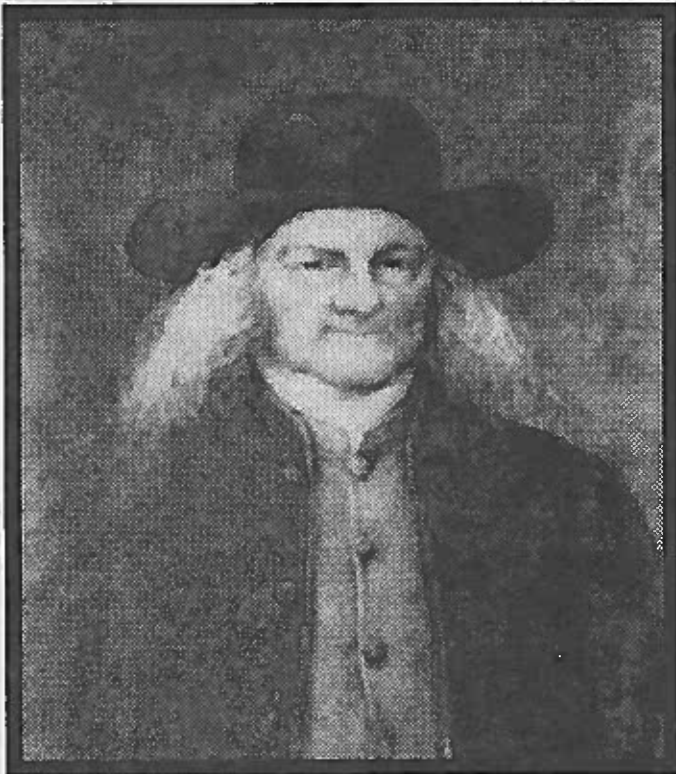


4/96

BROWN FAMILY

Genealogical Society



MOSES BROWN; born 1738 and died 1832, son of Captain James Brown. Portrait copied from a watercolor originally painted by Joseph Partridge of Providence, RI in the 1820's. The portrait was given to the RI Historical Society in 1907 by Obadiah Brown Hadwen.

Quoting from *The Quakers*, by Hugh Barbour and J. William Frost, Greenwood Press, New York, 1988, pp. 298-299. "Moses Brown, born into a prominent prosperous Baptist family, served an apprenticeship with his uncle Obadiah Brown in order to learn merchantile practices. Later he joined with his three elder brothers in Nicholas Brown and Co., a firm engaged in iron manufacture, the West Indies trade, the manufacture and sale of spermaceti candles, and - on one occasion - the slave trade. Moses, who married his first cousin Anna, daughter of Obadiah Brown, became wealthy. In the 1760s he became active in civic improvements, politics, agricultural reform, and education - notably the creation of the College of Rhode Island. The death of Anna in 1773 caused Moses Brown to reconsider

his priorities. He attempted (unsuccessfully) to withdraw from business, traveled with itinerant Quaker ministers in New England, freed his own slaves, and became an ardent abolitionist and defender of free blacks. In 1774 he requested membership in the Smithfield Monthly Meeting. He soon became a leader of the Rhode Island Friends, serving as elder from 1783 to 1836 and treasurer of the Meeting for Sufferings after 1776.

"Before the Revolution, Brown attempted to broaden the anti-slavery campaign beyond Friends. In 1776 he organized a Quaker relief effort to help those New Englanders suffering the effects of the British blockade. He opposed independence and sought for a neutral course during the war. He had misgivings about the official Quaker stance of not using paper money and not paying mixed taxes. Concerned with what he saw as a lack of educational opportunity for Friends, Brown helped organize a Yearly Meeting school that lasted from 1784 to 1788; twenty years later in Providence he revived this boarding school, which today is called the Moses Brown School.

"Brown's charitable and humanistic activities continued after the peace. He led the effort of Friends and other Rhode Islanders to end the slave trade and abolish slavery. Brown worked with non-Quakers in supporting the College of Rhode Island, the American Bible Society, and the Rhode Island Peace Society.

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MOSES BROWN'S ELMGROVE ESTATE. *The Greek-style mansion overlooking Seekonk River, Providence RI is part of the Elmgrove estate that Moses Brown purchased in 172. Courtesy the Library of the Society of Friends, London, UK.*

Although his lack of formal education left him reticent about publishing, he read widely and corresponded on medical and scientific subjects.

"Seeing the distress in Rhode Island after the Revolution, Brown sought to increase economic opportunity by helping to found and serve as a director of the first bank in Rhode Island. His initial qualms about the United States Constitution were overcome by the Bill of Rights, and he mobilized Quakers to support Rhode Island's ratification. He became an expert on cloth manufacture and sponsored Samuel Slater's activities in developing the American textile industry.

"Bibliography; "B: DAB; James B. Hedges, The Browns of Providence Plantations, 2 vols (Cambridge, Mass.: 1952-68); Robert M. Hazelton, Let Freedom Ring (New York: 1957); Mack Thompson, Moses Brown, Reluctant Reformer (Chapel Hill, N.C.: 1962); Moses Brown MSS, John Carter Brown Library, Providence."

Quoting from Moses Brown, Reluctant Reformer, by Mack Thompson, University of North Carolina Press, Chapel Hill, 1962, pp. as noted with text. [Quoting from p. 8, Chapter I, The Apprenticeship] "PROVIDENCE LIES in the northwestern part of Rhode Island only a few miles from the Massachusetts border. It stands astride the Providence or Great Salt River at the head of the great Bay of Narragansett that stretches down to Newport and the Atlantic. In the eighteenth century, a score of sloops, schooners, and brigantines could ride safely at anchor in a great salt cove near the center of town while their owners outfitted them for a new voyage to the southern coast, the West Indies, or England."

[Quoting from pp. 9-11, Chapter I] "It was on the east side that the first Browns settled. Chad Brown and his family arrived in Boston from England aboard the ship *Martin* in 1638 but quickly moved to Providence. Chad was a man of strong character and exceptional ability. He soon rose to a position of eminence in the civil and spiritual affairs of the tiny commonwealth. Two years after his arrival he was chosen one of five arbitrators to settle a serious land dispute that divided the colony. The same committee drew up a new frame of government - 'the Combination' - which served for several years. He was an elder in the Baptist Church and a man of deep religious feelings. Subsequent generations of Browns followed in Chad's footsteps, adding occasionally to the family's property holdings, continuing their interest in the Baptist religion, and extending their influence by marrying into other prominent



families throughout the colony.

"Moses Brown was thus born into a family that had lived in Providence for a hundred years. His father recorded his birth in 'James Browne's First Ledger': 'Heir folloth the time of the bearth of the children born of the boddey of hope Brown wife of James . . . Seventh and Lastly Moses September the 12 AD 1738.'¹ For fifteen years Moses celebrated his birthday on that date, but in 1752 the Gregorian calendar was adopted in the British Empire and thereafter the celebration was held on September 23. Moses' mother, Hope (Power) Brown, left no account of her life or of her son's childhood, but he undoubtedly attended the Baptist Church with other members of the family and held the conventional religious beliefs of the time and place. George Taylor, a Church of England man, kept a schoolhouse for a time near the Quaker meetinghouse in the north end of town, and Moses may have received his early education from him.² There is a legend - perhaps true - that Moses attended school until he was thirteen; at any rate, by the time he had reached his teens he could 'read, write, and do a sum in the rule of three.'

Whatever formal education he received was supplemented by informal schooling at home, in his uncle's countinghouse, and on the Providence wharfs. As a boy he was fascinated by the busy water front and often waited on his uncle's wharf for the sloop *Four Brothers* to tie up after a voyage of several months to the West Indies. As a nephew of the owner, he was undoubtedly allowed to satisfy his curiosity about the ship and cargo and to question the master and crew about their experiences in the Indies, on the Guinea Coast, or at one of the southern ports. He quickly won a reputation as an expert judge of West Indian molasses. The story is frequently told of the importer who was asked by a prospective buyer 'What casks are your best?' and the reply, 'Ask that little molasses-faced Moses, he will tell you.'³

"Moses' education in business really began when he moved from his home on Towne Street to his uncle's house across the lane and started his apprenticeship in the shipping business. Removal to his uncle's home was dictated by common sense. James, Moses' oldest brother who had probably assumed responsibility

THE SMITHFIELD LOWER MEETINGHOUSE. It was here that Moses Brown became a Quaker in 1774. He served as an elder from 1783 until his death in 1836. Photograph courtesy Old Sturbridge Village, Sturbridge, MA.

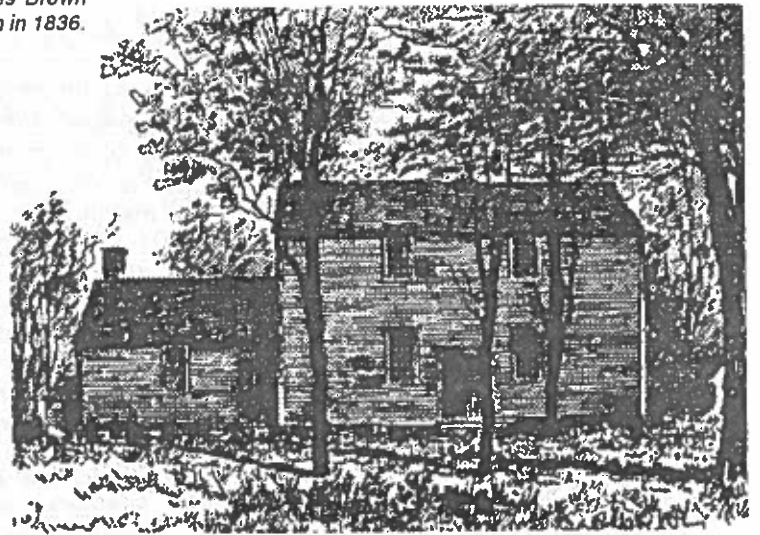
for Moses' education, had recently died while on a voyage to Virginia. The other brothers, Nicholas, Joseph, and John, were serving their apprenticeship with uncle Obadiah, and were still not old enough to look after their young brother. Since Moses was expected to follow them into the shipping business, what could be better than close association with a man of Uncle Obadiah's proven business acumen. To a certain extent, his uncle also would fill the vacancy left by the death of his father."

1. *James Brown: His Book of Accounts Both Debt and Credit*, 1, R. I. Hist. Soc. Moses was probably born in the old Homestead House on Towne Street near what is now the junction of College and North Main Streets.
2. *Petitions to the Rhode Island General Assembly, 1734-38*, III, 20, *Rhode Island Archives, State House, Providence*, hereafter cited as *R. I. Archives*.
3. *Hedges, The Browns*, 14.

[Quoting from pp. 107-109, Chapter 6, Quaker Neutrality and the American Revolution] "THE AMERICAN REVOLUTION presented members of the Society of Friends with a terrible dilemma: whether to remain faithful to their religious principles as Quakers or to their political principles as Englishmen or Americans. As Quakers they condemned war as morally and spiritually evil; it resulted in hatred and bestiality and could not possibly solve anything - good could not come from evil. In Pennsylvania as early as 1756 many Quakers had withdrawn from participation in political affairs because of the government's policy of violence toward the Indians and its involvement in the French and Indian War.¹ Although Quakers had become unpopular because of their pacifism they had not been molested. In Rhode Island they had fared pretty much the same.

"The approaching conflict with England, however, placed Quakers throughout America in a much more difficult position. Both royal and revolutionary governments began to question the sincerity of Friends' neutrality, and the Quaker elders and ministers began to enforce more strictly the Society's testimony against war. Unlike Friends in the middle colonies, New England Quakers had no great leaders such as the Pembertons to hold the members steady. When the war broke out in New England, Friends there began to grope for leadership and guidance.

"For Moses Brown the decision as to what course to follow was not an easy one. Privately he sympathized with the American cause. This was to be expected. He had been deeply involved in agitation against British policy during the preceding decade, and it would have been odd indeed if he had become a Tory. Had he not become a Quaker, he would probably have joined



his brothers in their support of the Revolution. His position was therefore a difficult one, and he stated his views on public events carefully. In a long letter to his good friend James Warren, member of the Massachusetts revolutionary Provincial Congress, he tried to define his position: 'My religious principles thou art I presume sensible does not admit of my interfering in war, but my love for my country, and sense of our just rights is not thereby abated, and if my poor abilities could be any way subservient to a happy change of affairs nothing on my part shall be wanting.'²

"Publicly, Moses was until early 1776 an advocate of compromise and reconciliation. He sounded more like a British sympathizer than a neutral Quaker. In April 1775 he pleaded for 'a restoration of all those benevolent and kind offices that hath for more than a century subsisted between this and our mother country.'³ In an appearance before the Providence town meeting he endorsed the sentiments of the Secretary of State for the Colonies, the Earl of Dartmouth, who urged an 'accommodation of the unhappy differences subsisting between the two countries.' At the same meeting he persuaded the council to postpone the erection of an artillery battery until the General Assembly could meet to discuss proposals for reconciliation. At one point in his campaign he traveled to Boston to lay before the Massachusetts military governor, General Gage, more than half a dozen letters from men in Providence and Newport urging peaceful reconciliation."

1. *Theodore Thayer, Israel Pemberton: King of the Quakers* (Phila., 1943), 18-96, 113-22.
2. *May 11, 1775, Moses Brown Papers*, II, 32.
3. *William Greene Roelker, "The Patrol of Narragansett Bay (1774-76)," Rhode Island History*, 8 (1949), 45-63.

[Quoting from pp. 135-136, Chapter 7, Emergence of a Quaker Leader] "IN THE COURSE of the long years of the Revolution, Moses Brown emerged as the leading Quaker in New England. The basis of his leadership was an ability to hold the diverse groups within the various meetings together in the face of economic disaster, public ridicule, and divided loyalties. The solidarity of the Society of Friends was threatened not only by external enemies but by internal disputes. The war raised many problems that Friends had never had to deal with before, and the individualistic tendencies of their beliefs encouraged many to challenge the authority of tradition and the collective will of the meetings. To Moses the internal conflicts brought on by the war were as serious as dangers from battle or from governmental authorities, and he made strenuous efforts to minimize their effects.

"The most divisive threats to the Society were posed by paper money and taxes. These two issues were intimately connected with the much broader question of acceptance or rejection of the new governments which used the taxes and money to support their civil and military establishments. In the early years of the Revolution, some Friends felt that currency issued by the rebellious governments should not be accepted, and this attitude became the official position of the Society, although it was more strictly adhered to in the middle states than in New England.¹ Moses thought that the distinction made by Quakers between specie and paper money was ridiculous; one promoted the war as much as the other. His position was determined by sympathy for the American cause and by common sense: it was fortified by his experience when distributing the donations to the poor sufferers around Boston from 1775 to 1777. There he found that while some Friends accepted

specie, others refused to take the new paper currency 'from a principle of its promoting the war as well as on account of the authority making it.'²"

1. *Pemberton to Moses Brown, Aug. 28, Nov. 9, 1775, Moses Brown Papers, Misc. MSS., B-814, Box 6. The Pembertons' refusal to accept paper money issued by the revolutionary governments may well have been an expression of their pro-British feeling rather than an effort to maintain the Quaker discipline, although admittedly the two motives are hard to differentiate. For an argument that Israel Pemberton "did not defend the acts of the British government," see Thayer, Israel Pemberton, 207.*
2. *April 30, 1776, Moses Brown Papers, Misc. MSS., K-AB.*

[Quoting from pp. 195-196, Chapter 9, Anti-Slavery Crusade: Culmination, 1784-1794] "In order to halt this practice, Moses decided to organize a society for the abolition of the slave trade. He already had a plan, drawn up in 1786, modeled after similar organizations in America and England. There were many people in the state eager to emulate their friends in New York and Philadelphia. Meetings were held in Providence during January 1789, and on February 20, in the Friends' meetinghouse, the Providence Society for the Abolition of the Slave Trade was officially organized with ex-Congressman David Howell as president, Thomas Arnold, merchant and Friend, as secretary, and Moses Brown as treasurer.⁴⁶ Samuel Hopkins sent his congratulations but objected to the title given the society as being 'too confined. It should, at least, be extended to the whole state. And I think it ought not to be confined to the Abolition of the Slave Trade. It ought to promote the freedom of those now in slavery, and to assist those who are

free, as far as may be, to the enjoyment of the privileges of freedom, and the comforts of life.' [...]"⁴⁷"

46. *See the announcements in the United States Chronicle, Feb. 5, 12, 19, 26, 1789.*
47. *Samuel Hopkins to Moses Brown, Mar. 7, 1789, Moses Brown Papers, VI, 57.*

[Quoting from p. 202, Chapter 9] "Back in Rhode Island, Moses devoted himself to the cause of the freed Negro. Appeals for financial assistance received prompt and generous attention, and he was always ready to go to the aid of a Negro who was in trouble with the authorities. Slaves who had escaped from their masters and Negroes who were in danger of being sold into slavery found sanctuary in his home, one of the main stations on the Underground Railroad that ran from Quaker homes in New Bedford to inland Massachusetts. Despite the secrecy which shrouded the business on the escape route - few records were kept - numerous references in Moses' correspondence suggest that the traffic to and from his house was heavy. Indeed, his activities as well as his correspondence make it clear that he was considered the leader of the anti-slavery movement in New England."

Editors Note: I may continue with a little more on the life of Moses Brown story next issue.

A note from the editor; Queries start on page six. They are published on a first come -- first serve basis. If your query has not been published in some time and you would like it republished, simply ask and I will do so -- or send a new revised query. Queries and pictures sent via EMail or diskette are encouraged and greatly appreciated! Thanks, -Hal

SYMPHLANGISM; "STRAIGHT FINGERS" IN CERTAIN BROWN FAMILY LINES

William Brown and many of his descendants had a peculiar genetic handicap called **symphtlangism** or "**straight fingers**". Those who have this trait are missing the first knuckle on their fingers so they are unable to make a fist. In 1965, Johns-Hopkins Medical School did extensive research on this condition and published a report entitled "*The Descendants of William Brown of Virginia*". There are many names in this report, but they did not include any methods to contact descendants. This straight fingers trait has come at least as far as my father's generation, as I knew many of his cousins who had the straight fingers. If anyone has any knowledge about the straight fingers, I would love to correspond with them. I am searching for descendants and ancestors of William Brown of Virginia. He was born about 1730, probably married to Martha (LOWE) Brown. One of his children (my ggggrandfather) was Lowe Brown, B -1756 in VA, married to Jane Davidson. **DIANE BROWN BINGHAM 313 E. BANBURY DR. STOCKTON CA 95207 E-MAIL DINEYB@AOL.COM**

1887 H.M.S. Britannia Naval Academy at Dartmouth, England candidates

The following Brown's were Naval Cadet candidates who wrote entrance exams to be accepted into H.M.S. Britannia, the Naval Academy at Dartmouth, England in June and November of 1887.. These young lads were approximately 11 to 14 years of age. Success at these exams qualified them for a cadetship in the Royal Navy lasting 2 years. Successful candidates of the examinations held on 8 June 1887; Percival A. H. Brown, Percy George Brown, Harold Ernest Browne. Successful candidates at the examinations held on 30th November 1887; Francis Clifton Brown, George H. Brown.

Unusual Canadian Football League Nicknames for a few Brown's

"Downtown" Eddie Brown - Cal., Ott., Edm., Mem., Edm. WR now
Gordon "Porky" Brown - Cal. 50s
Lester "Rubber Duck" Brown - RB Sask., Mtl. 80s

THE BELOW BROWN OBITUARIES WERE RECEIVED AFTER APPEARING IN THE DETROIT NEWS

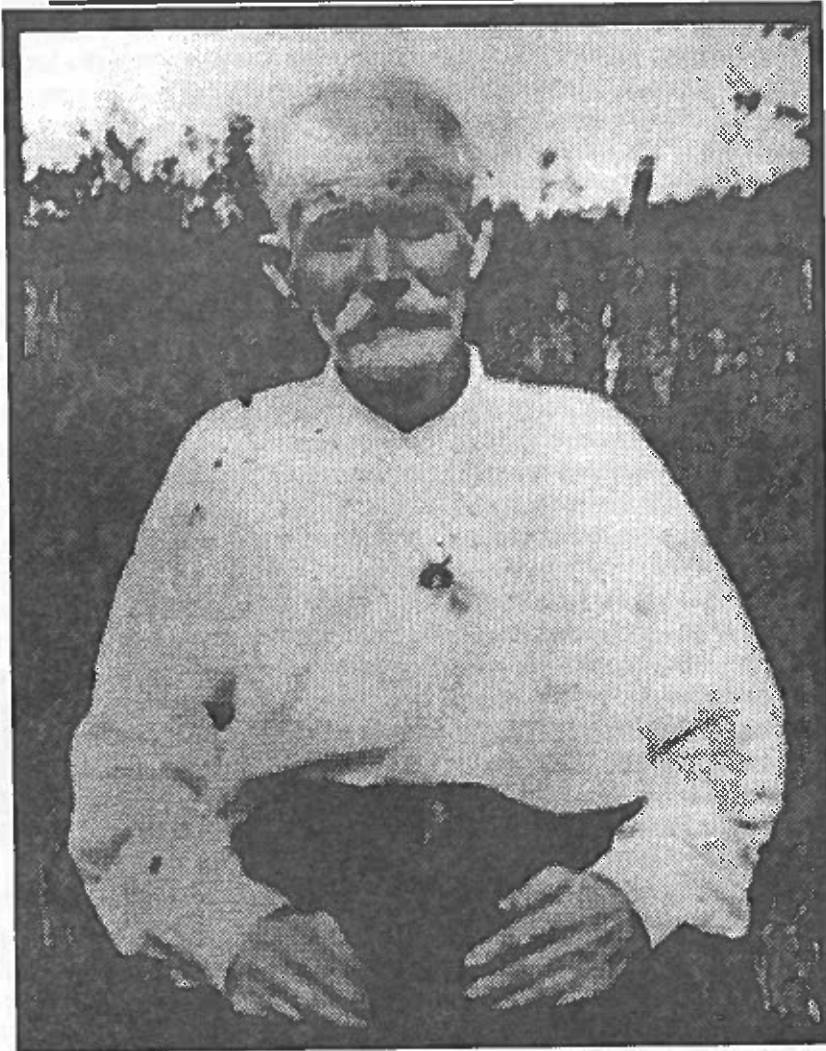
ELBERT E. BROWN. Died Feb. 8, 1996. Beloved husband of the late Grace B.; dear father of Mrs. Clyde (Laura) Olson, Mrs. Robert (Norma) Aune, and Mrs. Gary (Gloria) Godlewski; also survived by four brothers; three sisters, eight grandchildren and 16 great grandchildren. Funeral service Monday 10 a.m. from the Chapel of the L.J. Griffin Funeral Home, 7707 Middlebelt (at Ann Arbor Trail). Family will receive visitors Saturday 5-9 and Sunday 12-9.

MIRIAM JEAN BROWN. Died Feb. 12, 1996. Beloved wife of the late Jacob Brown. Dear mother of Stephen (Faith) Brown, Roger (Kim) Brown and Joan (Terry) Coatta. Grandmother of Andrew and Jordan Brown, Daniel and Laura Coatta. Sister of the late Richard Coons. Services 2 o'clock Thursday afternoon at The Ira Kaufman Chapel (810) 569-0020. Interment Beth El Memorial Park.

CHARLES W. BROWN. 90 years. Dec. 28, 1995 of Trenton. Beloved husband of the late Tillie Brown. Dear father of Mrs. Patricia Moeller and Mr. Robert (Annette) Brown. Also survived by four grandchildren, Michelle Ratcliff, Cheryl Moeller, Angela Fry and Kim Brown. Mr. Brown also leaves behind one great granddaughter, Gabrielle Fry. Funeral services will be held Wednesday Jan. 3 at 11 a.m. at the Martenson Funeral Home, 3200 West Rd., Trenton. Visitation will be held Tuesday from 2-9 p.m. Burial Michigan Memorial Park.

EMMA JEAN BROWN. August 29, 1995. Age 57 of Detroit, MI. Loving mother of Charles A. Brown, Sharon D. Brown, Bari E. Thomas, and Walter C. Brown, II. Also survived by six grandchildren and her companion Michael Olshan. Visitation James H. Cole Funeral Home, 2624 West Grand Blvd., Friday 4-9 p.m. Services 10:30 a.m. Sat., Sept. 2. Greater Southern Missionary Baptist Church, 13426 Stout, Detroit. Family hour 10 a.m. Interment Westlawn.

STEPHEN VALENTINE BROWN OF VIRGINIA



This information was submitted by Pamela Brown Courtney of 303 Reardon Road, Bardstown, KY 40004. Pamela has put considerable effort into the research of this lineage and would appreciate hearing from anyone who may have further information or be connected. Pamela Sue Brown Courtney was born in Samuels, Kentucky. Pamela is a genealogy writer. Back in Volume 24 -- Issue #2, we examined the first part of Pamela's lineage beginning with Valentine Brown b.1805. After publication of the story, Isla Montgomery of Downs, Kansas wrote; *"Don't want to miss your newsletter — I've made great strides! I am a cousin of Pamela Brown Courtney and we found each other through your newsletter!"*

The photograph to the left is that of **Stephen Valentine Brown**, born 8JAN1861 in Morgan County, Kentucky. He was a farmer and married Emma Miranda (COOMES) Brown. They had seven children. Stephen died 19Jul1933. This portion will end coverage of this lineage. For further information, contact Pamela. Continuing here with the Fifth Generation;

14. **James Clay Brown** b.24Nov1906, Kentucky, m. April1925, in Nelson Co., KY, **Julia Elizabeth (STUMP) Brown**, who was born about 1910 bur. James died in 1966 in Kentucky. Children:

- i **J. D. Brown** who m. **Katherine (?) Brown**.
- ii **Margaret Brown**.
- iii **Dorothy (BROWN) Ashby** who m. Clayton Ashby.

15. **John David Brown** b.4DEC1908, Kentucky, m. **Pearl (GRITTON) Brown**. Children:

- i **John David Brown Jr.**, who died about 1986.

16. **Marvin Brown** b.5Apr1915, Kentucky, m. **Minnie (NELSON) Brown**. Children:

- i **Doris Brown**.
- ii **Joe Brown**.
- iii **Marvin Lee Brown**.

17. **Marshall Lloyd Brown** b.15Jul1916, Kentucky, m.31JUL1941, in Nelson Co., KY, **Finetta Christine (STANSBURY) Brown** who was b. about 1923. Marshall died 23Sept1989 in KY. They had one child:

- 27. i **Benjamin Darrell Brown** b.30DEC1948.

1913 Photograph (to right) depicts Rhoda Elizabeth Brown with a child. Rhoda was born about 1835 in Smythe Co., VA to Valentine Brown and Mary Polly Brown. Rhoda is believed to have died during a flue epidemic.



18. Amos Gilmore Brown b.16Apr1919, Kentucky, m. Mildred Lee (SWEARINGEN) Brown who was b.23Sept1923, Mt. Washington, KY. They had one child:

i **David Gilmore Brown**
b.13AUG1952, Jefferson Co., KY, d.9 Nov1968, Jefferson Co., KY.

19. **Ethelene (BROWN) Raymond** b.24 Aug 1924, Kentucky, m.24FEB1945, William Raymond, who was b. 30JAN1926, d. 30 JAN 1987. Ethelene died ? Children:

i **Randall Raymond** b. 14 AUG 1945, m. Shirley Dotson.

ii **Judy Raymond** b. 4 Jul 1948, m. Bruce King.

iii **Ricky Raymond** b. 14 DEC 1957, m. Terry Honchell.

20. **Gene Ray Brown** b.12Dec1926, Kentucky, m. **Janie (FULKERSON) Brown**, b. 6Nov1926. Children:

i **Emmett Ray Brown** b.24DEC1945, m. **Joanne (MARKSBURY) Brown**.

ii **Vernon Brown** b. AUG1947, m. **Sharon (?) Brown**.

iii **Donnie Brown** b. 25JUL1949, m. **Donna Kay (MARTIN) Brown**.

21. **Joy Mae (BROWN) Fulkerson** b.7MAY1929, Kentucky, m. Charles Wylmer Fulkerson who was b.15OCT1921, Spencer County, Ky and d.26Sept1984, Spencer Co., Ky. Charles is bur. River View Baptist Church. Joy buried ? They had 18 Children!

22. **Joseph Lee Brown** b.23 Mar1917, Samuels, KY. he was a musician; General Electric Range repairman. Joseph m.28Jul1942, in Samuels, Kentucky to **Sudie (DOUGLAS) Brown** who was b.9JAN 1926, Boston, Kentucky, (daughter of Charles Lewis Douglas and Lula Lucretia Braden) Children:

i **Mary Brown** b.17FEB1943, Samuels, KY, d.17Feb1943, Louisville, Ky at St. Joseph's Infirmary. Bur. 18Feb1943, St. Gregory's Samuels, KY.

28. ii **Joyce Dean Brown** b.16AUG1944.

29. iii **Joseph William Brown** b.16Aug1945.

30. iv **Freda Darlene Brown** b.31Mar1947.

31. v **Edward Lee Brown** b.18Oct1948.

32. vi **Pamela Sue Brown** b.16Jun1951.

33. vii **Joan Brown** b.7Jul1952.

34. viii **Gail Lynn Brown** b. 12Nov1956.

35. ix **Charles Keith Brown** b.16Sept1958.

36. x **Donna Marie Brown** b.9Dec1960.

23. **Dorothy Faye (BROWN) Trent** b.20Nov1925, Samuels, Kentucky, m.20July1941, Floyd Trent. They had seven children.

News from Hal Brown's Desk



I'VE MADE SEVERAL CONNECTIONS — THANKS TO YOUR NEWSLETTER!

Pamela Brown-Courtney of Bardstown, KY wrote to say "My family tree now has many additions thanks to Jane Thomas; also, Isla Montgomery,

my twice removed cousin in Downs, KS. (Who I have written to, and will be meeting in the Spring, thanks to your newsletter! How magical it was to find that both of our queries were in the same newsletter!) Again, thanks for putting my submission in the newsletter. I've not only made several connections, but some are relatives! Thanks for the connection."

THE following new Gedcoms genealogy data files were received and have been merged into the BFGS master data base;

GED 38.GED submitted by PAT BROWN, 140 DOUGLAS DRIVE, BATAVIA OHIO 45103.

GED 39.GED submitted by CHERYL EDWARDS 10029 BILTEER CT., SANTEE CA 92071-2660.

GED 40.GED submitted by NORMAN & JANICE BROWN 1233 CINDY COURT OAKDALE CA 95361.

GED 41.GED submitted by DAVE KINDEM 1713 DYKHOUSE GRAND HAVEN, MI.

GED 42.GED submitted by JOE DAVID BERG 2112 N KENTUCKY ST., ARLINGTON VA 22205.

GED 43.GED submitted by RALPH E. BROWN 49 JERSEY STREET, MARBLEHEAD, MA 01945.

GED 44.GED submitted by SKIP WIEST 1 83RD AVE. NE #306 FRIDLEY MN.

GED 45.GED submitted by MICHAEL HERMEN 336 E. HURON ROGERS CITY, MI 49779.

NOTES REGARDING THE VALENTINE BROWN STORY:

In research as previously submitted by Pamela Brown-Courtney (and published here) Pamela writes that she had presumed that Valentine Brown was born in Smythe Co., VA, because he married there. Since then, she discovered that he was born in North Carolina, bordering VA, married in VA, and had children in NC, VA, and several KY counties. She also found his wife's maiden name as Ross, who was from VA. His son, James Madison Brown, was a Baptist Minister in Wolfe Co., KY, b. 18Jul1841, d. 2Feb1923. All are buried in Brown Flats Graveyard in Wolfe Co., KY. It is accepted as fact in Wolfe Co. history that both of his grandparents were 1/2 Cherokee Indian, also Baptist Ministers (grandparents being Valentine Brown's father (?) and Mary Ross' father, John Ross).

DID YOU KNOW... there are thirteen "Brown Cemeteries" in Kentucky. There is a Brown Cemetery located in each of the following Kentucky counties; Boyd, Wolfe, Whitley, Nelson, Morgan, Monroe, Hopkins, Henderson, Hardin, Breathitt, Greenup and two located in Casey county.

A PLACE CALLED BROWN'S WOODS

"The village of Belfast, (where Sarah Brown was born), was laid out 19Mar1834 by Jonothan Weaver, Lancelot Brown, and James Storer. Many of the pioneers in the area were from Belfast, Ireland, and named their town for their old home. Lancelot and Annie Brown settled in "Brown's Woods" a short distance southeast of the site of Belfast, OH. Annie Brown passed away 24Jul1882, at the age of 77. Lancelot Brown died before the start of the Civil War, and a son, James Brown took over the management of the farm. This Brown family of Highland County, OH. were direct descendants of the statesman, Benjamin Franklin. Anthony Franklin, appointed sheriff while the County (Highland) was being established, was a nephew of the early printer, Benjamin Franklin" (Highland County Sketches and Family Genealogies.) Lancelot and Annie Brown donated the land for the first Methodist Church to be built, (1841), and also the first school was built in "Brown's Woods".
Submitted by M. ROGERS 312 SOUTH FIFTH STREET GENEVA, IL. 60134. EMAIL; MMROGERS@AOL.COM.

Best regards,

Hal Brown