from the West Virginia James.

It is not at all impossible that the West Virginia James had brothers who located in Maryland, and who may have been named Joshua, William, etc. As has been shown, there were

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other early Ewings in Cecil County and other parts of Maryland, the immigrant ancestors of whom were not brothers of the Cecil County Joshua, William, Ann and the other children of William Ewing of Ireland. A William, doubtless related to but not a brother of either Nathaniel or Joshua and the others of 1725 immigration, settled, we have seen, in Cecil County in 1790. Repetition of given names, so distressingly in evidence among earlier Ewings generally, may in this case, as in some others, have led to confusion.

It is reasonably certain that James Ewing, founder of this family, was born in Ireland. Of this early ancestor James it is by his descendants estimated that he was born about 1720 and reached America about 1740. In a sketch by a descendant published in Price's *History of Pocahontas County* it is said that shortly after reaching America this James married Margaret Sargent, also born in Ireland, most probably, I am sure, of Scotch ancestry.

Reaching America, this James Ewing probably spent some time in visiting his clan relations in Maryland and Pennsylvania, and then turned his face toward the newer section of the vast domain then within the Virginia boundaries. Westward civilization was then more rapidly reaching. From Pennsylvania through Maryland emigrants were moving across the Potomac into the now famous Shenandoah Valley, up which one of the greatest of the old emigrant roads was soon to be trodden by increasing thousands. This James fell in with the movement up the valley in search of rich lands which called so strongly to all of the earlier fathers. On the right of that pioneer pathway going southwestward, were the rugged heights of the main Alleghenies; on the left were the timbered reaches of the Blue Ridge. William Ewing of Rockingham County, we have seen, settled near what is now Harrisonburg, in the Shenandoah, about 1742. James and possibly some cousins paused near or at what became Staunton, in my view of the facts, before 1747, the year his son John was born.

A brief resume of developments west of the Blue Ridge will give us a better appreciation of the conditions under which our ancestors reached Virginia and will better enable us to understand the sources from which our fathers obtained their lands.

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Alexander Spotswood, governor of the colony of Virginia, an intrepid Scotchman, made his historic and spectacular exploring trip westward of the Blue Ridge in 1716. Led by Indian guides, he left Germania, settled by him, then the western limit of Virginia settlement, in 1714, on the Rapidan, passed the Ridge through Swift Run Gap, and was possibly the first to see the rich valley we now know as the Shenandoah. There is some claim, however, that others shortly before had made hurried and short trips into the valley; but at the time of Spotswood's visit the Shenandoah regions were uninhabited and unknown to the white people. Not even Indians lived in the upper Shenandoah country; and there was but one Indian village in the lower part of the valley, and that was near where Winchester now is. Spotswood's party crossed the valley, apparently, about ten miles below where Port Republic now stands, and passed into the main ranges of the Appalachians, pausing upon a towering peak in what is now Pocahontas County, West Virginia, Callahan, a recent West Virginia writer, thinks. Spottswood named the river of the valley the Euphrates.

Shortly after 1716 expansion into western Virginia began from western Pennsylvania. In 1727 settlements were begun on Mill Creek, now in Berkeley County, West Virginia. At an early date Robert Harper settled at the mouth of the Shenandoah, or Shanado, as the river soon came to be known, now the historic Harper's Ferry community; and in 1732 Jost Hite and several families, Germans, crossing the Potomac near Harper settled in the vicinity of what became Winchester. That year, 1732, John Lewis established the first settlement at a point known as "Bellefont," one mile from where Staunton now stands. That part of the Shenandoah was then in Orange County. In 1738 that portion to the indefinite and mainly unexplored westward from the Blue Ridge was established as Augusta. From these earliest footings of civilization in those parts, the Shenandoah was explored to its sources by 1736.

Men of means and influence lost no time in "cornering" as much of the vast areas of those splendid sections of the old colony as possible. Notably, under date of September, 1736, the royal authority granted upon the upper waters of the "Shenando 118,491 acres to William Beverly, gent., Sir John Ran-

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dolph, knight, and John Robinson, gent." The patent was recorded at Williamsburg October 15 of that year. Sir John was one of the dignitaries of the City of Williamsburg and Randolph was then in Herico County. Other princely grants were located here and there. But of them all none surpassed that by Charles the Second to the ancestors of the eighth Lord Fairfax.

That vast estate comprised all the lands between the head waters of the Rappahannock and the Potomac and the Chesapeake Bay, and is known as the "Northern Neck." These lands reached from what is now Stafford County north and westward until they included much of what is now West Virginia; and, among counties now in Old Virginia, Page, Shenandoah and Frederick. Lord Fairfax visited his estate and subsequently moved from England in 1748; and, surrounded by a large retinue of slaves, established his home about thirteen miles southeast of where Winchester now is. At the latter place two houses had been erected as early as 1738, but that community did not become a town until 1752. Washington, at the age of sixteen, in 1748, plunged into the wilderness and began to survey and to divide into farms the Fairfax lands. Some of the lands thus surveyed was sold, others given away, it is said, for such trifles as a turkey for a Christmas dinner.

Fairfax died at his Virginia home in 1782, devising his undisposed lands, yet immense stretches covering valleys and mountains, to his relation, Denny Fairfax, in England. It is interesting, in this connection, to remember that the historic old Washington-Alexandria Masonic Lodge, Alexandria, Virginia, has the only painting portrait of Fairfax in existence, and has a standing offer for it of $150,000. The Revolution was in full blast at the time of that bequest. It was contended that acts of the Virginia legislature, looking to the escheat of certain lands in Virginia belonging to those who were alien enemies, operated to divest Denny Fairfax of his right under this will. Acting upon that theory the State began to issue grants to such of the Fairfax lands as were in demand, notably to land claimed by one Hunter in Shenandoah County. Denny Fairfax died and his heirs brought suit in the proper court of that county to oust Hunter's lessees and to establish the Fairfax title. From the

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lower court the case went to the Court of Appeals of the State, and from there to the Supreme Court of the United States. A decision was rendered in the latter court in 1813, holding that, under the treaty of 1794 with Great Britain; Denny Fairfax took good title, and so the case was decided against Hunter's claims. That decision reversed the Court of Appeals and sustained the trial court. That was a day when the status of the State and that of the United States were not so clearly understood upon all points and particularly the functions of the United States Supreme Court, in cases involving a State, were not so clearly defined. So when the mandate of the Federal court reached the Virginia Court of Appeals the latter respectfully declined to obey, holding that the Federal court had exceeded its power. So the case went back to the United States court. That gave rise to the famous decision in Martin vs. Hunter, rendered in 1816, in which, among other things now recognized as axiomatic fundamentals of our government, the court pointed out that "while the government of the United States can claim no powers not granted it by the Constitution," yet "this instrument, like every other grant, is to have a reasonable construction, according to the import of its terms; and where a power is expressly given in general terms, it is not to be restrained to particular cases, unless that construction grows out of the context expressly, or by necessary implication." Thus began that great distinction between the granted and limited powers of the United States and the reserved, *inherent* sovereignty of each State, a distinction which is so generally so little understood and which is nevertheless a most fundamental fact of our American government.

In the meantime Fairfax had brought suit against Hite and his neighbors as a result of a dispute regarding title to the lands on which Hite and the others had settled, for they were in the heart of the grant inherited by Fairfax in 1691, made by King Charles sometime before. Long after the original parties had gone to their last rewards, this weary litigation dragged on; and it is said it did much to retard development in the lower Shenandoah Valley.

It will assist us, also, if we bear in mind that from 1720 that region of the Shenandoah, and thence to the limitless and

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unsettled westward, was in Spottsylvania County. In 1734 Orange was carved from part of Spottsylvania, the western limits of the new county extending from the Blue Ridge to the farthest claims of Virginia, embracing an empire now in Kentucky, Indiana, Illinois, Ohio and West Virginia. Then in 1738 Augusta was formed, as we have just seen.

Another section of Orange was severed in 1748 and out of it Culpeper was formed. General A. T. Holcomb (1803-1877), a grandson of John Ewing, "with whom he was personally and intimately acquainted," who wrote a sketch of this John Ewing (The West Virginia Hist. Mag., July, 1904), says that John was born in Culpeper County, Virginia. "One of the established facts," of the genealogy of this family, "is that this John was born in 1747." As shown by this John's deposition, we shall see, this date is correct. Easily Holcomb could have been in error as to John's birth place. It is said that Summer Ewnig, a descendant of the pioneer James, has an old, badly worn manuscript family record of this John, supposed to have been made in his lifetime, and which descended to the present owner through his grandfather, Hon. John Smith Ewing. "In it John Ewing's birthplace is designated as Orange County, N. C.," writes A. E. Ewing. Since it is an unbroken tradition, with this exception which does not appear to be widely known, in the family of this John that he was born in Virginia, and since his first certainly identified home was many miles from North Carolina, and in a section which was, about the reputed date of his birth, a part of Orange County, Virginia, I regard it as certain that that county in Virginia was the place of his birth. As that section became Culpeper the next year after his birth, it was natural, when talking to Holcomb (who knew him personally) to speak of Culpeper as his birthplace, though if born in 1747 he may have been born in Orange County, Virginia, and yet have been born in the Shenandoah Valley, and in that part which became part of Culpeper in 1748.

Orange County, as compared with its earlier days, is now small and entirely east of the Blue Ridge and east of the Valley. This fact, as in many similar cases involving the earlier history of Virginia, has misled some to think that James, the father of this John, first settled east of the Ridge. Culpeper County has

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been similarly attenuated. There is no trace so far as I have found of this James east of that mountain. The descendants of the Ewings who settled east of the Blue Ridge in the main went westward along the Old Wilderness Road into southwest Old Virginia on out through historic Cumberland Gap into Kentucky and even beyond; or southwest into North Carolina and into that section now Tennessee. That James Ewing became an early landowner in the Greenbriar region is suggestive of earlier residence in the upper Shenandoah Valley; and when this is considered in connection with all the facts, the conclusion, unless something not now known develops, is reasonably satisfactory.

On the western borders of the Valley regions both in Frederick and Augusta Counties towered the rugged stretches of the main Alleghenies. Hostile savages long held the passes of those grim barriers against the whites. In 1753 the royal government undertook to encourage the settlement of the "western waters" in Virginia; and "for the protection and encouragement of the western settlers" the legislature in 1754 appropriated £10,000. The encouragement of 1753 appears to have given some temporary impetus to the westward expansion. A deposition in the Augusta records says that "Washington on his return from Venango in December, 1753, or January, 1754, met many families crossing the Alleghenies." (2 Chalkley *Augusta Transcripts,* 168). But the French, who then held Canada, with an advance force at Fort Dequesne (now Pittsburgh, Pennsylvania), aided by the Indians, moved speedily to put to pause the British growth. In 1754 Governor Dinwiddie, alarmed by the encroachments of the French from their strongholds in Canada, issued a proclamation promising a land bounty to volunteers against the French. He particularly desired to have built a fort at the Forks of the Monongalia. Stimulated by this promise, Col. Joshua Fry raised a regiment; and, out of Alexandria, he led it into the wilds of the wilderness in March, 1754. Fry died in camp and Col. George Washington succeeded to the command. This was followed by the fighting between the French and Indians on one side and the British on the other, from time to time up to the battle of Point Pleasant, early known as Fort Randolph, in 1774. Pursuant to these land promises lands were granted at the mouth of Little Kanawha to David Richardson and others, under patent

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of December 15, 1769; and subsequently other grants were issued for lands on the Great Sandy and the Great Kanawha, and on waters of the Ohio between Sandy and Kanawah. Washington was among those who received a grant to a large body of land in that distant, unsettled Virginia region. Patents in time, based on these military claims, were issued; and during many years there was between claimants much litigation. However, for our purpose now we are mainly interested in seeing that that military movement toward the Ohio River served as what may be called one of the salients in the frontier line which the Alleghenies long halted.

In 1761 the British king issued a proclamation, out of deference to the Indian claim to the lands, commanding his subjects within the bounds of the colony of Virginia, "who were living or who had made settlements on the western waters, to remove from them." Settlers, however, paid no attention to this order; and as events subsequently transpired, it came about that in large part land titles to land here and there along the Virginia frontiers were obtained from the State after the independence of Virginia.

Concerning men and events of the upper Shenandoah regions, the old records of Augusta County, beginning December 9, 1745, are our greatest mine of information. But as to James Ewing they leave us, in the absence of helpful traditions, perplexed. The abridgments of those records so laboriously made by the late Judge Lyman Chalkley and published in three large volumes in 1912 by the National Society of the Daughters of the American Revolution, in a limited edition, is the only accessible source outside of the old records at Staunton. It has been impossible to verify Chalkley's work, and it sadly needs annoting. So I am following him. I offered to pay Mr. Burnitt, the clerk of the court where the old Augusta records are, to make some examination of them along indicated lines; but, for the first time in all my experience, the clerk of a Virginia court flatly refused in these words:

"I am returning your check and letter. It is not customary for this office to look up genealogical matters, and know of no one to whom you could write."

As thus copied by Chalkley, the first trace of James Ewing in the upper Shenandoah is a mention of him as "Ewin" in the

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records of 1751. The next is disclosed in a suit filed March 1784, against James Ewing, Sr., on a bond (or note under seal). This note is dated February 10, 1761, and reads:

"James Ewing, of Staunton Town in Augusta County in the Province of Virginia, Chapman," &c. *Chapman* means either peddler or merchant; and in this case clearly merchant, as the maker of the note was evidently established in the town. Thus we start with a possible two by the first name of James. In 1762 James Ewing qualified as captain of the Augusta militia. In 1763 there is record of a suit by James Ewing. April 15, 1765, James Ewing was allowed by the court pay for provisions furnished the militia. This must have been the captain. And in that year land is mentioned as adjoining the land in the possession of James Ewing, located on Jackson River. In 1767 he was yet in possession of this land. In that year James Ewing was named by the court to help appraise an estate. In 1768 James Ewing bought property at a sale. In 1769 we find a suit by James Ewing. March, 1773, discloses a suit against James Ewing, Sr. In 1775 James Ewing witnessed a will. Apparently early in 1777 Capt. James Ewing resigned his commission, as his resignation is mentioned and his successor recommended May 20 of that year. In 1778 James Ewing was awarded "a hemp certificate." This doesn't mean that he was hanged! To encourage the growth of hemp, from which flax for ropes, clothing, &c., was made, the colony paid bounties upon certificates by the local courts. Another record, it is interesting as light on that day, discloses that "good hemp sold for 35 shillings for 112 lbs." A shilling was equivalent to 16⅔c of our money. A process in a suit against James Ewing September 18, 1777, was returned by the officer: "Defendant lives in Betetourt," that is Botetourt County. In 1774 "James Ewing and Capt. James Ewing" (certainly two) witnessed a will; and in 1778 the "witnesses" proved the will in open court. That looks to me like those two James Ewings were yet residents of the county,—but even in 1774 the county was yet a vast territory. So prominent a man as Capt. James would not have been returned "no resident" unless he had been such. Another process against James Ewing was returned May 20, 1779, "no inhabitant."

Did that James (or were there two who had changed residences?) return to Augusta? The records do not disclose unless

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we assume that those mentioned later were in part identical with those we have so far seen. I do not know that such an assumption would be justified; but those most interested may decide.

It was not until 1784 that suit was brought on the James Ewing note made at Staunton in 1761. It is my guess that that James was in 1784 yet a resident of Augusta. You are entitled to your guess, however. In 1780 and in 1781, as at other times a James or more appraised estates, &c., in Augusta. And in that year two James Ewings are on the tax lists.

In 1785 James Ewing bought land in Augusta. March 22, 1786, Jane Ewing, daughter of James Ewing of Augusta, married Moses Moore.

One of these could have been the founder of the Pocahontas family, as Augusta County up to this period embraced the section where I believe he lived. We must remember constantly not to confuse the vast regions within the earlier Augusta with the present greatly narrower county limits.

In 1795 the will of a James Ewing was filed for probate. The testator left lands and other property to his wife, Martha, to his sons James and Joseph and to daughters Martha and Nancy. The executors were the wife, John Wilson and Mathew Willson, Jr. Some of the lands were in Beverly Manor, now in Rockingham County.

September 20, 1796, the county court recommended James Ewing for the post of lieutenant of the second battalion, 32nd regiment.

An inscription on a tombstone, found in Chalkley, in the old Glebe graveyard on the Thompson farm in Augusta, in 1902, shows the grave of James Ewing, born March 4, 1762; and who died September 26, 1794.

December 15, 1795, James Ewing, possibly with James and Robert Patterson, sureties, married Mary Hunter. Sometimes a man signed his own marriage license bond. This may or may not have been true in this case.

On October 30, 1795, James Ewing, formerly a resident of Augusta County, gave a deposition before justices in the "Southwest Territory, or Territory South of the Ohio, Blount County," now Tennessee, Blount County, comprising the Knoxville neighborhood.

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The records show that James Ewing, son of James Ewing, owned land in and lived in Augusta January 4, 1800.

In 1807 Jane Ewen was appointed administratrix of the estate of James Ewen, deceased.

In 1820 in the suit of Henry Whistler vs. James Ewing, it was shown that Whistler some years earlier bought 150 acres of land of this Ewing, the land located in what became Rockingham County; and that this Ewing removed to Kentucky.

Now, how many James Ewings were there in that part of Virginia in those days and what became of them? I trust this record will assist their descendants.

These Ewings were evidently respected and regarded as men of sound jurgment, for they were frequently called upon to appraise estates, witness wills, &c., functions which meant much in those days; and they were neighborly and men of means, for they "went surety," hence some of the suits in which they were involved.

Of course, even in the light of tradition, these records furnish no satisfactory light upon the Pocahontas Ewings. However, we do know that Ann Ewing, certainly older than the two boys and probably the oldest child of this James Ewing, married Archibald Clendennin (often spelled Clendenning). This Clendennin's father was also named Archibald; and the latter, prior to 1748, was living on his lands on the Cowpasture River. That stream rises in what is now Highland County, Virginia, and flows southwardly through the present Bath County. These counties lie west of the Shenandoah Mountain and east of the main range of the Alleghenies, and just across the latter range from what are now Greenbriar and Pocahontas Counties, West Virginia. Archibald, Junior, the records disclose, was either owner of or interested in lands on the Cowpasture before his father died. Ann Ewing Clendennin had a daughter born in 1758; and, placing the mother's age at eighteen at that time, gives us 1740 as certainly the latest possibly reasonable date of her birth. Pioneer conditions considered, it is almost certain that this Ewing family lived on the Cowpasture at the time young Archibald wooed and won Ann Ewing. At that time the Cowpasture Valley was the westward frontier line. Hence, as I interpret the few remaining fragments of the story, from the upper Shenandoah James Ewing

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moved slowly westward with expansion, crossed the Shenandoah Mountain and before 1748, paused in the Clendennin neighborhood in the valley of Cowpasture. Far out to the westward lay the main range of the wild and rugged Alleghenies through the passes of which the deadly Indians had as yet not ceased to fall upon the skirmish line of white civilization. Westward of the main Alleghenies Greenbriar watered a lonely plain, and on and yet on westward and northward and southward lay many long miles of unexplored Virginia domains—a vast empire of wild nature, wilder savages, and filled with all kinds of the most abundant game.

John Stuart, who left a written account of the early days of that part of Virginia, says the first information of the Greenbriar country was given by a man who wandered into the wilderness during periods of lunacy in 1749. That sounds to me in some measure just a bit "too crazy;" but it appears certain that not until about 1750 did even the hardy hunters venture across the mountain and into the Greenbriar Valley. General Lewis, a noted surveyor and military leader of his day, led a party into that valley in 1751 to survey the lands under a grant by British authorities, to one of the big concerns doing their best to "corner" the unsettled Virginia. Lewis found two men who were "long hunters" rather than settlers. Lewis offered the lands to settlers and between 1751 and 1763 several families moved into the Greenbriar region and west of the main Alleghenies.

In that year Archibald Clendennin and his family were living on a settlement claim, purchased from a man named Lee, "down on the levels not far from the present town of Lewisburg, perhaps some thirty or forty miles from Buckeye," as the location has been described. With Archibald, his brother-in-law, and Ann, "his older sister," then lived John Ewing, a lad sixteen years old. This John was this James Ewing's older son. It was July 15, 1763, when authentic history lifts the curtain. The story comes to us from Stuart and Withers, contempraries; and records have also been left by those who gathered the facts from survivors, notably a detailed account by "Rev. Samuel Brown of Bath County, who collected the incidents from the descendants of the sufferers many years ago." Then there is the article written by Geo. P. Mathews at the dictation of Gen. A. T. Holcomb,

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a grandson of this John Ewing; and which, after being condensed by Hon. A. T. Holcomb of Ohio, was furnished *The West Virginia Historical Magazine;* and therein printed along with a version of the story as given in 1901 by Mrs. Rhoda Briggs, of Iowa, who was a daughter of Samuel Ewing, the youngest son of Indian John. Samuel Ewing was born in Greenbriar County in 1797 and died in Ohio in 1855.

As is to be expected, some details differ; but there is satisfactory agreement regarding the main events; and as told by these writers they are as follows:

In 1761 a Mrs. Dennis was captured by Indians in a raid on the upper James, the neighborhood of her residence subsequently becoming a part of Botetourt County. In 1763 she escaped. After terrible experiences she reached the settlements on the Greenbriar and Ann Ewing Clendennin took her in charge for much needed nursing and recuperation. When strong enough she was placed upon a horse and sent to her own people.

Shortly after she left, about sixty Indians under the command of Chief Cornstalk, who was subsequently in command of the savages at the battle of Point Pleasant, reached the Muddy Creek settlement, a few miles from the Clendennin place. At first the Indians were friendly and were treated hospitably by the white people. But suddenly the savages fell upon the whites "and tomahawked all except a few women and children, whom they reserved as prisoners." At the Clendennin settlement there were "between fifty and one hundred persons, men, women and children." It is a little difficult to understand, perhaps, why so many people should have been at Clendennin's. That there were from seventy to one hundred, however, is the evidence of contemporary writers, of whom one was Col. John Stuart, the pioneer settler of the Greenbriar. See his *Memoir of the Indian Wars.* Those early writers are followed by Waddell and other later historians. The Clendennin settlement, which was only about a mile from where Lewisburg was subsequently built, according to the Holcomb account, and the Muddy Creek settlement, were the extreme outpost in the Greenbriar region. During the days of acute Indian dangers no one settler, as a rule, built alone. Cabins stood in groups. Too, the pioneers, during many years, moved in groups, often in large caravans, and it is quite probable

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that many new settlers were camping at the time of the massacre near Clendennin and his neighbors. Any way, the Clendennin place the Indians next visited. Clendennin, "just home from a hunt, feasted them on three fat elks," ignorant of his neighbors' fate. But again, in an unguarded moment, the white men, women and children, except a few to be enslaved, were brained and knifed. In part the sickening story reads:

"At Clendennin's a scene of much cruelty was performed; and a negro woman, who was endeavoring to escape, killed her own child lest she might be discovered by its cries.

"Mrs. Clendennin did not fail to abuse the Indians, calling them cowards, &c., although the tomahawk was drawn over her head with threats of instant death, and the scalp of her husband lashed about her jaws." "Mrs. Clendennin fought like a fury," is Price's interpretation of the older writers.

Mrs. Clendennin, however, was not murdered, and so Ann Ewing Clendennin and her infant child, John Ewing, Ann's brother, and Jane Clendenning, Ann's five year old daughter, were taken prisoners. The male prisoners to be slaves to the Indians, the girls, when old enough, were to be slave wives to the "braves."

Leaving the prisoners under guard, some of the other Indians dashed further into the settlements, murdering, burning, pillaging, going as far as Carr's Creek now in Rockbridge County, "where many families were killed and taken by them." Other parties, wild with the intoxication of bloodshed, spread ruin and death in other directions.

At length the Indians assembled, gathered the booty, loaded it upon the prisoners and set their faces toward the dark and rugged wilds beyond the Alleghenies.

As the party climbed along an Indian trail over Keeney's Knob, "Mrs. Clendennin gave her infant to a prisoner woman to carry, as the prisoners were in the center of the line with the Indians in front and rear, and she escaped into a thicket and concealed herself." The endless stretch of dense laurel and other growth which, in many places, almost obscured the trail, made escape not so difficult. She hoped, though vainly as it proved, as some time had passed since the first attack, to find a rescue party and give quick intelligence of the Indian move-

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ments and so recover all the prisoners. One version of the story says she believed the Indians would kill her baby; and she could not remain, when possible to escape, to see that done. Too, she knew that the father had been struck to his death as he was attempting to escape with another child, just older than the infant, in his arms. Were they certainly dead? Was it dead? The night before the sad prisoner line started up Keeney's Knob, she heard, from crag and glen, the howl of the wolf, the cry of the panther, the whine of the wildcat. Her dead lay unburied where they fell, a blood offering to the expansion of American civilization. Rescue or no rescue, she would return to the scene of devastation, to the but yesterday happy settlement where now lay about seventy mutilated bodies, scalpless.

In the line of march up the Knob, when the mother had gone, the dear little baby cried; the cunning savage, suspicious, asked for the mother. Receiving no reply, he divined the truth. With a terrible oath he shouted, torturing the baby to make it cry, "When the calf bawls the cow will come," then, the mother not hearing and not returning, "he took the child by the heels and beat its brains out against a tree." "Throwing it in the path, the savages and horses trampled over it." John Ewing, one version says, obtained permission and "tenderly buried the remains beside a mountain brook."

The versions differ as to how far Mrs. Clendennin was from the devastated home when she escaped; but it is certain she was many miles; and that much of that distance she made under cover of darkness. While hidden in a sinkhole during the day following her first night after the escape, the Holcomb version says, "she heard rapid footsteps approaching her hiding place." She thought an Indian was about to retake her; and she determined to tell him "she was lost and hunting for the band." Jumping from the hole "she found herself face to face with a black bear. The surprise was mutual.. . . The bear trotted off into the woods." "After numerous hardships she at last reached her ruined home, seven days after the tragedy. Her husband lay unburied in the July sun, his faithful dog keeping watch and ward beside him."

Why not some of our family artists—and we have some of no mean ability—put that scene upon canvass? It is an eloquent

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and pathetically representative picture of the contribution by the dog and by the pioneer to early American territorial growth.

Holcomb adds: "Just as the low, mellow sunbeams were fading away in the west, that heroic wife and mother, with her own hands, buried her murdered husband"—and, of course, the remains of the little child that was clasped in the father's arms when cut down by the savage.

One of the early histories says the grave was made under the porch of the home; but the evidence shows that the home was laid in ashes.

Mrs. Clendennin was not seven days reaching the ruins after the escape. We must remember that the prisoners were detained before starting toward the Ohio, until the return of the savages from Carr's Creek and other points.

Mrs. Briggs confirms the story about the faithful dog, and adds that when Mrs. Clendennin "tried to call the dog away, he would not leave his dead master, and she left him there with nothing to eat but burned corn," evidently by the new-made grave.

Mrs. Clendennin made her way back to some unharmed settlement—most probably to the home of James Ewing—and the Clendennin massacre had passed into history.

"Thus the vestiges of settlement in the Greenbriar country were exterminated. From 1763 to 1769 the country was uninhabited." (J. A. Waddell, *Annals of Augusta County*, 113.)

So reads this bloody, sad chapter in the life of another of our clan kindred,—a story left us by writers who got the facts direct from the survivors. On August 16, 1763, "Ann Clendenning" administered on the estate of Archibald Clendenning, deceased, in the Augusta court. Though spelled Clendenning upon the face of the record, it is clear that this administration was upon the estate of the Clendennin who married Ann Ewing and who was killed in this Indian raid July 5, 1763. April 5, 1764, the administratrix filed an itemized appraisment of the personal estate of the deceased. It is a pathetic chapter, giving part of the story left by our ancestors of the Virginia frontiers: "One tomahawk, one pipe, one pistole, one cow wounded with an arrow." The savages had carried off or destroyed all else.

Jane and her uncle, John Ewing, so it is shown in depositions and court documents on file among the Augusta records in Jane

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Davis v. Rogers et als., were kept prisoners in the same nation "though not together except on their journey to Pittsburgh" (at the time only a fort) where they were delivered and surrendered by the Indians May 14, 1765. This surrender was under treaty stipulations. This is particularly John's statement in his deposition after 1803 given at his home then in Galia County, Ohio. They returned to their relations in Virginia. John Rogers married Ann Ewing Clendennin, the widow, in 1767.

In the Holcomb article Mrs. Clendennin's first name is given as Nancy; and it is said that some of the Ewing descendants spoke of her as "Aunt Jennie;" and Mrs. Briggs had forgotten Mrs. Clendennin's first name. But the old Augusta records show that her real first name, whatever she may have been usually called, was Ann. Too, John Ewing's own deposition, as reported by Chalkley, shows that he and Jane Clendennin were captured and the Clendennin massacre occurred July 5, 1763; and that they were released May 14, 1765. We must conclude, therefore, that later stories which assign to him and Jane longer captivity are in error.

After some preliminary hardship, such as running the gauntlet by John and one of the Clendennin negro boys carried off at the same time, the prisoners were adopted by Indians; and, so the story goes, had not great hardship. When John was being adopted he thought he was being married to a young squaw. "The Indians cried," it is told, called him brother, and then he realized that he had been adopted as a son of old squaw Modgaw, and not married to her daughter, "White Swan," who "was pretty."

His captive home was on the Sciota River, "three miles below the present city of Circleville, Ohio."

When John was told that he was to be released, he went to get his niece, "for he knew she would be the only heir to the property in Virginia," it is said. "When he found her she was sitting on a pile of skins on a pack horse returning from a hunt; she was about as broad as long, fat and hearty," bare-headed and tanned. "In later years, after having some trouble over her property, she said that while she was thankful to her uncle for bringing her back to her people, she almost wished he had left her with the Indians, and she would never have known the difference," says Mrs. Briggs.

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That is why the Indians took children captives; taken young they became Indians; and a girl thus brought up, becoming the squaw of a "brave," often refused, when entitled to release by treaty, to leave him.

From the old historian, Howe, we learn that in 1770 an outpost fort, called Fort Savannah, was built where Lewisburg, now in Greenbriar County, West Virginia, stands. Civilization in that section thus got a permanent hold west of the main Alleghenies Mountains, and in the midst of the splendid plain of the Greenbriar River, whence the name Savannah. Protected against savage raids by Fort Savannah, settlements spread up and down the Greenbriar River Valley.

John Stuart was the first, accompanied by a few men, to venture back to the Greenbriar. That was in 1769. In a deposition yet among the old Augusta records, in Luddington v. Stuart, he states that at that time "the country was then uninhabited."

The McNeils and Moores, long among the older families of the upper Shenandoah Valley east of the Alleghenies, went to the Greenbriar shortly after Stuart had commenced in 1769 what became the first permanent settlement of the Greenbriar regions.

In the old suit of Davis v. Rogers, it is shown that Rogers, who married Ann Ewing Clendennin, located on the Greenbriar in 1772. This year, I am of opinion, gives us about the time that Pocahontas James Ewing and the other members of his family pitched, for the first time, their tents in the Greenbriar Valley. Though it is possible that James Ewing may have gone about the time that Captain Stuart and his party went. But since there appear to have been other Ewings in that section shortly later than that time, we cannot be sure. Price says that about 1770 "Moses Moore settled on Knapp's Creek, known at that period as Ewing's Creek, and so named in some of the old land papers." Price also says that the "tract of land purchased by Moses Moore from one Mr. Ewing, for the consideration of two steeltraps and two pounds English sterling," lay between the place owned in 1901 by Andrew Herold and Dennis Dever. (*History of Pocahontas County,* 112). Knapp's Creek is just across the mountain and along the eastern border of what is now Pocahontas County. Jane Clendennin, who, with her uncle John Ewing, had

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been carried into captivity at about five years of age, married John Davis in 1774. They most probably were married in the Greenbriar country, since Jane must have gone there in 1772 with her mother.

"Jane was married after Archibald's mother," says Chalkley's transcript, but that is a misprint; the word "mother" should be "widow." "Archibald's widow Ann married John Rogers," says the record; and in a deposition Rogers says "he married the widow of Archibald Clendennin in 1767." "Jane was born January or February, 1758."

John Rogers and, presumably, his wife, Ann, had at least two sons, Archibald and James. (2 Chalkley, 93.)

In another suit among the Augusta records it is said that this Jane Davis was a widow and living in Greenbriar County in 1803; and that she had a daughter who married Ballard Smith, an attorney at law. (*Id.* 183.)

It is yet a tradition among the McNeils, who are of Scotch ancestry, as are the Ewings, who are descendants of the pioneers of that region, that the Ewings came in big, canvass-covered wagons, called "schooners," drawn by teams of sleek, powerful mules—suggestive, in the light of that day, of a goodly share of valuable property.

Price says that after Clendennin was massacred the "widow refugeed to Augusta County." Augusta at the time covered the scene of the crime; and Mrs. Clendennin merely went to another point in the same county. That point, with reasonable certainty, was the home of James Ewing, her father.

Price also says that this widow of Archibald Clendennin "afterwards married Ballard Smith, the ancestor of the distinguished family of that name, so prominent in the annals of Greenbriar citizenship." As we have seen, the old court records show that it was Ann Ewing Clendennin's granddaughter, daughter of Jane Davis, who married Ballard Smith. Price did not have access to Chalkley's work, it is fair to remember.

The Ewings and other first settlers in the Greenbrier country expected to take titles to the lands they selected from the Greenbrier Company, to which the royal authority had made a large grant years before that section was inhabited. But before deeds were made the Revolution interfered. One of the very

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first things that Virginia did, when the Revolution was well under way, was to arrange to determine who were entitled to the "lands on the western waters," which comprehended most of the country as far as settled within the original Virginia bounds and west of the Blue Ridge. So in 1777 the Virginia authorities, acting under the newly asserted independent sovereignty, though not yet recognized by Great Britain, appointed a commission to grant certificates to persons entitled to lands in Greenbrier County (created that year) and in other western counties. Laws were provided, known as the homestead and preemption laws, under which bona fide settlers could claim four hundred acres by virtue of bona fide settlement; and by preemption, that is by selecting and marking up to a thousand acres in addition to the homestead could be purchased at what now appears a nominal fee. The commission sat to hear evidence of settlement and preemption claims; and when a determination was reached, certificates were issued which went to the Land Office, which in the meantime had been established. Pursuant thereto deeds, generally known as grants, were issued by the Land Office. All of the earlier grants to lands then regarded as upon "the western waters" are now of record in the Land Office of Virginia. Thus the claims of the big land companies in western and southwestern sections of Virginia were repudiated in favor of the actual settlers and titles issued pursuant to the laws enacted by the independent sovereignty of Virginia.

The first certain identification of the James Ewing family after reaching what is now Pocahontas County (now West Virginia) is in the findings of the commission just mentioned, which for the Greenbrier section, sat at Fort Savannah (Lewisburg). The findings of that commission, touching lands then in Augusta, Greenbrier and Botetourt Counties, after different hearings, were handed down in 1780 and '82. In the main the settlers thus identified had gone upon their lands a few years before the hearings by the commission.

As has been said, I found the original list of those thus found entitled to lands, in the Virginia Land Office at Richmond, where it had reposed for perhaps a hundred years or more—all untouched. This list of men found entitled to lands has never been recorded except thro the recordations of the deeds or grants later issued pursuant thereto.

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The report of the commission made April 12, 1780, discloses the following Ewing lands located in Greenbrier County:

John Ewing, 150 acres; William Ewing, 250; James Ewing, 140; James again 400; William, 170; Joshua, 400; Joshua again, 250,—each by right of settlement; and Joshua, 100 acres under the preemption law. Another list from the commission made April 12, 1782, for lands in Greenbrier County, which then included what are now Pocahontas and other counties, certifies to James Ewing, 400 acres by right of settlement and 100 acres under the preemption law; to James Ewing, Jr., 260 and again 400 acres, both by settlement; and again to James Ewing, Sr., 400 acres by settlement and 100 by preemption.

Both these certificates I found in the same old batch of faded and worn papers in the State Land Office in a neglected nitch.

By Land Office records subsequent to the finding of this commission, we learn that James Ewing assigned a survey of land in Greenbrier made in 1780 to Joshua Ewing.

In 1795 William Ewing, son of James, the founder of the Pocahontas County family, took title to his lands on Swago Creek, a branch of Greenbrier River, the land then being in Bath County, which originally reached beyond the main Alleghenies. Again in 1796 he obtained land in Greenbrier County; and in 1800 John, Sr., obtained lands on the waters of the Greenbrier in Bath County.

Of those early Ewing land owners of Greenbrier I have no record, unfortunately, of any except the James and family whose genealogy I am giving. Perhaps there are few neighborhoods where the older Ewings lived which did not have more than one Ewing of similar given name, leading to endless vexation, and which suggests caution against such conclusions as that of a correspondent of many years ago when he wrote: "All the Ewings of Virginia, Kentucky, Illinois and Indiana are descendants of Captain Patrick Ewing of Maryland!" Had I time to count I am sure I could prove that that statement was at least ten thousand out of the way!

In this connection it is interesting to note that Hon. Alvin E. Ewing wries me: "My grandfather once told me that back in the early days in Virginia (clearly in what was then Greenbrier or

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Bath County) there were several William Ewings in the same neighborhood. To distinguish them they were 'nicknamed', 'Long Bill', 'Short' or 'Stumpy Bill', and one who once shot at a wild turkey and hit a neighbor's cow, 'Turkey Bill,' and his own father, because he lived in 'Swagger' (Swago or Swego) Creek, 'Swager Bill'. Grandfather referred to 'Stumpy Bill' as his cousin, and was, I believe, a son of Indian John," writes a grandson of Enos Ewing.

The widely scattered settlement on Swago (or Swego) and Greenbrier Creeks, where this James and his sons acquired rich valley lands, was for many years in turn the outposts along the Virginia frontiers. Opportunities for the finer things of life were few; but the evidence indicates that the family made the most of such advantages as were afforded and enjoyed the highest respect of their neighbors. Father and sons became experts with the old-fashioned flint lock gun, the only gun then to be had; and many are the interesting stories of the daring, prowess and splendid nerve they enjoyed, that have come down to us, tales of encounters with wild beasts then numerous among the surrounding mountains of that section, and with the yet more dangerous Indians. As a rule the pioneers of the earlier American frontiers (similarly as were the early California pioneers of later days of whom Walt Whitman has written so entertainingly) were honest and fully trustworthy. Except as against the Indians, doors were seldom barred and live stock was usually safe upon the commons or in some indifferently fenced enclosure. But there were now then exceptions to the prevailing integrity. In such cases, as later upon the plains and in the far West before the municipal law reached the advance guard, summary punishment, sooner or later, was the usual end of the lawless and the dishonest. In that early day in Greenbrier courts were far distant, as along the Virginia frontiers generally where, we see, many of our Virginia ancestors were in the most advanced picket line; roads were few and often hardly more than paths; and it was often necessary that the head of each home be judge, jury and executioner in the defense of his property and in the protection of the lives within his fold. As the representative instances here and there related show, our ancestors met the duties and the stern responsibilities of the hour as became men in whose veins ran the best blood from the

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prehistoric days of old Scotland,—an ancestry than which none is nobler. An incident of the earlier Virginia days is found in an experience of this (Pocahontas) James, and the story comes to us through a descendant of his grandson, Enoch Ewing. The story furnishes a bit of coloring to those far-off, distant times, which for its light upon character is worth while. It is representative, too, of the determination and cool daring of our American Ewing ancestors.

The gun was to the pioneer what the officers of the law are in our day to us. This James Ewing had acquired a new gun. Guns were not only far from the modern weapon but costly and not plentiful. Naturally he prized it highly. It might mean the preservation of his life or that of his family, or both.

One day, when Margaret, his wife, was, except the children, alone in the home, distant from neighbors, a scoundrel, widely known along the frontiers as a renegade and outlaw, Shockley, and a companion, by chance or design, visited the home. Shockley saw the gun, probably resting upon deer antlers over the doorway on the inside, took it down and decided to appropriate it. Of course Margaret protested; but she was a woman and the officers of the law were far away beyond distant mountains. So Shockley and his companion started off with the coveted gun. When James Ewing returned and got the story, he carefully loaded and primed (putting powder in the pan in which the flint struck) another gun, and which he probably had with him, and alone went "in pursuit of the ruffians." Surprising them in camp some mile distant from his home, he marched up to Shockley and demanded the return of the stolen gun. Shockley replied by bringing his gun to firing position; the flint sputtered and the powder flashed in the pan. But at that moment Ewing fired; and the soul of the thief went to trial before the Great Judge of the Universe. The other outlaw seized Ewing and for a short interval the struggle was one of life or death. Ewing was fighting for home and rights which could not otherwise then be protected. He finally got his ever ready hunting knife at the throat of his enemy, and the spirit of the second desperado went to give a final account of the sins of the body. A reward had been, by the authorities, offered for Shockley, dead or alive; and when James' friends knew the story it was sug-

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gested that he should claim the reward. "No," he declared, "with true Ewing aversion to money," sagely adds one of his descendants, "it was not money he sought; he was content to recover his property and to rid the community of 'such vermint.'"

To this James Ewing, who moved from Pocahontas County, Virginia, to Galia County, Ohio, were born five children: Ann (as shown by the suit in the Augusta court), who married, first, Archibald Clendennin, and then John Rogers; and probably two other girls, Susan Jane, who married Moses Moore, and Elizabeth, who married George Dougherty; and certainly two boys, (Indian) John; and (Swago) William.

Indian John Ewing enjoyed splendid mental power. While in this he was not an exception to the Ewings generally, yet he left a more definite record than some others. At an early day he developed a fondness for books which followed through life. "He found a benefactor in the parish clergyman," says Holcomb, "a Presbyterian minister, who, admiring the good taste of the youth, extended him the use of his library." Late in life he could "repeat the whole of Milton's *Paradise Lost*;" and had a phenomenal knowledge of history.

However, most probably the "clergyman" who then befriended John Ewing was a Methodist. The Ewings generally, as elsewhere said, were Presbyterians; but Presbyterian ministers did not keep in touch with the frontiers. The Methodist did. The early Methodists were often men of considerable learning. The Presbyterians had no church even in Staunton before 1811, (Waddell, *Annals of Augusta County*, 209)—years after John Ewing was a boy; and I find nothing to suggest that the Presbyterians went early into what become Pocahontas County.

In 1774 (Indian) John married Ann Smith, of Irish descent (Irish by birth but probably Scotch by blood), and to them were born eleven children; William, 1775-1858; Susan, 1766; 1778-1837, the Honorable John Smith Ewing, who served in the legislature of Virginia from Bath County, session 1812-'13, is his descendant; Janet, 1781-1855, who married a Howell; Sarah, 1782-1850, who married Gen. Samuel R. Holcomb; Anne, 1785; Andrew, 1787-1866, who served in legislature of California; Elizabeth; Nancy, who married Mills; Lydia, 1792-1872, who married Buris, whose son subsequently was member of the Missouri

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legislature; Samuel, 1797-1855. This John Ewing died December 23, 1824. Indian John's descendants through these children are legion. "They may be found in nearly every Western State, and are generally successful," it is written of them. Among the many identified descendants of Indian John, we mention:

Gen. A. T. Holcomb (1803-1877), a grandson; Sumner Ewing, Stockton, California, son of Benjamin, son of Hon. John S.; S. G. Burnside, Kansas City, Missouri; Jennie G. Spruce, Greenville, Illinois; Mrs. Elizabeth Squier, Angola, Illinois; John Ewing, attorney, Grant City, Missouri; Thomas Ewing, Eddyville, Iowa: Mrs. Laura Ewing Dunning of Gustine, California, daughter of Hon. Andrew Ewing, died 1895, who served as a Democrat in the legislature of California beginning 1877, the father of irrigation in the San Joaquin Valley, son of Hon. John S. Ewing; and Edward Ewing Altshire, attorney, Kansas City, Missouri.

William Ewing (Swago Bill), brother of Indian John, was born 1756. His descendants identify him as the William Ewing who served in Arbuckle's company of Virginia troops in 1774, participating in the epochal battle of Point Pleasant on October 10 of that year, between the whites and the Indians, when the Virginians put to flight the distinguished Indian Chief, Cornstalk, and his braves. Cornstalk and his band murdered the Clendennins. This battle is regarded as the signal gun of the American Revolution, the pregnant rumbles of which were then filling the land. This William married Mary McNeil. This couple established their home on Swago (or Swego) Creek, near what is now Buckeye, Pocahontas County, and hence for distinction he came to be known as Swago Bill. They had twelve children, all of whom were born at the old Swago home; Elizabeth, 1787-1852, who married Doddill; Thomas, 1788-1874; Johnathan, 1790-1850; William, 1792; James, 1793-1824; John, 1795; Sarah, 1797-1827, who married Wallace; Enoch, 1799-1885; Jacob, 1802-1878; Abraham McNiel, 1804-1891; George, 1807-1883; and Andrew, 1809-1885.

Enoch married Susannah Rodabaugh, who died in 1855. Hon. Alvin E. Ewing, who married Miss Hank of the Abraham Lincoln maternal ancestral line, attorney at law, Grand Rapids, Michigan, who served his state in the legislature and has been

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otherwise honored, is a descendant of Enoch. A few of the many other known descendants of "Swago Bill" are Dr. G. A. Ewing, Jackson, Ohio; Dr. G. K. Ewing, Ewington, Ohio; Dr. U. B. G. Ewing, Richmond, Indiana; Dr. William Leonard, Fostoria, Ohio; Rev. Thomas E. Peden, Presbyterian Theological Seminary, Ogden, North Carolina; and Arthur L. Salisbury, Burnside, Illinois, a descendant of Rebecca Ewing who married Jonas Roush; Hon. Geo. E. Matthews, Portsmouth, O.; E. B. Matthews, Jackson, Ohio; Hon. W. S. Matthews, Columbus, Ohio; and Miss Ova Powell, Tahlequah, Okla. There are many of this branch of the family in the Burnside neighborhood, where, as is the custom in some Ewing communities, annual reunions are held, at which sometimes hundreds of blood relations gather. (See reports of some of these reunions in *The Dallas City,* Illinois, *Enterprise,* and in *The Carthage,* Illinois, *Republican,* 1918. Other genealogical data are in West Virginia Historical Magazine, vol. 4, 203; and in W. T. Price's *Hist. Sketch of Pocahontas County,* 646.)

Indian John and Swago William moved to Galia County, Ohio, in 1801 or '02, with their families; and from that locality their descendants have scattered afar and as have been all the descendants of this family have been successful and always men and women of splendid character and good report, contributing substantially to the leadership of the country.

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XXX.

WEST VIRGINIA SEPTS CONTINUED.

The James Ewing Family of Wheeling.

Another James Ewing, certainly though perhaps distantly related to the James of Pocahontas County, founded what is known as the Wheeling, West Virginia, family. We have the origin of this family in an account dictated in 1896 by J. D. Ewing of Wheeling for his cousin, John H. Ewing, the latter a brother of Miss Annie Ewing of St. Louis. That account says:

"My grandfather, James Ewing (the son of Henry Ewing) was born and brought up about a mile from Straban, Ireland, where his father before him had lived. Grandfather arrived in this country and landed on the eastern shore of Maryland on the day on which Washington was elected President of the United States. He remained there for some time with his uncle, named Wilson, whose daughter, Elizabeth, he married and some time afterward came west to Wheeling. Subsequently his brothers John and William came to America, and after stopping for a time in Maryland, came on to join James at Wheeling. John remained at Wheeling all his life;" and, the narrative proceeds, James bought the Fairhill farm, fourteen miles east of Wheeling, and there died. After the sons came to Ohio County (as it was in the early day), Virginia, Henry, their father, and his wife who was Elizabeth Glenn, joined them for the remainder of their lives. No mention is made of the sisters of this James; but Miss Annie Ewing says that James "had three sisters, (and there may have been others) who married and lived on farms in the same neighborhood as the brothers." Two, she recalled: Catherine, who married a Killer, whose granddaughters are Agnes and Minnie Acker of Wheeling, and Mrs. Homer C. Wells of Wellsville, Ohio; and Sarah, the other one recalled, who married a Baird, and whose granddaughter is Hollie Baird of Elm Grove.

In this account J. D. Ewing also says:

"Grandfather James served in the war of 1812-'14 at Norfolk, Virginia; his rank was that of second lieutenant of infantry."

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I have seen the commission issued to James Ewing of the Lee County, Virginia, branch, as has been noted, who was distantly related to this James of Wheeling, as I maintain; and I have seen the old papers which show his service as lieutenant under that commission at Norfolk during that war. These two Jameses lived hundreds of miles from each other, the Lee County James being a descendant of what I indicate as one of the Cecil County, Maryland, families. That the two served with similar ranks at the same point is a coincidence rather unusual and yet by no means improbable, and attention is directed to it that their respective descendants may avoid the impression that either family has exclusive right to the honor.

Of this account from which I have quoted, James W. Ewing, a widely known attorney at law, Wheeling, says that this J. D. (James Dallas below) Ewing, then deceased, was his father, and that he has no doubt that it "is authoritative as to the origin of the branch of the family" to which he belongs. He mentions having the military regulations which belonged to his great-grandfather during his service in the war of 1812-'14. For further detailed information of the sons of this John and William he refers to Gibson L. Crummer's *History of Wheeling City and Ohio County* (1902) and *History of Panhandle of West Virginia*, p. 268. The former work states that Henry and Elizabeth Glenn were "both natives of Ireland," and that this James was born in 1771, and reached America between 1795 and 1797, and that he first settled on the eastern shore of Maryland, moving from there to Ohio County, Virginia, and that Fairhill, which he subsequently acquired, is in what is now Marshall County, West Virginia. According to this history the children of this James and wife Elizabeth were Henry, James, William, John, Marie, Jane and Elizabeth. William was born on the home farm in 1810, heired it, and there died in 1861. He married Martha Martin, and they left ten children: James Dallas Ewing, born Dec. 19, 1832, died Aug. 30, 1898; Wm. Wilson Ewing, who succeeded to the ownership of Fairhill; John Alex. Ewing, long a prominent attorney of Moundsville, West Virginia; Geo. Martin Ewing; Isaac Newton Ewing; Samuel H. Ewing; Susan Ann Ewing; Robert A. Ewing; Elizabeth W. Ewing; and Mary Ewing. Elizabeth married Daniel Hartley; and Mary married Alfred McCuskey.

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John, the brother of this older James, sons of Henry, married Elizabeth Tonner, June 10, 1801, both being natives of County Tyrone, Ireland. He died in Wheeling Mar. 24, 1836. They had eight children, William, Henry, James Madison, John, Nancy, Catherine, Elizabeth and Sarah, as shown by the Bible record in the possession of Miss Annie Ewing, of St. Louis, to whom I am indebted for its information. (Letter of Sept. 12, 1914).

This John resided for some time among the other Ewings in Cecil County, Maryland. While there he belonged to the Rock Creek Church, Presbyterian, withdrawing Oct. 10, 1805. Unfortunately, the old records of that church were burned. I have a photostat copy of the certificate of withdrawal kindly furnished by Miss Annie Ewing. She also has his naturalization papers and a commission to him by the governor of Virginia, creating him a lieutenant in the war of 1812-'14.

It is interesting to note that this old church was founded in 1720. It was first called New Erection, then Elk River, Great Elk, and Elk. The name Rock first appears on the records of 1787. The first building was at Lewisville, Pennsylvania, and the original stone building was erected in 1761 on the present site, East Nottingham, Maryland (Oct. 13, 1920, *Cecil County News.*) At the recent two hundreth anniversary, Wesley Ewing, "a Methodist brother of the Blake sections," was one of the interesting soloists.

This James Madison Ewing lived in Wheeling and died there Oct. 20, 1889. He married Mary Lukens, a Quakeress, of Philadelphia, May 24, 1842. Their children were John Henry, Lukens, Annie (my informant), William L., and Edwin C. The latter remained in Wheeling, and the others except Lukens, who died in childhood, located in St. Louis, Missouri.

The exact relation of this Henry Ewing family to the James Ewing who was the father of (Indian) John and (Swago) William, is not known. There is some tradition of descent from a common Scotch clan; and I have no doubt, due to many years study of the subject, that that tradition is correct, and that both families are related to the Cecil County family and to their collateral relatives. The Indian John branch was so strongly certain of the relation to the Maryland branch that it has

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been believed by some of them, we saw, that the James of that family was a brother of the Cecil County immigrants. While that tradition gets the kinship too close, it is very satisfactory cumulative evidence that it was real blood relationship. The fact that John of the Wheeling branch stopped at the old Ewing neighborhood and there established his church relations and his American citizenship all goes to show the clan spirit so long a great factor in binding together descendants of the far distant Scotch ancestry. In fact, the clan spirit, while much weakened, is not yet altogether lacking as shown by the numerous Ewing reunions held here and there by the different branches of the family. (See *Sketches of the Families of Thomas Ewing,* by Rev. Joseph Lyons Ewing, for a mention of reunions in that branch.)

The coat of arms claimed by this family, a copy of which James W. Ewing, attorney, of Wheeling, sent me, helps to establish descent from the old family, a descendant of which bore the Ewing of Craigtown arms. The embellishments found on this production of this emblazonment are modern, but figures within the shield are evidences of the ancient origin.

It is interesting that, as in the other places from which our ancestors came, there are yet Ewings in Straban, Ireland. It was Samuel Ewing (they even stick to the same given names over there) of Straban, we remember, who wrote Jas. L. Ewin of Washington, D. C., of the tree planting by David Ewing in 1603.

The origin of the newer motto on this West Virginia copy of the family emblazonment, "Hang Your Banner on the Outer Wall", I so far have been unable to learn. I am of the opinion, however, that it has an important bearing upon the early history of this particular branch and that through some source its meaning will yet be given to the general public.

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XXXI.

THE HON. THOMAS EWING FAMILY, OHIO.

It was planned to devote a chapter to the family of Thomas Ewing, who was born at West Liberty, Ohio County, Virginia, December 28, 1789. However, the commercial possibilities of this work require the merest notice of this another happily distinguished branch of our family. Since one of the purposes of this book is to present some record of the Ewings of Virginia, that Thomas Ewing has his place in these pages; but since he and his family find ample and deserved space in many works, a fuller account here can be omitted with less injustice. Too, what was in 1789 Ohio County has long been no part of Virginia; and the descendants of that Thomas regard themselves, very naturally, as scarcely the descendants of a Virginia family.

This family traces descent from Finlay Ewing, often spelled Findley, Findly and Findlay. It is believed that he was born about 1660. He served in the Protestant army in the war between James and William and Mary; and for distinguished service at the battle of the Boyne, King William presented him a sword, which was worn by Thomas Ewing, eldest grandson of immigrant Thomas Ewing, in our Revolution.

Hon. Thomas Ewing left an *Autobiography* (see *Ohio Arch. and Hist. Quarterly*, vol. 22, p. 128). The editor believes this work was written about 1869. Of the author the editor says—all the more worth quoting because he expresses the intelligent opinion of all who knew this Hon. Thomas Ewing:

He was "a profound statesman, an honorable citizen and a Christian gentleman."

In the *Autobiography* we are told by the writer:

"My grandfather George Ewing had a subaltern commission in the New Jersey line of the Revolutionary War. He was then a very young man, of good English education, fine literary taste, and much reading for his age and the time and country in which his lot was cast."

Then he adds:

"I do not dwell upon the family genealogy at large as I am aware that one of you (that is, one of the children) has traced

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it back several hundred years; and more especially as I attach little importance to remote ancestry. [This is another instance of the great genealogical mistake our ancestors have made.] . . . You trace your name back to the siege of Londonderry and the battle of the Boyne, where a Captain Ewing, your grandfather's great-grandfather, performed an act of valor for which he was praised by King William and honored with a sword presented by his own hand; but we divide this transmitted honor with thousands whom we do not know, descendants of the valiant captain, and his blood in our veins is mingled with that of a hundred other ancestors of whose names and merits we are ignorant."

The battle of the Boyne was fought July 12, 1690, we remember, and was the culmination of the war which gave to Protestant William and Mary the throne upon which British sovereigns yet sit.

Finlay's ancestors were Scotch beyond question. That they descended from the clan to which I have traced the other Ewings here mainly under consideration, I have not the slightest doubt. Family traditions, the arms found in this branch of the family, family characteristics, and many other facts, attest this origin. Whether Finlay was born in Scotland or Ireland is not certainly known; but he was living in the barony of Inisowen, County Donegal, Ulster, Ireland, when his son, who became the American founder of this Thomas Ewing branch, was born. As John G. Ewing, at the date we go to press connected with the Department of Justice, Washington, D. C., and formerly an attorney of New York, points out, Finlay Ewing dwelt in what is now the parish Fahan (old Fanghan), in Inisowen, which parish is just north of the present parish of Burt and northeast of the present parish of Inch in Lough Swilly. Mr. Ewing also calls attention to the fact that the parishes of this community in 1660-1720 were part of the parish of Templemore, or the parish of Londonderry, as it was sometimes called. Rev. James Lyons Ewing, in his "Ewing Families," page 12, appears to be inclined to regard James Ewing, born in Scotland about 1650, as the ancestor of this Finlay; but some of the descendants of that Finlay do not concur in that view. Turning to the old Burt records as given in another place in this work, it will be seen that Thomas Ewing, son of Finlay Ewing and wife Jane, was baptised October 19, 1690. He married Mary Maskell and died February 28, 1748, and he and

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his wife lie buried in the Presbyterian Church yard at Greenwich, New Jersey. (Joseph Lyons Ewing gives a photograph of their tomb.)

It was my fortune to know Joseph Lyons Ewing's brother, by the way, Major Robert M. Ewing, now of Pittsburg, Pennsylvania, while stationed for a time in Washington, D. C., in the United States Army service during our war with Germany, and also his splendid wife. Joseph Lyons Ewing traces his family to William Ewing of Ireland. That William married Eleanor Thompson about 1759; and they reared one of the numerous and distinguished Ewing families of Pennsylvania. Joseph Lyons Ewing was unable to determine the relation of his ancestor to the Hon. Thomas Ewing; but I am satisfied that both families descended from the Loch Lomond clan.

Thomas and wife Mary had: Maskell, Thomas, Mercy, Mary, Samuel, John, Lydia, Joshua, Samuel and James, as given by Joseph Lyons Ewing.

John G. Ewing says that with that Thomas Ewing two brothers came to America, whose names were William and Robert. "Robert," he writes me, "was a witness to the will of Thomas in 1748. His descendants are, I believe, still found in Western Jersey. William went south, and I am under the impression that he was the William Ewing, first of Bucks County, Pennsylvania, then of Rockingham County, Virginia." His cousin, Mrs. Maria Ewing Martin of Newstraitsville, Ohio, is inclined to agree with this identification of William Ewing of Rockingham; but most of the descendants of that William decline to accept this view because they say he came to America directly from Scotland and that neither he nor his father ever lived in Ireland. A few of his descendants go so far as to insist that he was not related to the other Ewing families of America; but, as I have said elsewhere, that contention is without foundation—is refuted, in fact, by the evidence. If that William and that Thomas were not brothers, I am sure they were close cousins.

This Thomas Ewing of Greenwich, New Jersey, had seven sons and three daughters. His second son was named Thomas. Thomas II married Sarah Vickars, and they lived and died in Greenwich. Their son, George, was a patriot soldier of the Revolution, a commissioned lieutenant. After the close of the

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Revolution he went with his wife, who was Rachel Harris, to the western frontiers of Virginia, and there, in what was then Ohio County, as we have just seen, their son Thomas was born. He met the usual hardships of frontier life and his family was born far from the advantages of the older communties. In 1818 he asked for a pension as a soldier of the Revolution; and the application papers show that he was living on the land of his son George; that he enlisted in 1775, was appointed lieutenant in 1777, and took part in the famous battle of Brandywine. At the date of the application, he says his children were Rachel, age 35; Abigal, 39; George, Jr., and Thomas. There were others; and those named must have been then yet part of his household. During the Revolution he was in the famous encampment with Washington at Valley Forge and kept a journal. He died in 1824 in Perry County, Indiana.

The son Thomas, born in 1789, as we have seen, obtained an education under the most adverse circumstances, working for a time for school money at the widely known Kanawah Salt Works. He graduated at Ohio University; studied law, and practiced until sent to the United States Senate from Ohio. In the Senate he served with signal distinction from 1831 to 1837. As a member of President Harrison's cabinet he served as Secretary of the United States Treasury, 1841; and President Taylor in 1849 appointed him Secretary of the Interior Department, the first to fill that important office. "In the United States Supreme Court he ranked among the foremost lawyers of the nation. During the Civil War his judgment in matters of state was frequently sought by President Lincoln." His historic telegram, "There can be no contraband of war on neutral vessels between neutral ports," is said to have been decisive of the trouble which grew out of the capture of Mason and Slidell, thus averting war between the United States and England. It "was his advice that finally prevailed on Everett's opinion (in that case) and the envoys were set free." (*The Americana*). Notwithstanding he adhered to the Union cause in the war between the United States and the Confederate States, he used his influence to avert the conflict, serving as a delegate to the peace congress which met in Washington in 1860.

He married Maria Boyle and they had:

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Phileman Beecher Ewing, Lancaster, Ohio, who became a distinguished judge, the father of John G. Ewing of whom I have spoken several times; Eleanor Boyle Ewing, who married the distinguished General William Tecumseh Sherman; Hugh Boyle Ewing, who became a well known general in the Federal army in the war of 1861 to 1865; was minister at The Hague 1866-1870, and left creditable literary productions. Thomas Ewing, who also became a general; was once Democratic candidate for Governor of Ohio, and member of Congress from the Fairfield district. Mrs. Maria Ewing Martin, of New Straitsville, Ohio, to whom I have referred several times, also one of the genealogists of her family, is a daughter of Gen. Thomas Ewing. Charles Ewing, who became a general; and Maria Theresa Ewing, who married Col. C. Clemons F. Steele. All of these children of the Hon. Thomas Ewing have been dead many years.

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XXXII.

EWING ARMS AS EVIDENCE OF PEDIGREE.

Our early American ancestors were very sure of descent from more remote Scotch ancestors who were entitled, under the laws of Scotland, to a coat of arms. These American progenitors used, as rightly they could, the "achievement" of their fathers by an imprint upon stationery, carriage doors, tableware, etc. Washington and other great Americans made a similar use of their respective family arms. Some of those old imprints which our early American fathers used are yet extant. There are a greater number of later reproductions. Many of these have suffered sadly at the hands of artists not well versed in Scotch heraldry; but even in most of the unscientific emblazonments enough of the main features have been retained that we may trace the descent of the reproduction, so to speak, through the founders of our American families, back to the earliest known Ewing arms. The result of these comparisons is most important to our genealogy; and this result, coupled with the tradition, in all our branches, that a remote Scotch ancestor once bore these arms, is very satisfactory evidence of our descent from that ancestor. In this day and time, to assist in determining pedigree, these heraldric devices of our ancestors are of the greatest importance. In fact, since the warrior laid aside his armor, the chief function of armorial bearings, or coats of arms, or ensigns armorial (as synonymously expressed) has been to "distinguish families." (Sir George McKenzie. *Science of Heraldry;* Stevenson, *Heraldry in Scotland;* Woodward's *Heraldry.)* Nisbet is authority for the statement that coats of arms "are the most certain proofs and evidences of nobility."

For these reasons each family of this day should as carefully keep the arms certainly known to have been the property of a remote ancestor, as it does a family record in the family Bible. Eugene Zieber, in his *Heraldry in America* (1855, p. 33), says there "is surely no reason why any individual in America should be deterred by ignorant or malicious criticism from preserving, for himself or his children, the heraldric devices which were borne

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by his ancestors, even though in his own land such devices have no governmental recognition."

"Heraldry is usually a safe and reliable guide in cases of pedigree and inquiries into family history," correctly remarks McEwen, the late Scotch author of *Clan Ewen*.

Nisbet, an early Scotch authority upon arms, in the preface of *System of Heraldry*, 1816 edition, also says:

"The original design of heraldry is not merely show and pageantry, as some are apt to imagine, but to distinguish persons and families, to represent the heroic achievements of our ancestors, and to perpetuate their memory; to trace the origin of ancient and noble families, and the various steps by which they arrived at greatness; to distinguish the many different branches descended from the same families and to show the several relations which one family stands in to another."

Hence, remembering that heraldry, in this case called in to trace our descent, is recognized by authorities as "usually a safe and reliable guide in cases of pedigrees and inquiries into family histories," we shall go back to find what the earlier Scotch records disclose as to Ewing arms, and determine the bearing of that evidence upon the extant reproductions of the arms which our ancestors handed down to us as emblazonments of their ancestral arms. A preliminary glance at the origin of the use of the coat of arms in Scotland will assist us.

What, in a heraldric sense, is a coat of arms?

Heraldry is the science that treats of blazoning or describing in proper terms armorial bearings.

"Heraldry, according to various principal theories, arose from the necessity of having distinguishing devices on seals, or on armour in the tournament, or in war. It is true that these first necessities no longer exist, but a time-honored instance does not become an anachronism by merely surviving the circumstances which first called it into being. In the days of chivalry the display of heraldric cognizances was not confined to their owner's seal, and the armour in which he tilted, or the banner under which he and his followers went to war. While these, their first uses, were still being served, heraldric ensigns became genealogical as well as personal. They were not only displayed on the knight's surcoat, but they might have been seen (and generally were) on his lady's mantle and his daughter's kirtle; they were emblazoned

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in his glass windows, and carved in stone both on his castle and on his church, and so on," so J. H. Stevenson, *Heraldry in Scotland* (Glasgow, 1914), tells us.

Hence, as correctly defined by a recent authority, "Heraldry is the science which teaches us how to blazon or describe in proper terms armorial bearings and their accessories," as F. J. Grant, Rothesay Herald, *The Manual of Heraldry* (Edinburgh, 1914), gives the rule.

Sir George McKenzie, accepted by Stevenson, advocate unicorn pursuivant of the Scotch King Herald's office *(Heraldry in Scotland,* 12), says: "Armorial bearings are 'Marks of hereditary honor,' given or authorized by some supreme power to gratify the bearer or distinguish families."

From the earliest dawn of history men used ensigns, banners, standards and badges as distinguishing emblems in war and in other affairs. Then came seals, devices circular or in other form within which were represented wheels, birds or other objects. Seals were used in the early days by persons, such as kings and other potentates, who could not write. In time seals came to be generally used as evidence of authenticity. From that practice in England we get the custom in this country, now abolished by statute in some States of the United States, of writing the word "seal" within a scroll after the signature to deeds and other important documents. The seal may be regarded as the earliest form of device which developed into designs, usually in colors or "metals," now known as coats of arms.

In ancient and medieval times men, trusted and stalwart, carried messages from commanders in times of war and from sovereigns in both war and peace. Such messengers came to be known as heralds. It was part of their function to challenge to battle, proclaim war or peace, and to denounce or proscribe as commanded by king or other functionary in authority. The better to attest his authority the king's herald bore a reproduction of the king's seal upon the outer coat, as did the assistants who were called pursuivants.

Ancient and medieval warriors wore armor, we know. Armor continued in general use until about 1300. (Bulfinch, *Age of Chivalry,* pt. 2, p. 22). The head was encased in the helmet and so the identity of the armored warrior was difficult

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or impossible. This led, it is believed, to the emblazonment of some distinctive device upon the outer or surcoat, thus giving rise to the term coat of arms. Thus armorial devices became important; and a person's armorial bearings, that is the distinctive design which he bore, came to be a badge of honor as well as a mark of identity. The figures or representations of which the coat of arms is composed came early to have a meaning as well as being an identification. For instance, Alexander II of Scotland, who ruled 1214 to 1249, "was the first Scotch king to use the lion rampant on his seal." (McMillan, *Scotch Symbols,* 50). When later the coat of arms came into use in Scotland the lion rampant became and yet is the chief figure on the arms of the king of the Scots, now quartered with the arms of England and Ireland, since the king of Great Britain is now king of Scots. Hence, the lion rampant is significant, as an early meaning, of royalty or royal descent.

Hence we see that early it became important to protect both heralds and armored warriors against improper impersonations, and all the more so as nobles and gentlemen of distinction came more and more to use symbols and seals to indicate their authority or rank. Too, the herald came to be regarded as the custodian and protector of the seal or arms of his chief, the king or other person of authority as might be. So heralds became conspicuous figure at great functions, particularly the coronation of kings, bearing upon the coat or upon a banner the king's arms and taking part in the exercises. It is said that heralds at arms, for the first time at such functions, attended the coronation of Robert II of Scotland in 1371; and it is certain that soon thereafter the authorities of Scotland created what is known as the office of the Lyon King of Arms, the chief officer of which is the Lyon King of Arms, or Lyon Herald. This officer now has three pursuivants or herald assistants.

The date at which armorial bearings became extensively used or even appeared at all is uncertain; but in all probability coats of arms became generally recognized as important property rights and widely used for one purpose or another toward the end of the twelfth century, says McMillan, a recent learned Scotch writer (*Scottish Symbols,* 302). Stevenson (*Heraldry in Scotland)* and other authorities concur in this view. That

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gives us the approximate date as between 1175 and 1200, as the time from which we may begin to think of coats of arms somewhat as understood in later days. Of course from that to earlier times such emblems fade back through the wearing of mailed armor to the earliest insigna adopted to distinguish the man or the unit in battle or in important civil function.

McMillan says that it is not certainly known when the dignity of Lyon King or Herald of arms was first conferred, as such an officer existed before the statute creating his office. From an early day the Lyon has been installed with elaborate ceremonies; and he early came to be the judge which passed upon disputed claims to arms and decided many other matters in connection with the use of arms.

"The king alone can give a grant of arms, and this he does in Scotland through the 'Court of Lord Lyon,' at the head of which is the Lord Lyon who holds directly from the crown . . . In Scotland the improper assumption of arms was made a statutory offence by act of Parliament passed in 1592;" and "the penalty is fine or imprisonment. . . . British subjects residing in British colonies apply for grants of arms to the authority of the land from which they are sprung. A descendant of a British subject who is a citizen of another country cannot get a new grant of arms in Scotland, but he may matriculate the arms of an ancestor in the same way as if he were still a British citizen," McMillan explains in *Scottish Symbols* (1916), 303, 307.

But the Lyon Herald of Scotland has lost much of his ancient function, which is now in the Herald's College of Great Britain. The Herald's College of Arms, instituted in 1484, is of England rather than Scotland. It once had authority to inquire into and to enforce regulations pertaining to heraldic devices; but in later years the College has no compulsory power. The Herald's College and those in England who have some supervision over arms "at present take no note whatever of the emblems or devices" of Scotland or Ireland; "while undue prominence is given to those of England," remarks McMillan.

In 1592 a law authorized the Lyon King of arms and his heralds to hold "visitations" throughout Scotland "to distinguish the arms of the noblemen and 'thairafter to matriculate

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thame in thair buikis and registeris." But, unfortunately, if the Lyon got a record of the arms claimed at the time it was imperfect and not now in existence. In 1672 all bearers of arms were required to register them in the Lyon's office. But, evidently, even that law failed to bring about a record of many old arms belonging to prominent families before its enactment, and of many such no record to this day exists. So it is that the earliest records of arms belonging to Scotch families are found in "armorials" gathered by private collectors or painted by herald painters,—for the colorings are of vast importance. Of course no private work contains all of the arms of its day.

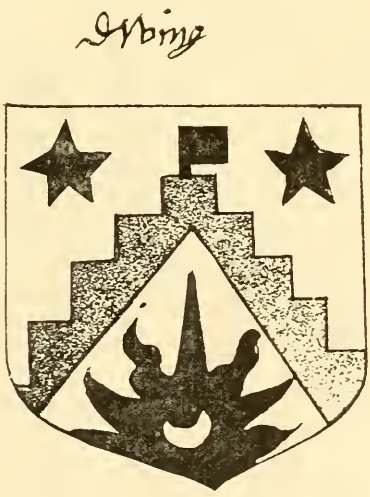
One of the earliest of such private records which have come down to a modern day was made by Matthew Paris, who was born in 1200 and who died in 1259. The armorial which he left is now in the British Museum. (McMillan, *Scottish Symbols,* 51). What is known as Gelre's Herault d' Arms, "which forms a general armory of Chritendom at the period," comments Stodart, has "1334 placed before several shields, and in one place 1369 is written." Grant says this work was "executed about the year 1370." Before the German invasion of Belgium it was in the Royal Library at Brussels. In it are reproduced forty-five shields of Scotch arms, of which thirty have crests. Grant says it "gives the arms of the king and forty-one coats of Scottish nobles." Stadart of the Lyon's office published the Scotch part of this work in 1881. Then comes the splendid Armorial de Berry of the Bibliotheque National of France (The National Library of France). The compiler was appointed herald by the French king in 1420; and thereafter traveled far and near and painted arms for his collection. Of course he did not get all, tho he painted 122 Scottish coats; and I do not know how he determined which he would copy. As communications were slow and difficult in those days, no doubt each of these painters never heard of many coats of arms.

Apparently the earliest official record of the Scotch Lyon's office was made in 1542 according to Sir James Balfour Paul, Lord Lyon King of Arms, Edinburg, 1903, in *An Ordinary of Arms.* The register of that date was made by Lindsay, Lyon King of Arms, and is the earliest official register of Scottish arms, says Grant. But it is sadly wanting in completeness so

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far as existing arms which belonged to many prominent families. As Nesbit says: "Many of our most ancient and considerable families have neglected to register their arms notwithstanding the act of Parliament . . ."

The next record we shall notice, and one most interesting to us, is known as the Workman or Forman Manuscript, because once owned by James Workman, a herald painter. It is entitled *Illuminated Heraldia;* that is, the arms contained therein are shown in colors. It was made in 1565-66, and some authorities say parts of it were as early as 1508 and 1530 (Stevenson, *Heraldry in Scotland,* 114.) A *fac simile* reproduction of the arms of the Workman Manuscript was published by R. R. Stodart, of Lyon's office, in *Scottish Arms,* Edinburg, 1881. This Workman Manuscript shows the Ewing arms, and is the earliest information regarding these arms under any spelling of our name, as far as I have been able to discover. (See page 66 of Stodart's volume one and page 215 of vol. two.) I give a print from a photographic reproduction of Stodart's *fac simile* of Workman.



To a casual eye the first letter of the name might be taken for a capital I; but without exception the Scotch and other authorities read it E. I am inclined to believe that at that time it was not infrequent that the small letters were made large in size to represent capitals. Too, the name as evidently written in the

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Workman Manuscript, is an interesting sample of writing nearly 400 years old. On the same page of Stodart are the Barriman arms, the first letter of the name being a small b. That was a day, we must remember, before either capitalization or spelling was uniform or governed by modern rules; and, at any rate, the name was written, so far as we know, by the painter. But the spelling is further evidence that even at that early day Ewing was the better form of the name.

The next specific Scotch record we have, giving the emblazonment of the Ewing arms, is a reproduction by Nisbet, published in 1722, the arms being at that date borne by John Ewing, of Craigtoun, who inherited from his ancestors, but how far back Nisbet does not say.

I give a photographic reproduction from Nisbet's work.



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The ornamentaton outside of the shield is common to a large number of arms shown by Nisbet, and constitutes no distinctive part of the arms. The shield and the figures (charges) therein, as shown in the Workman Manuscript, are the most important part of the emblazonment and the distinctive part of arms. The shield is the one necessary part of the achievement, and may comprise the whole of a coat of arms. "The shape of the shield is not essential to the owner's heraldry;" but the type is important. The "type of shields most in use has varied at different times." (Stevenson, *Heraldry in Scotland,* 134.) Bearing these facts in mind, we cannot doubt that the Craigtoun Ewing arms are founded upon those shown by Workman in 1565; and it is reasonably certain that the Craigtoun (or Craigtown) arms mark family succession. The type of the shield is one item of the evidence leading to this conclusion. That type belongs to a period of about 300 years ending earlier than 1499.

A Ewing tombstone dated 1600, in Bonhill Churchyard, has upon it these arms; and McEwen supposes that this stone marks the grave of one of the Ewings of the Craigtoun family. Ross tells us that Bishop Ewing found upon a Ewing gravestone in the old Ewing burying ground on the banks of Loch Lomond, in the midst of our old clan lands, believed to be the stone of the grave of the bishop's grandfather's cousin, "the family coat of arms." (Ross, *Memoir of Alexander Ewing,* 101.) There are six entries of Ewing arms, each slightly differentiated from the others to denote succession, in the Lyon's office of Scotland, made since the old records which I have described, and all of them are founded upon the earlier arms. The editor of "Clan Ewen" says: "All the Ewing arms are founded upon those of Ewen or Ewing of Craigtoun. He belonged to the family of Keppoch in Dumbartonshire" *(Clan Ewen,* p. 45.) Spooner, the American genealogist, says: "The arms of the Ewing family show several variations, but there is a substantial uniformity in those borne by the Scottish branches." This uniformity means common origin; and, taken in connection with our traditions, establishes the fact of family descent from the family to which the arms earliest belonged.

"All members of the same family carry the same bearings in their coat of arms," and to distinguish the principal bearer from his descendants or relatives recognized signs are used. "These

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signs are called differences." This differencing or cadency is usually shown "by bordure, which is again further differenced among the younger sons of younger sons by being engrailed, invected, indented, embattled, and so forth."

The oldest son inherits, in Scotland, the right to the "undifferenced" arms of his ancestor; but younger sons can "matriculate" the family arms. It appears that the Ewing arms registered in the Lyon office were entered by younger sons.

"Sisters have no difference in their coat of arms. They are permitted to bear the arms of their father, as the eldest son does after his father's decease."

Now compare the arms of the American branches of our families, representative reproductions of which are shown herein; and the arms of Ewing of Craigtoun, and those shown upon the Bonhill tomb, and those shown upon the tomb of the family to which Bishop Ewing belonged and then compare these with the Workman reproduction—and then it is seen that it does not require an expert to see the identity. Distorted and abused as are some of the late emblazonments, their source in the Workman arms of 1565 is yet apparent. Entitled to preserve the heraldric devices of our ancestors, believing that our early American fathers would not claim what under the Scotch law was forbidden, we are warranted in accepting the identity of the American with the Scotch source, those devices with the oldest Scotch arms, as establishing, prior to 1565, the common ancestor of our American branches.

The late R. S. T. MacEwen, of Scotland, in his "History of the Clan Ewen," from which Highland clan he erroneously gets the Ewings (though probably correctly the MacEwens), as shown in another chapter, says that "the arms, themselves, throw no light on the family history of the Ewens or Ewings." He was under the impression that the Ewings arms, a cut of which he gives, and which are taken from Nisbet, "came into the Ewen or Ewing family with the lands of Craigtoun by the marriage of Walter Ewen, or Ewing, writer to the signet, with the eldest daughter of Bryson." He says further: "These arms belonged originally to Bryson of Craigtoun;" and that so coming into the Ewing family they "appear on a tombstone of 1600 in Bonhill Churchyard," marking the grave of Ewing of Craigtoun. His authority, he says, is "*Nisbet, System of Heraldry* (1722)," "one of the best authori-

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Photo-reproduction of arms recognized by Dr. John Ewing of the University of Pennsylvania, as belonging to his Scotch ancestors. The Ewing arms are on the reader's left,—sun, cheveron, banner, &c. The figures on the right are those of other arms.

Both originals of this and number two were used very early in America, and when the first American ancestors of our family were yet living.

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ties on ancient Scottish heraldry." He adds further that in that work "it is said that these arms are carried by John Ewen, writes to the signet (that is, a lawyer in a certain Scotch court), and further on, with reference to Bryson of Craigtoun, that 'this family ended in two daughters; the eldest married Walter Ewing, writer to the signet; they were the father and mother of John Ewing, writer to the signet, who possesses the lands of Craigtoun which belonged to his grandfather by the mother's side, and by the father's side he is male representer of Ewing of Keppoch, his grandfather, in the Shire of Dumbarton; which lands of Keppoch were purchased by a younger son of the family, who had only one daughter, married to John Whitehill; whose son Thomas possesses the lands of Keppoch, and is obliged to take upon him the name of Ewing.'"

Now here is what Nisbet's work, revised in the 1804, 1816 edition, says:

"In our New Register Mr. Andrew Bryson of Craigton carried *gules,* a saltier between two spur-rowels in fesse, a spear-head in chief, and a crescent in base *or.* Plate 11, fig. 30.

"This family ended in two daughters; the eldest of them was married to Walter Ewing, Writer to the Signet, father and mother of John Ewing, Writer to the Signet, who possesses the lands of Craigton, which belonged to the grandfather by the mother's side; and, by the father's side, he is the male representer of Ewing of Keppoch, his grandfather, in the shire of Dumbarton; which lands of Keppoch were purchased by a younger son of the family, who had only one daughter, married to John Whitehill, whose son Thomas possesses the lands of Keppoch, and is obliged to take upon him the name of Ewing.

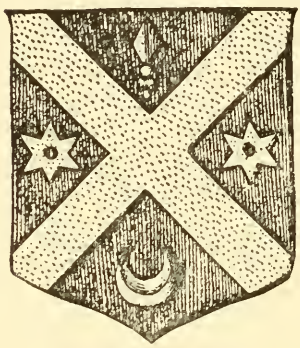
"The arms of Ewing are carried by John Ewing of Craigton, Writer to the Signet, of which before, page 412." (Ib. p. 428.)

That is quite a different story! I don't see how MacEwen, a barrister-at-law, practicing in one of Scotland's courts, made so great a blunder. Nisbet does not say that John Ewing carried the Bryson arms. Read his description of the Bryson arms, look at the photo-reproduction as Nisbet gives them in "Plate 11, fig. 30," reproduced herewith, and it will readily be seen that the Bryson arms are not the Ewing arms. Not this only, Nisbet says plainly:

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"The arms of Ewing are carried by John Ewing of Craigton, Writer to the Signet, of which before, page 412."

30



THE BRYSON ARMS
Shown by Nisbet. From a photograph

Turning back to page 412 we read:

"Workman, in his Illuminated Book of Arms, gives such a cheveron (that is, a *cheveron embattled,* see the illustration where the cheveron looks like a stairway) to the name EUENE, *argent, a cheveron pignone azure,* (for which our heralds say embattled) and ensigned on the top with a banner *gules,* between two stars in chief, and a *soleil* of the last in the base, and the same are carried by John Ewen, Writer to the Signet, as in Plate of Achievements." That is every word I find upon the subject in Nisbet, whose monumental work was prosecuted largely by funds supplied by the Parliament of Scotland.

So that Nisbet identifies the arms of John Ewing in 1722 with the arms shown in the Workman Manuscript of 1565. The spelling Euene is, as I understand it, an adjective of Ewing, used to indicate the clan or family. On the other page of his book Nisbet spells the name E-w-i-n-g each time, and on page 412 he spells John Ewing as John Ewen, showing, as is true, that in 1722 spelling was not yet uniform, but that the form Ewing was the more general. Ross, in his Memoir of Bishop Ewing, a much later work, says Bishop Ewing belonged to "that branch of Ewene stock" which was early numerous along Loch Lomond in Dumbartonshire,—and this is the stock claimed rightly, I am sure, by our ancestors.

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Further, Nisbet says he reproduces the arms "belonging to the name of Ewing as in the Plate of Achievements." Among the many he reproduces we find those arms on Plate 21, which we have reproduced from a photograph. A glance identifies those arms with those of the Ewing clan of 1565.

Also these reproductions show unquestionably that the Ewing arms and the Bryson arms are not the same. Nisbet gave the arms, it will also be noticed, as embellished in 1722, with the crest and motto. Most of the arms shown by Nisbet have the ornamentation outside the shield, and that elaboration has no distinctive value. It is merely a later cumbersome "embellishment." This photograph of the Workman arms is from Stodart's reproduction of Workman. Stodart, at the time he reproduced his work, was Lyon King of Arms of Scotland; and he gave us the most correct representations of the most authentic and genuine coats of arms known to his office.

Hence the arms we now claim as evidence of pedigree evidently come from the same source as those of the Keppoch branch of our clan. Nisbet says that John Ewing, whose father married Bryson's daughter, "is the male representer of Ewing of Keppoch, his grandfather, in the Shire of Dumbarton." Being the male representer he was entitled to the undifferenced arms of his ancestors. But apparently we did not descend from the Ewing-Bryson branch. We may have descended from a younger son of the Keppoch family, but probably go further back. As the younger son was entitled to "matriculate" the arms of the father, our arms probably come down through the younger branch, a generation or more older than the Ewing-Bryson branch.

However, Stodart says that Robert Ewing, the last of the male line of the Craigtoun family, was dead in 1781 "when his heirs were his sisters, Elizabeth, wife of Rev. John Bell, and Agnes, wife of Edward Inglis of Edinburgh." Finally the estate and arms came into collateral Ewing hands or a descendant of one of the girls assumed the Ewing name; and in 1869 Alexander Ewing, merchant of Glasgow, registered these arms as described by Spooner and as given presently.

Hence, the arms, or "achievement," on the tombstone of 1600 in Bonhill Churchyard," "supposed to be (the tomb of) Ewing

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of Craigtoun," of which McEwen speaks, are, it is clear, Ewing arms, and not the Bryson arms. Now, all the arms of the Scotch Ewings, there being six registrations in the Loyon's Office, all subsequent to the Workman Manuscript, and most of them comparatively recent, show a general uniformity with the old arms existing earlier than 1565. These were evidently the arms found upon the tomb of the Ewing buried upon the banks of Lomond upon which tomb Bishop Ewing saw "the family coat of arms," and to whose family the bishop belonged. They were carved upon the stone of the Ewing buried in Bonhill in 1600. The American Ewings of whom I write have handed down to us reproductions of their ancestors' arms, which reproductions yet exhibit the same uniformity and show that they are identical with the above-mentioned reproductions; all being the arms evidently existing before 1565. An ancient common ancestry of all the families thus distinguished is thus shown.

Now, then, just a few words that we may better understand how our arms should be emblazoned.

In ancient heraldry "the essential parts of arms are tinctures and figures." The tinctures are two metals (colors, we say in modern painting) and five colors. Old heralds speak of the gold and silver colors as *metals*. Originally the warrior's shield was of polished metal, either actually or resembling silver or gold, or, at least, in the case of a potentate, having gold embellishments. The Latin names for these metals are used and nearly always in descriptions abbreviated: gold, orgent, or; silver, argent, ar. The colors used of old are azure, blue; gules, red; sable, black; vert, green; purpune, purple;, and are generally abbreviated, az., gu., etc.

Some of the modern productions of Ewing arms do not show the shield. For instance, see the picture of the Maskell Ewing, Jr., and the John Ewing reproductions. Either the shield was omitted by some unversed modern artist, or the figures are mounted in something in the nature of a lozenge to denote descent from a daughter of an ancestor who bore arms, and who, if such were true, evidently married a Ewing, thus handing down to that John and that Maskell the Ewing name and arms through two slightly differing sources, though almost certainly in such a case both parents some years earlier of the same family.

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Photo-reproduction of the arms recongized by the Hon. Thos. Ewing family as coming from Scotch ancestors. The banner is flung out in the wrong direction, due possibly to the use of something resembling a lozenge.

The bars in the helmets and the lines indicating colors in the originals from which both halftone reproductions were made show clearly.

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On the right-hand side of the John Ewing arms here shown are figures from the arms of some other family into which one of the parents or an ancestor of one had evidently at one time married. It is not unusual to display upon one shield or lozenge both paternal and maternal arms.

In modern days ladies do not use a shield upon which to display the charges of arms—women are not supposed to fight. In place of the shield the lozenge is used. Grant defines a lozenge as "a diamond-shaped figure, but not rectangular, two of its angles being acute and two obtuse." Then he adds: "The arms of ladies are always displayed on a lozenge instead of an escutcheon." In the earlier days ladies of rank bore their arms upon shields, however.

Our shield, or our lozenge, then, and its bearings, or figures, are thus described, as we saw, by Nisbet as given by Workman, and should be accordingly emblazoned, disregarding anything for difference, and accepting the arms as Workman found them as coming down to us through the oldest child from generation to generation:

"Argent, a cheverone pegnone azure (for which our heralds say embattled), and ensigned on the top with a banner *gules*, between two stars in chief, and a soleil (sun) of the last in the base."

Since 1565 something has been added to the banner, and as thus modified the Ewing arms are:

"Argent, a cheveron embattled azure, ensigned with a banner gules charged with a canton of the second, thereon a saltire of the first, all between two mullets in chief and the sun in his splendor in the base of the third."

This describes the arms registered by Alexander Ewing, merchant, of Glasgow, in the Lyon's Office in 1869; and doubtless he registered the arms as inherited by him. It is very striking that, as far as I have seen, the canton and the saltire were displayed on emblazonments used by our American ancestors for at least one hundred and forty years before similar arms were thus registered by our distant kinsman, the merchant of Glasgow.

The old arms which the Workman manuscript has show no saltier, a cross similar to the letter X. The saltier must have been added, therefore, to our banner since 1565. Some Scotch

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arms bear the saltier which is said to come down from an argent saltier on an azure field which adorned the banner of a confederacy between the Scots and the Picts which resulted in their killing the Saxon King Athelstan in East Lothian; but that was back in 941. Had that been the source of our saltier it certainly would be shown on the arms given by Workman. The saltier, which came to be known as the St. Andrew's cross, after 1557 when the Scotch barons entered into what is generally known as the first Covenant for the support of the Protestant religion, came to distinguish the banner of the Covenanters; and that, it appears most probable, is the origin of our saltier.

In non-technical language, here is the description, and it indicates the way our American emblazonment of our ancestors' arms should be made:

The shield is of silver; upon the shield is an azure-colored chevron embattled (that is, resembling a stairway, as shown in the illustration); on the point of the cheveron is a red banner, flung out to the right; on the banner is a canton, that is, a quarter, the upper left quarter as one looks at the picture, of azure color *of the second* (meaning of the second color mentioned, as colors are not repeated, but given as first, second, third, etc.); thereon, that is, on the canton, quarter, a saltire, an X-shaped cross, of the first, that is, of silver; all between two mullets in chief, that is, between two stars in the upper half of the shield; and the sun in his splendor, that is, the full burst, in the base, of the third, that is, of red—the mullets, stars or spurrowels, and sun are of red, red being the third color given in the technical description.

Upon the shield, as shown in the photograph from Nisbet, place the helmet and upon it the lion, holding in the right paw a mullet or star in red.

In a print such as Nisbet gives colors and metals are indicated by the direction of the lines, by dots, etc. For instance, nothing upon the face of the shield indicates silver, to represent steel; the horizontal lines in the cheveron indicate azure; the perpendicular lines in the stars and the banner and in the sun indicate red; and red is the color of the head and body, mostly, of the lion, the checkered lines of the right leg indicating a darker color, and so along the back, etc. The claws and tongue should be blue, though this is not indicated by the picture.

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The motto may be placed as shown by Nisbet or as indicated in the halftones from the arms of Dr. John Ewing and from those of Maskell Ewing.

The dots, by the way, in the cross and stars of the Bryson arms indicate gold, it may be interesting to remember in this connection.

In reproducing our arms there should be careful compliance with these requirements. For difference, that is to mark descendants of younger children, there should be used some figure within the shield, a bird, a leaf, or any appropriate thing; or an indented or other border. For instance, I have in my collection a painting of our arms having two birds in the upper chief, that is, the upper half of the shield; and many generations ago these were placed there for difference. But few of us in America now know whether our ancestor of the remote Scotch days was the oldest or youngest, and as arms to us now are of value mainly to indicate remote Scotch ancestry, a difference mark is not, unless it be known that it should be used, important in emblazoning for our use.

Let's glance a moment at the "appendages" of our shield in concluding.

"Strictly speaking, armorial bearings are confined to the contents of the shield . . . Heralds have always regarded the appendages to the shield—supporters, helmet, motto, mantling, &c.,—as being less important than the charges proper. These, however, add much to the interest of the coat-of-arms, and deserve more than merely a passing notice. The technical word for the entire composition is 'achievement.' The earliest known Scottish seal containing crest and supporters, as well as the arms proper, is that of Patrick, Ninth Earl of Dunbar, 1334."

The reproduction herein from the Workman Manuscript shows Ewing arms "proper"—no supporters, no crest, no motto, no helmet, no mantling. The reproductions of the arms used by Maskell Ewing, Jr., by Thomas and Anna C. Ewing, and others show appendages, some of them very modern as to Ewing arms. Of course we know that the modern appendages are of no genealogical value to us and have no heraldic significance; and so we consider only such as were evidently used by our Scotch ancestors.

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"The helmet is a purely ornamental accessory of arms, and is placed directly above the shield. It varies in design according to the age to which it belongs, and in position and character according to the rank of its owner," says Mathews.

The helmet is an "ancient piece of defensive armor; it covered the face, leaving an aperture in the front, secured by bars; this was called the visor. The helmet is now placed over a coat of arms, and by the metal from which it is made, the form, and position, denotes the rank of the person whose arms are emblazoned beneath it.

"The helmets of sovereigns are formed of burnished gold; knights, esquires and gentlemen, polished steel.

"All helmets were placed on profile till about the year 1600, when the present arrangement appears to have been introduced into armory.

"The position of the helmet is a mark of distinction. The direct front view of the grated helmet belongs to sovereign princes and has six bars.

"The grated helmet in profile is common to all degrees of peerage, with five bars.

"The helmet without bars, with the beaver open, standing directly fronting the spectator, denotes a baronet or knight.

"The closed helmet seen in profile is appropriated to esquires and gentlemen," as laid down by Grant, a Scotch herald.

Now, since there "can be no doubt that the heraldric helmet was not originally a distinguishing ensign of rank" (Stevenson, *Heraldry in Scotland,* 201), the position of the helmet found on the modern reprodutions of Ewing arms does not assist us in learning the rank of our earliest ancestors who bore arms at least prior to 1565. Of course as there were an hundred years between that time and the birth of our William Ewing, the father of Nathaniel of Cecil County, and his contemporary kindred in Scotland and Ireland, branches of the family from the clan prior to 1660 had time and opportunity to acquire rank—different rank, in fact. It may be that this fact accounts for the differences in the positions of bars shown on the family arms of several American branches; or these differences may be the blunders of artists not versed in heraldry. For instance, the arms shown in *The Ewing Genealogy* (Houston, Tex., 1919),

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by Hon. P. K. and M. E. Ewing, appear to show three bars only. I am inclined to the opinion that somewhere back before Judge Ewing and his accomplished wife obtained the copy from which was made the picture they used, an artist blundered. The Ewing of Craigtoun arms, given by Nisbet, show very certainly the four or five bars; and the John Ewing reproduction, and that of Maskell Ewing, Jr., which are the arms belonging also to my immediate branch, show certainly an open visor and four or five bars, depending on how the count is made.

All the American reliable reproductions of our family helmet which I have seen, are in profile; and none of them shows a closed visor. Hence, the rank indicated is something above that of esquire and gentleman.

That all American copies of our arms which show the helmet, as far as I have found (except a few inaccurate copies of the old extant copies, made in the last few years), have the helmet in profile, is important, and this fact suggests that we go back to the family arms before 1600. As we have seen, Grant says, "all helmets were placed on profile till about the year 1600." This position of our helmet bears out the traditions that the Ewings who were in the historic siege of Londonderry, Ulster, Ireland, 1689, and their contemporaries and close kin whose children came direct from Scotland to America, were from a common family earlier than 1600,—and of course from the ancestor of that family who was of an earlier day. It is natural that the arms, when the achievement was faithfully executed, would show as they existed at the time of the dispersion of the Scotch family.

On the helmet of Ewing arms as displayed by the American family, and by our ancestors certainly earlier than Nisbet's reproduction made in 1722, is the lion rampant.

This lion is the crest. In Stevenson's *Heraldry in Scotland* (p. 179) we are told:

"Ancient documentary seals, which are our chief authority for the antiquities of coat armor, afford us valuable information regarding crests, helmets, mottoes and other exterior heraldric ornaments. The crest (crista), as is well known, was a figure affixed at an early age to the warrior helmet for the purpose of distinction in the confusion of battle; and there can be no

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doubt that, like devices on shields, was used long before the era of heraldry bearings."

So that it is probable that our crest, the lion rampant, holding a mullet (star) in the dexter (right) paw, is the most ancient part now shown upon our arms. The lion has long been the cognizance of the king.

McMillan calls attention to the fact that John of Fordun (now known as John Fordun) in his *Scotichronican,* written about 1385, claims that about 330 years before Christ Albion had a king

"Whose mighty shield,

"Bore a red lion on a gold field."

The earliest known seal bearing a lion is that of Philip, Duke of Flanders, which dates from about 1164, according to Scotch authority. The first Scottish king to use the lion rampant on his seal was Alexander (1214-1249). He used the lion only; no fleurs-de-lis and no tressure.

McMillan thinks probably the lion was used on banners before it became the ensign of the king of the Scots. Anyway, it is certain that the Scots in the army of Charlemagne, about 800 A. D., carried the lion as their ensign.

The royal banner of Scotland is the lion rampant of red surrounded by the royal tressure on a gold field. "When shown in full blazon, the claws, teeth and tongue of the Scottish lion are colored blue in accordance with the rule of heraldry that these parts of a beast of prey should be of a different tincture from the rest of the animal."

"The royal crest of the Scottish kings," it is even more interesting to note since the lion is our crest, "from the date of its first appearance on the helmet of King Robert II, 1370-'1, has been a lion. On his great seal it appears statant guardant, but in the *Armorial* de Gelre (c. 1386) it is a lion sejant, crowned and with a sword in its right paw." Ours is the rampant lion, holding a mullet (a star) in the dexter paw.

How the lion came to be one of the appendages of the Ewing shield I have been unable to learn. I am inclined to believe it comes to us from that distant day when our clan ancestors bore the lion on the tribal banner in battle. It is not at all unreasonable that some of them served in the Scots unit of

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Charlemagne's army, 800 A. D. It may be that our ancestors were entitled to the use of the lion as an embellishment of the shield by reason of descent from King Ewin. However, the Ewings are not the only Scotch family using the lion on the coat of arms, or as an appendage, notwithstanding the lion is to the king of the Scots much in the nature of a trade-mark to the owner in America. Upon this point it will be worth the time to quote again from McMillan's interesting book:

"Quite a number of Scotch families bear the lion rampant, and as a charge (or figure within the escutcheon) in Scottish heraldry the lion swamps all other animals put together. The arms carried by these families are not, however, infringements of the royal arms, as the distinctive combination of the lion rampant, double tressure and fluers-de-lis is not found there. Lord Rosebery has a samble lion rampant on a white field in the second and third quarter of his shield, while the ancient family of Wallace, which gave Scotland one of its most stalwart defenders, bore a silver lion rampant on red field. The Edgars of Wedderlie, descendants from the old Earls of Northumberland, bore *sable* a lion rampant *argent*. The Crichtons carry a blue lion on a white field, while the MacMillan's lion is *sable* on gold. Certain families claiming descent from Scottish kings carry the royal arms, sometimes with a baton sinister or a bordure gabony to denote that their descent though direct is illegitimate."

Gabony, or compony, is a heraldric term meaning composed of two tinctures, generally metal color, in alternate squares in one row. There is, however, no gabony in any Ewing arms.

The lion, therefore, is, it is not at all unlikely, another link indicating our descent from the clan which got its surname from King Ewin.

I am not sure whether or not our arms at an early day had supporters. Nisbet shows none. Some embellishments, for instance, the sheep, Masonic emblems, &c., appearing in connection with our ancient family arms as used by some of our American families, appear to be meant for supporters. But they are merely embellishments of modern introduction and, though interesting and suggestive, have no heraldric value.

Audaciter, boldly, the ancient motto used in connection with their coat of arms by our early ancestors, may have been orig-

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inally the clan war cry. Its laconic nature is given by authorities versed in heraldry as a reason for this possibility. The evidence shows that our motto was used in connection with the shield at a very early day; and it is not at all impossible that the present word is the Latin of an earlier word of the old Brythonic tongue. The motto, as Stevenson explains, "consists, as everybody knows, of a word or sentence upon a ribbon or scroll." That author further says that the motto "has been rarely changed, either in England or Scotland, by families of ancient lineage, and has generally proved to be as hereditary in its character as the charges in the escutcheon." Our family is certainly very ancient; and so there is every reason to believe that our motto has come to us unchanged form far down the centuries.

The ancient character of our motto is one reason why I am of opinion that our ancestors were Britons of the Cymric stock and not Gaels or Dalriadiac Scots; and, hence not of the Clan Ewen of Otter, to which the McEwens or McEwans belong. The motto of McEwan of County Stirling, as given by Barrister McEwen, is *Pervicax recti;* and that of McEwan of Glasgow is *Reviresco.* Neither of these, clearly, came from our ancestral motto. McEwen says this McEwan (or McEwen) motto, before is was registered by the Glasgow member of the family "had been common to the McEwans everywhere for a long time previous, and had been used as a badge on seals." That author also says that McEwens of Glasgow are related to the "same families which are joined by the McEwens of Otter." Hence, in the strong difference between the ancient mottos of these two ancient families we have important evidence of their distinct origins.

The James Ewing branch of Wheeling, West Virginia, has the arms and motto as they came from Scotland to the other members of our family; but that James Ewing branch has, according to a drawing sent me by James W. Ewing, attorney, of Wheeling, another motto which is placed on a ribbon at the top of the shield and about the base of the crest. This motto reads

"Hang your banner on the outward wall."

I have been unable to learn the history of that motto. Evidently it is comparatively modern and has been acquired by the branch to which it belongs since that branch left the common

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family from which it and our branches came. I am inclined to guess that this additional motto has some relation to the family connection with the famous Londonderry siege of 1689.

Another attempt to copy the old arms comes to me from St. Louis. The cheveron, as there given, is not embattled, a great error; the colors and tinctures are incorrect, and the helmet has a frontal display, for which I can find no valid authority. This copy, however, has three birds, and these probably come from some old copy where they were rightly used by younger children for difference.

However, upon the whole it is quite clear to me that all so-called "Ewing arms" which I have seen and which are claimed by different branches of our family are, when incorrectly blazoned, badly done copies of the genuine original and in so far as they correctly disclose the essentials of the early parental arms are valuable evidences of descent. It is hoped, though, that in the future artists will follow more accurately the requirements.

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XXXIII.

AUDACITER!—VESTIGIA NULLA RETRORSUM.

Such is an outline—*and but the merest outline*—of Clan Ewing's contribution to America. In no case did any descendant reach the apex of greatness or leave fame supremely effulgent. And yet the contribution of the vast majority has been so creditable and so substantial and that of the many so much beyond the usual, that in the aggregate our contribution to the best in all spheres of American life has been phenomenal.

Than those specifically here mentioned, there are many more I could not mention and of course many of whom I do not know. Could their names, including those of the blood by the maternal side, be gathered upon one great scroll, the result would be to us both pleasing and astonishing.

To those who do not have ready access to the larger libraries, it will be worth while to call attention to the fact that my estimate of the value of the family's contribution to progress and learning is corroborated by the representation accorded descendants of our clan found in standard biographical American literature. *Who is Who in America,* though I do not agree with it as to *much it excludes,* may be taken as reasonably representative of that biographical estimate of our clan's *living* descendants. In the current edition we find that:

Arthur E. Ewing, physician, born in Georgia of the Maryland-Virginia line, as we have seen, son of Whitley Thomas and Hannah Jane Pettinggill Ewing, was admitted to the Alabama bar in 1879; and subsequently became a distinguished physician of St. Louis.

David L. Ewing, born in Iowa, is credited as a railway traffic official of unusual ability; son of William Wallace Ewing; now in New York City.

Fayette Clay Ewing, M. D., born in Louisiana in 1862, of Virginia ancestry, is credited as a physician of much distinction and with having written much of value in his line of work. It is shown that he has many degrees and has held many positions to which his great learning entitles him.

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Next we find James Ewing, M. D., pathologist, of Pittsburgh, Pennsylvania, born 1866. He, too, it is shown, enjoys many degrees and honors and is an author of note; and professor in Cornell University.

Then comes James Caruthers Rhea Ewing, college president and one of the most noted missionaries to India. He has many degrees, has written extensively; and King George V bestowed upon him the C. I. E. (Companion of the Indian Empire). He is a brother of Major R. M. Ewing and Rev. Jos. L. Ewing, mentioned in this work, of Pennsylvania ancestry.

Next is a notice of James Stevenson Ewing, of Indiana, of the Maryland-North Carolina branch, a distinguished lawyer, long in the diplomatic service, a cousin of ex-Vice-President A. Ewing Stevenson.

Next is John Ewing, born in Alabama, son of James Lindsey and Margaret Ann Ewing; distinguished in the diplomatic service and prominently connected with newspapers in the South.

Next is John Thomas Ewing, son of Jos. W. Ewing, professor of classics at Sparta, Illinois.

Then we find mention of Nathaniel Ewing, long a jurist of more than local influence in Pennsylvania.

Next is a sketch of Hon. Presley K. Ewing, born in Louisiana in 1860, of the Virginia house. He is the son of Fayette Clay Ewing, M. D., and the brother of the younger Dr. Fayette Clay Ewing mentioned above. As we have seen, it is also there shown that he has served as president of the Texas bar association and as chief justice of the supreme court of appeals of that State; that he is a high Mason, as is his brother; and has been Democratic National Committeeman. Among other things it is shown that he has occupied many positions of honor, has several literary degrees; and, in addition to his genealogy which we have mentioned, is an author of important law treatises.

Another brother of this Judge Ewing family, notice of whom we also find, is Quincy Ewing, of Louisiana, a clergyman of unusual power; and a writer on many religious topics.

Next is a sketch of Col. Robert Ewing, the son of James L. and Martha A. Ewing, who was also born in Alabama in the year 1859. As therein shown, his has been a career of remarkable climbing. He began when a boy as a telegraph messenger; in due

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time he was manager; he then became editor and manager of important newspapers, among them the Shreveport *Times*, and at present controls the New Orleans *States*. In 1888 to 1892 he was superintendent of the fire alarm system and city electrician of New Orleans; since 1912 he served as a member of the National Democratic Committee; was member of the Louisiana constitutional convention in 1898; and has otherwise been honored. He is a high degree Mason and an Elk.

Then there is a sketch of Wm. Ewing, born in Canada, who now lives in New York City.

Next, we find mention of Thomas Ewing, who was born in Kansas in 1862. He is a lawyer of note and a son of Gen. Thomas Ewing, who was a son of Hon. Thomas Ewing, born in Virginia, and who was the first Secretary of the United States Interior Department. The younger Thomas has many literary degrees and is an author of recognized merit.

So much for that witness' estimate of living members of our clan.

Now turn to the *Twentieth Century Biographical Dictionary of Notable Americans*, published in 1904. There we find mention of the living and the dead regarded as notable Americans, among them sketches of these:

Charles Ewing, born 1780 in New Jersey, son of James Ewing, "an active patriot of the Revolution." This Charles became chief justice of New Jersey and was long widely known.

Next is Charles Ewing, also a son of the Hon. Thomas Ewing, who was born in Virginia. This Charles served as a high officer with distinction in the Union army; and subsequently became one of the favorably known lawyers of Washington, D. C.

In that work we find Emma Pike Ewing, author of works on domestic economy, the distinguished wife of one of the Cecil County, Maryland, Ewings, but of course she was not of Ewing stock.

Then we have the Rev. Finis Ewing, one of the founders of the Cumberland Presbyterian Church, distinguished in many ways, of whom some mention has been made; a descendant of one of the Virginia branches.

Hugh Boyle Ewing is next. He was also a son of Hon. Thomas Ewing, the Secretary of the Interior, United States

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Senator, etc. This son became, among other things, an author of deserved reputation.

Next is James Ewing, who was born in Pennsylvania in 1736. "His father came to Pennsylvania from north Ireland in 1734," that record tells us—undoubtedly belonging to our family. The son became brigadier general of Pennsylvania troops and was otherwise distinguished.

Next is James Stevenson Ewing, of Illinois, a cousin of Adlai Ewing Stevenson, once Vice-President of the United States. This Ewing, as was his cousin, was a lineal descendant of the Maryland-North Carolina-Kentucky branch, as suggested in the *Who's Who* list. Not only a lawyer of national renown, he left some addresses that are substantial contributions to literature.

Then there we find the Rev. John Ewing, D. D., "whose ancestors came from the north of Ireland," says that record, the distinguished Cecil County, Maryland, divine, mathematician, philosopher, author, and educator.

Next in that work presenting notable Americans we find Presley U. Ewing, born in Kentucky in 1822, son of Ephraim M. and Jane Ewing, this Ephraim being once chief justice of the Kentucky court of appeals. Presley studied for the ministry, traveled in Europe, returned home and became a lawyer and subsequently an influential member of Congress. He descended from the Bedford, Virginia, branch.

Next is a sketch of the well-known Hon. Thomas Ewing, then of his son, Thomas.

To these that work adds Hon. William Lee Davidson Ewing, born in 1795, son of Rev. Finis Ewing. He became United States Senator, was major in the Black Hawk war in 1832, and was otherwise noted.

Appleton's Cyclopedia of American Biography, to some or all of these adds William Bellford Ewing, born in New Jersey in 1774, long a jurist of much learning; Andrew Ewing, born in Tennessee, a dashing Confederate officer; and who before his death in Georgia "became an eminent lawyer;" and who was also otherwise pleasingly recognized.

The *American Blue Book of Biography,* which gives "an accurate biographical record of" "thirty thousand prominent

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American citizens," "founders, makers and builders of our great Republic," published in 1914, gives thirteen Ewings. Oh, no! Not unlucky; there were thirteen original States; and there are thirteen stripes in the American flag! Those of our name, every one again it may be confidently asserted, descended from our old Scotch clan, sketches of whom are given in that work, are:

Adlai Thomas Ewing, of Chicago, lawyer and business president, born in Illinois; David L. Ewing, railway official, born in Iowa; the Dr. Fayette Clay Ewing, mentioned by the other works; Hampton D. Ewing, born in Washington, D. C., eminent lawyer, of the firm of Ewing and Ewing; James Ewing, lawyer and diplomat, born in Illinois; John Gillespie Ewing, born in Ohio, lawyer; Mrs. Mary E. Ewing, born in Ohio, author and poet; Nathaniel Ewing, jurist and banker, born in Pennsylvania; Presley K. Ewing, the eminent Texas jurist and orator, mentioned by the other works; Taylor Genius Ewing, born in Tennessee, banker and publisher; Thomas Ewing, born in Kansas, lawyer and author, also in the other lists; William Green Ewing, eminent physician and surgeon, an educator, born in Nashville, Tennessee; and myself, born in Virginia, credited as a "lawyer and author."

There is also a sketch of me in *Who's Who in the National Capital,* 1921.

As this is a work for the family, perhaps it is not improper to add that among other evidences of merit, one of my books, though not a text-book, has in one way or another been used either in the law or history departments of eight of America's leading universities; and such large law-book firms as Lawyers Cooperative Publishing Company, Rochester, New York; West Publishing Company, St. Paul, Minnesota; and Bancroft-Whitney Company, San Francisco, California, carry this work in their regular lists of standard law books. The other works have met receptions quite as pleasing.

The *Library of Southern Literature,* compiled under the direct supervision of Dr. Edwin A. Alderman, president of the University of Virginia, and Joel Chandler Harris, the distinguished author, editors in chief, assisted by other Southern men of letters, published in 1910, gives sketches of Finis Ewing of

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Virginia, Dr. John Ewing of Maryland, and mentions me as an author, of Virginia, indicating the two of my books published at that time, appraising them as "two volumes of much interest relating to the causes of the Civil War."

Many others find distinguished mention on other pages of American history and biography, and particularly upon the pages of local history, but these are representative.

Every one of these Ewings, selected by biographers and writers not related to them, as representative of eminent and noted Americans, is a lineal descendant of the old Scotch clan of which I am here writing, it again may be confidently asserted—unless it be the one born in Canada. No effort has been made to trace his pedigree. However, we may as well bear in mind, many of our direct clan cousins located in Canada.

For a full appreciation of what the stock has contributed to America and what it has accomplished, to these specifically mentioned there should be added those of Ewing blood derived through the maternal side; for instance, Vice-President Adlai Ewing Stevenson, a descendant of the Maryland pioneers; and also, of course, the many whose parts while less conspicuous have been equally creditable and fully as important to progress.

With these facts in mind, let us take a brief retrospect before we part.

Our earlier American ancestors, nearly all, were the pioneers in the most advanced line of American expansion. That was a period of dangers and hardships and few compensations. Those ancestors broke the paths and subsequently built the roads westward. They mastered the wilds of the wilderness. In the rich valleys they built staunch and hospitable homes. They built towns and founded cities. Not only law-abiding, in an unusual number they were the officers of the law, the jurors, lawyers, justices, the judges. Not moral only in an unusual number, they were the leaders of their church and the heralds of Christianity. They founded great industries and opened trade routes. They fought in all the wars, as officers in most instances. In Scotland they sided with the progressive dissenters in church. At the siege of Londonderry, Ireland, they contributed to Protestant democracy in state. In the Indian wars in America they contributed their shares to snatch civiliza-

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tion from the tomahawk and firebrand. Their contribution to the success of the American Revolution was most substantial; and in the wars of 1812 and in that with Mexico in 1845 they fought for the best American ideals. In the war between the United States and the Confederacy eminent representatives were found in the armies of each side—nearly all of those in the South joining the Confederate forces. Legislators, writers, orators, soldiers, educators, inventors, statesmen, "good citizens generally,"—they are found from presidential cabinets and the Vice-Presidency down to artisans, merchants and farmers. In fact, to every worthy and substantial phase of American life for over two hundred years the blood of Clan Ewing of Scotland has contributed happily and successfully. On land and sea, in war and in peace, the exceptions negligible in a consideration of the whole, our escutcheon has been seen in the front ranks of the best citizenship and the highest morality.

Not boastingly but that this record may prove *our inspiration,* this sketch is presented. *Audaciter!* May we boldly press onward! But lest we be inclined to wear only our ancestral laurels, we should adopt this further motto: *Vestigia nulla retrorsum!* Upon *each individual* rests the responsibility that there be no footprints retreating!

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