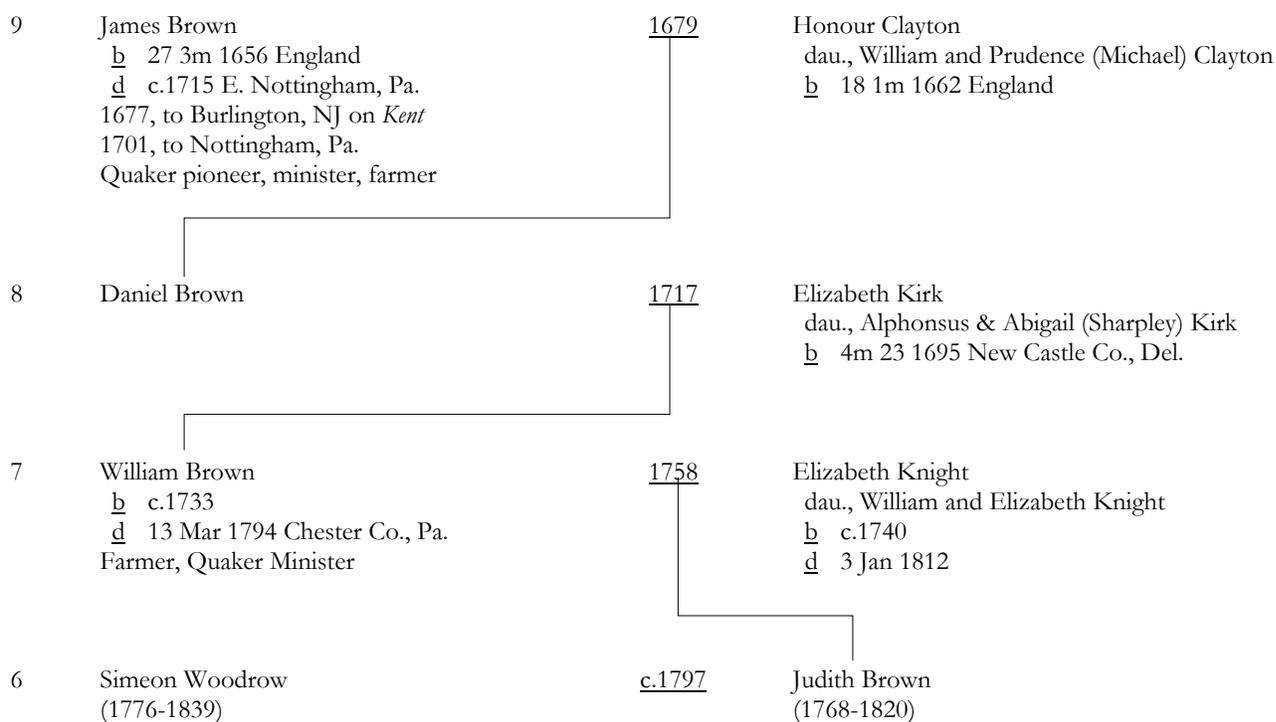


Chart 1: Brown ancestors in the Magnusson-Lawsing family

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Ancestor  
Generation  
No.



(See Woodrow)

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This account of Brown ancestors in the Magnusson-Lawsing family reports the forebears of Judith Brown who married, 1797, Simeon Woodrow (see WOODROW, Chart 1, p. 70). Information about the first several identified ancestors in Judith's family was found, for the most part, in two works: *The Browns of Nottingham* (1864) by Gilbert Cope; and *The Browns of Nottingham Penna. and Related Families* (1969) by Mary Williams Smith.

**John Browne**,<sup>11</sup> of Bedfordshire and Northamptonshire, England, was the earliest identified ancestor in this family. He was a Justice of the Peace for the County of Northampton.

John had, at least, three sons: William, who lived at Puddington and Luton, Bedfordshire and who died about 1664; Thomas, who died about 1663; and Richard, the Brown of principal interest in this account (see Smith, sec. 1, p. 5).

**Richard Browne**<sup>10</sup> died 8 9mo 1662 and was buried at Wellingborough, Northampton. He married Mary \_\_\_\_\_. Originally a Baptist and later a Puritan (he was both a Baptist and a Puritan teacher), Richard became a Quaker through his contact with William Dewsbury. Richard was known as a Quaker minister, as were a number of his descendants.

Richard and Mary had nine children, two of whom—James (of principal interest in this account) and William—emigrated to America. When Quaker minister William Brown, grandson of emigrant James, visited England in 1752, he found descendants of the children of Richard who did not emigrate living in Luton, Bedfordshire (ibid., pp. 1-2).

### James Browne<sup>9</sup> (1656-1715)

**James Browne**<sup>9</sup> was born 27 3mo 1656 at Boarsworth near Wellingsborough, Northamptonshire, England; and he died, probably, around December 1715 in East Nottingham, Chester County PA. He married 8 6mo 1679, at Burlington NJ, Honour Clayton, who was born 18 1mo 1662 in the Parish of Rumbaldweeke, Sussex County, England. Honour is thought to have survived James. (See Smith, sec. 1, p. 6 and Chart 1, opposite page.)

Honour was the daughter of William and Prudence (Michael) Clayton who were of Lewes Chichester, Sussex, England, when the family set sail for America on the ship *Kent* in 1677. William's ancestry has been traced to his grandfather William Clayton (AG 12) of Clayton Hall, Oakenshaw, York, England, who married Margaret Cholmley. Their eldest son was Sir Joseph Clayton. A younger son Thomas, born about 1596, married 5 1mo 1624 Mary Thompson—Thomas and Mary (Thompson) Clayton were the parents of William, Honour's father (see Smith, sec. IV, p. 1).

William Clayton (d 1689) bought, March 1678/9, land in Marcus Hook, PA, where he settled. He was a member of Governor Markham's council and also that of the proprietary; and he served as one of the justices of the court of Upland (later Chester) County, presiding at the first court held in Pennsylvania under the proprietary government (see Futhey & Cope, *History of Chester County, Pennsylvania*, p. 498).

## BROWN

James Brown, then a young man of 21, also came to America on the *Kent*. After landing the settlers at New Stockholm, the Commissioners of the new colony and a few of the settlers went upriver and founded Burlington NJ. James must have been in the group that went upriver; in that he is said to have laid out the town of Burlington “toward the latter part of 8mo 1677” (Smith, sec. 1, p. 2—Smith’s source for this information about James was the *Memoir of Henry Armit Brown*, J. M. Hooper, ed., pub. 1880). Two years later, James married Honour Clayton “in the primitive meeting house made of a sail taken from the *Kent*, it being the first marriage recorded in the state of N.J.” (*ibid.*) Among those signing their marriage certificate were two Commissioners—Thomas Ollive and Daniel Wills (see Smith, sec. IX, p. 1).

Within a few years of their marriage, James and Honour had settled in Chichester Township, Chester County PA (see WOODROW Chart 2 for Chester Co. map—Chichester is just northeast of New Castle). They later moved to East Nottingham where, 1701, James pioneered the Quaker settlement of Nottingham.

James and Honour were at Marcus Hook in 1681 when their son James was born; and James obtained a patent, 20 12mo 1683, for 115A on Chichester Creek. This place, which James called Pudington, was enlarged in 1684 when James bought 60 adjoining acres for £60 from his neighbor William Martin; and James gave about 2A, probably from Pudington, for the meeting house and burial ground of Chichester Meeting. Cope reported (p. 6) that James owned several tracts in Chichester which he sold before his removal to Nottingham—James conveyed Pudington, 21 June 1705, to his son William.

A weaver by trade, James was also a farmer and a minister. In the Society of Friends, ministers (unpaid as such) were men or women who were recognized by their fellow Quakers as having gifts of ministering to the religious needs of others. The status of minister was acquired through the approval of the minister’s Monthly Meeting and that of the Quarterly Meeting of Elders and Ministers. The role of a minister was to set a good example through conduct and conversation and to provide helpful spiritual messages inspired the the Inner Light, fed by the study of the Scriptures and by submission to the will of God. As exemplary, articulate Quakers, ministers sometimes felt the call to travel as missionaries or evangelists. Travel outside the limits of their own Quarterly Meetings required the written permission of their own Monthly Meeting, endorsed by the Quarterly Meeting for business.

In the early spring of 1701, James, then 45 years old, was one of an advance party of some 12 Quakers, headed by William Penn, that scouted an area in the southwest corner of Chester County in connection with a new Quaker settlement, Nottingham (see Kirk Brown, “Report of Committee on History” in *Bi-Centennial of Brick Meeting House*, Lancaster PA, p. 33). James’s younger brother William, who had emigrated around 1682/3, was also in the scouting party; and the two Brown brothers are generally considered to have been the pioneers of Nottingham.

In his *History of Cecil Co., Maryland* (1881), George Johnston gave the traditional story of Nottingham’s beginning. He wrote (p. 145):

The pioneer settlers of Nottingham were two brothers, James and William Brown, who, on pack-horses, boldly started out from New Castle in the summer or fall of 1701 into the wilderness to make for themselves a home.... They stopped near a large spring, which is yet to be seen on the north side of the road leading from the Brick Meetinghouse to the Rising Sun.... Here the brothers Brown unloaded their weary horses and went to work felling forest trees and clearing the land.... The small amount of provisions brought with them were soon exhausted, and they were obliged to return to New Castle for a fresh supply. Other Friends accompanied them on their return to Nottingham, and by the next spring they had accommodations for several families.

## BROWN

All told, the Nottingham settlement contained some 37 lots (see Chart 2, p. 231). James and William each held several lots; but James is thought to have had his dwelling on Lot 27. The Mason-Dixon line, drawn in 1763 to settle disputed boundaries between Pennsylvania and Maryland, placed most of the Old Nottingham Lots in Cecil County MD.

By 1704, James apparently had settled in Nottingham; in that the Nottingham Meeting was said to have been organized in his house then (Smith, sec. 1, p. 3). A log meeting house was built, 1708, on Lot 30 on some 40A set apart by William Penn in 1701 “for the combined purpose of public worship, the right of burial ground and the privilege of education” (see Alice E. Miller, *Cecil County, Md.*, p. 148). The log meeting house, the only one that James lived to see, burned and was replaced, 1724, with a brick building—the original Brick Meeting House at East Nottingham (since 1880, Calvert). The present structure incorporates a 1748 stone addition which repaired part of the original brick building.

James died at East Nottingham in 1715, when he was around 59 years old. The abstract of the will of James Brown, Nottingham, “11-15-1715... 1-1-1715/6,” (Chester Co., Pa. Abstracts of Wills and Administrations) reads:

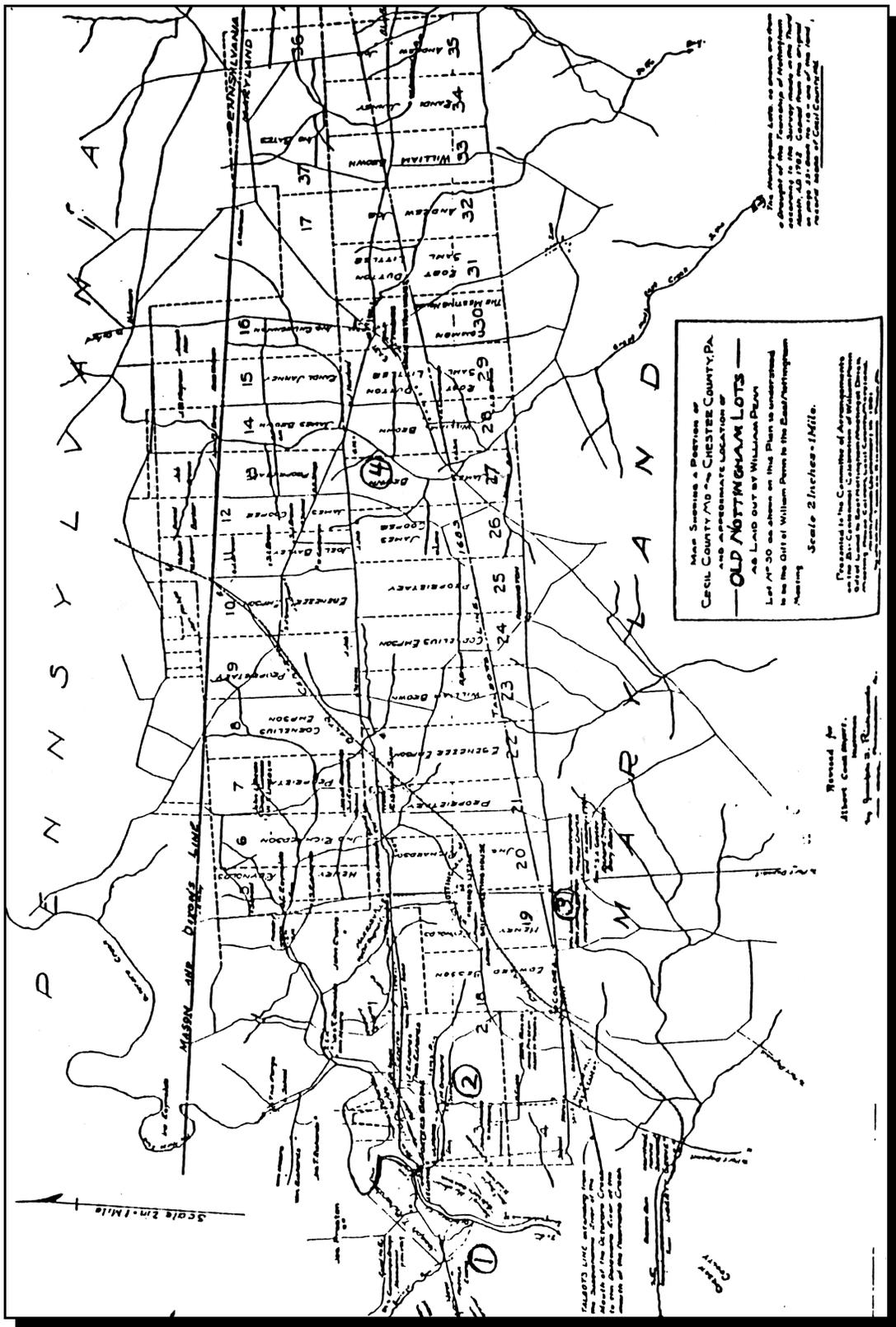
To sons William & Jeremiah Brown and dau Margary Pigot. To gr ch. James son of Wm. Patience & Jeremiah ch. of Jeremiah & Margary dau of John & Margary Piggott £5 each when 21. To son Daniel the lot of land between Dorsons & Robert Williams cont. 500 acres. To dau Mary Brown £20 at 20. To wife Honor & son James all est. paying the legacies. Nothing to be done or disposed of without the consent of Mercer Brown & son Jeremiah. (Mercer, sometimes “Messer,” Brown. 1685-1733, a minister, was the son of James’s brother William—Cope, p. 7.) Exrs. wife Honor & son James Brown. Wits. James Wright, Wm. Howell. John Bruss.

Considering that James’s will was probated I January 1715/6, it seems likely that James died late in December 1715.

In later years, the area of the Old Nottingham Lots (see Chart 2, p. 231) contained the homes of several persons who figure in this family history. These homes have been located, approximately, on Chart 2, reading from west to east, as follows:

1. Frances Taylor, fellow family searcher, on Patrick Ewing place.
2. Simeon Woodrow (AG 6) on Lot 2.
3. Joseph Woodrow (AG 4) just south of the southeast corner of Lot 19.
4. James Brown’s house is said to have been on Lot 27 (see account of son Jeremiah below).

Chart 2: The Old Nottingham Lots



Source: G. E. Gifford, *Cecil County, Md., 1608-1850* (1974). p. 22

## Children of James and Honour (Clayton) Brown—Brown<sup>8</sup>

The six children identified in James's will— James (Jr.), William, Jeremiah, Margery, Daniel and Mary—were reported by Cope (p. 7) as the entire family of James and Honour. Jeremiah and Margery may well have been named for James's brother and sister, twins born 1660, who remained in England.

**1. James (Jr.)**, born 1mo 17th 1681 at Marcus Hook, married contrary to discipline and was disowned by the Society.

Son James's marrying out of the Society of Friends must have disappointed his father, a life-long, quintessential Quaker. Possibly it led to the reservation in James's will that eldest son and executor, James (Jr.), could act only with the consent of nephew and good Quaker Mercer Brown and of son Jeremiah.

**2. William**, born 13 1mo 1682; married 4 8mo 1704 Esther (Baker) Yardley; died 1716 at Principio, Cecil County MD. Esther, born 28 6mo 1680, West Darbye, Lancaster County, England, married again, 1717, Samuel TAYLOR (Smith, sec. 1, p. 6).

William Brown, 1705-86, son of William and Esther, married, 1728, Susanna Churchman, 1701-1790, daughter of John and Hannah (Cerie) Churchman. This William Brown, grandson of James, became a noted Quaker minister. He spent four years "in the European Islands" as a minister with his brother-in-law John Churchman. William was on this trip when, 1752, he looked up his relatives at Luton, Bedfordshire, England.

**3. Jeremiah**, born around 1687, died in West Nottingham 3mo 7th 1767, aged about 80 years. He married, 1st, widow Mary Coale of Nottingham; and married 2nd, 5mo 20th 1749, Mary Winter, who died 11mo 19th 1769.

In the summer of 1987 I learned from Frances Taylor that Edward Plumstead, an architect, now lives in the old James Brown house. I phoned Mr. Plumstead who told me that his place did, indeed, incorporate part of the old James Brown house. He said that the place came to belong to James's son Jeremiah, and that it was located in the northeast part of Old Nottingham Lot 27. In Jeremiah's time the place contained some 200A plus 6 adjoining acres from Lot 28 (originally that of James's brother William). The 6A were incident to a mill that Jeremiah built on Northeast Creek.

**4. Margery**, married 1mo 18th, 1712-3, to John PIGGOTT of Maryland. She died 12mo 24th, 1737-8, and he, 1mo 29th, 1738. They had fourteen children.

+ **5. Daniel**, married in 1717 to Elizabeth Kirk. More about Daniel, the Brown of principal interest in this generation, follows.

**6. Mary**, married 2mo 9th, 1731, to John BUTTERFIELD of East Nottingham.

More extensive accounts of the descendants of the children of James and Honour (Clayton) Brown can be found in Cope and Smith.

## Daniel Brown<sup>8</sup>

**Daniel Brown<sup>8</sup>** was the fifth child mentioned in his father's will. Daniel's vital dates are unknown; but from what is known of his parental family, it seems probable that Daniel was born in the 1690s when his parents were at Chichester, Chester County PA; and that, as a youngster, he moved with them to Nottingham around 1704. Daniel married, 1717, Elizabeth Kirk, daughter of Alphonsus and Abigail (Sharpley) Kirk, at the

## BROWN

Newark or Kennett Meeting (see KIRK). Elizabeth was born 4mo 23, 1695 in New Castle County DE, and her death date is not known. After their marriage, Daniel and Elizabeth were members of the Nottingham Meeting. It seems likely, then, that they died in the Nottingham area.

The old Newark Meeting, est. 1686, was in the western part of New Castle County. This suggests that Daniel and Elizabeth married at her meeting and that Daniel may have travelled to Newark for the ceremony. However that might be, Daniel and Elizabeth subsequently settled in Nottingham, where they were members of the Nottingham Meeting. Considering that Daniel was bequeathed some 500A “between Dorsons and Robert Williams” in his father’s will (probated 1-1-1715/6), I speculate that this acreage may well have been in the Nottingham area and that it may well have become the homeplace of the Daniel Brown family. No specific information about Daniel’s location as a married man has come to light.

Apparently (see excerpts from Passmore letter below), Daniel and Elizabeth were disowned by the Quakers. The paucity of information about them in Cope and Smith, whose works about the Brown families were drawn largely from Quaker sources, may well have reflected this circumstance.

### **Children of Daniel and Elizabeth (Kirk) Brown—Brown<sup>7</sup>**

Cope reported (p. 8) six children in this family: Elizabeth, Rachel, Abigail, Timothy, Daniel (Jr.) and Jeremiah. The Kirk Genealogy reported a seventh child, William.

A letter from John A. M. Passmore to Gilbert Cope (in the manuscript file of the Chester County Historical Society) supports the idea that Daniel and Elizabeth had a child named William. This letter, dated from Pottsville PA, 5/31/1877 (or after Cope had published his *The Browns of Nottingham*) read, in part:

I have spent some days reading the Minutes of the Nottingham MM. I find that 2nd mo. 18th 1758 the following Minute is made. Wm. Brown Son of Daniel Brown Sr. was complained of for marrying Elizabeth Knight clandestinely.

In 1759 I find that Timothy son of Daniel Brown Sr. mar. Mary Jones. The same year Daniel Brown son of Daniel Brown Sr. marr’d Miriam Gregg.

Then again in 1765, I find Jeremiah son of Dan’n1 & Elizabeth Brown mar. Anna Wilson. (Passmore’s underlinings.)

Now the Brown Record shows Timothy, Daniel and Jeremiah as sons of Daniel B. & Elizabeth Kirk. Now Wm. B. is described just as Daniel and Timothy as sons of Daniel Sr.

In Timothy’s request to be taken into meeting it is said that his parents were formerly friends, but had been disowned.

Then again my mother who is 76 years old & is a Grand dau. of Wm. Brown & Elizabeth Knight, says she has often heard her mother speak of Aunt Miriam Brown, who was no doubt in my mind the wife of Wm.’s Bro Daniel, formerly Gregg. How does this strike thee?

Incidentally, John A. M. Passmore, a sort of Brown relative, was also a sort of Woodrow relative (see Woodrow, p. 22).

**1. Elizabeth**, born 1mo 22d, 1718.

**2. Rachel**, born 12mo 18th, 17\_\_.

**3. Abigail**, married 10mo 8th, 1743, William, son of John and Hannah CHURCHMAN. He was born 11mo 29th, 1720, and died 4mo 1798. Abigail died 2mo 14th, 1798.

## BROWN

4. **Timothy**, married 4mo 26th, 1759, Mary, dau. of John and Mary Jones of Cecil County, Md. She died 5mo 24th, 1776. Timothy died 4mo 4th, 1808, in Berkley County, Va., a member of the Hopewell Monthly Meeting.

5. **Daniel** (Jr.), married 12mo 27th, 1759. Miriam. dau. of David and Lydia Gregg of East Nottingham.

6. **Jeremiah**, married 11mo 14th, 1.765, Anna, dau. of Samuel and Catherine Wilson.

+ 7. **William**, b c1733(?); died 13 Mar 1794; married Elizabeth Knight who was born c.1740 and who died 4 Jan 1812. 12 Children. More about William, the Brown of principal interest here, follows.

Except for William, more extensive accounts of the families of the children of Daniel and Elizabeth (Kirk) Brown can be found in Cope and Smith. Neither Cope nor Smith reported William who, according to the Kirk Genealogy and Passmore's letter, belonged in this family.

### **William Brown<sup>7</sup> (c1733-1794)**

**William Brown**,<sup>7</sup> here taken to be the seventh child of Daniel and Elizabeth (Kirk) Brown, was born around 1733. "He departed this life at his home in East Nottingham, Chester County, the 13th of the 3rd month, 1794, aged 61 years (or, possibly, aged 64 years, in that the Kirk Genealogy reported that William was born c.1730). ...a Minister for whom a memorial was approved and forwarded" (Nottingham MM). Early in 1758, William married Elizabeth Knight, daughter of William and Elizabeth Knight of West Nottingham, who was born around 1740 and who died 3 1mo 1812. Elizabeth, too, was buried at the "friends burial yard in East Nottingham" (Nottingham MM).

About, apparently, Elizabeth Knight's family, James Trimble wrote (letter to Gilbert Cope, 4mo 11, 1877, in manuscript file of Chester County Historical Society):

The Knight families were originally friends. Giles Knight and Mary his wife and son Joseph came from Gloustershire and settled in Bucks Co. among early settlers in that locality.... William Knight one of the first Nottingham emigrants was in all probability a son of Giles. He commenced his clearing adjoining William Brown now on the north side of the road from Brick Meeting house to Rising Sun village owned by Reuben Kirk [a descendant of Roger Kirk the emigrant].

As the Nottingham Minutes do not commence until 1730 no account of this William is found except his death which occurred in 1733. His son William (Jr.) succeeded him in the property.... (In this same letter, Trimble wrote: "I cannot make out who the William Brown a preacher who died in 1794 was.")

Trimble, thus, suggested that Elizabeth was the daughter of William Knight (Jr.). I have some difficulty reconciling Trimble's report, which seems to place William Knight (Jr.) in East Nottingham, with the Nottingham MM report that stated that William, Elizabeth's father, was of West Nottingham.

Elizabeth Knight "widow of William Knight late of West Nottingham Hundred departed this life at William Brown's in East Nottingham Hundred 18th 3mo 1789 and was buried in a graveyard near to William Roger's in West Nottingham Hundred" (Nottingham MM).

When they married both William Brown and Elizabeth Knight were Quakers. They did not marry as Quakers, however, so both were disowned. The furor that their marriage caused was reported in the Minutes of the Nottingham MM, beginning 2-19-1758. This report indicated that they had married shortly before.

## BROWN

The initial Minute about the improper marriage of William and Elizabeth reported:

East Nottingham Preparative Meeting informs that William Brown, son of Daniel Brown, Sr., hath a few days ago in a clandestine manner, taken Elizabeth, the daughter of William Knight, and 'tis believed is married to her by a Priest, without the knowledge and consent of her parents, who (as they say) desired him not to take any hasty or rash step, and he solemnly promised he would not were it in his power. This Meeting is therefore of the judgment that the precaution of the parents in this case was sufficient; and considering the great scandal this affair has brought on the Truth, doth appoint Mordecai Jones, James Pugh, and John Brown to take an opportunity with them and to lay their crime close before them... and report to next Meeting.

The next month, 3-18-1758, as part of a long Minute, it was reported:

Both say they deserve no other than to be disowned. Therefore the said Friends have prepared a testimony against them which was read and approved and signed.

Minute No. 13 of the next month, 4-15-1758 read:

The Friends appointed to shew the Testimony of the Meeting to William Brown & Elizabeth his wife, report that they have done so & that they do not intend to appeal. Nathan Brown is therefore appointed to read the Testimony in a publick meeting at East Nottingham, & make report to next monthly meeting, here follows a Copy thereof—

Whereas William Brown & Elizabeth the Daughter of William Knight, both deemed members of our Society, for want of taking heed to that which would have taught them Obedience to Parents, & to have ordered their Conversation aright, have let out their affections to each other, & after a clandestine manner been married by a Priest, contrary to the good order established amongst us, for which disorderly conduct, we can do no else than give forth this Testimony against the said William & Elizabeth, & hereby declare them to be no longer members with us untill by Repentance they are taught amendment of Life, which are our desires for them.

Some four years after her disownment, 6-26-1762, Elizabeth expressed repentance for her misconduct and was reinstated; and some eight years after his disownment, 7-26-1766, William did the same and was reinstated. The Nottingham MM report of William's return to the fold read:

William Brown who was disowned in the 3d mo. 1758 for his Clandestine Marriage... appeared here and made the following Acknowledgement, which is accepted.

Whereas I the subscriber for want of Attending to the Divine Principle of Truth, Did in a Clandestine Manner Proceed to be Marry'd by a Priest to my present wife without the Consent of Parents, & Contrary to the good Order Established among Friends, I now from a Sense of the Iniquity of such Conduct do Acknowledge the Judgment & Testimony of the Meeting Against us to be Just & am Sorry I gave the Occasion.

/s/ William Brown

Which Acknowledgment this meeting received desiring his Steady Attention to the truth may Manifest a Lively growth for the Future.

After his rocky disownment period, William went on to become, as a minister, an exemplary Quaker. Perhaps his experience with Iniquity lent cachet to his ministerial messages.

In 1757, or shortly before his marriage, William bought a farm of some 150A in East Nottingham, Chester County, from Daniel and Susannah Brown. This Daniel Brown probably was the son of William and Esther (Yearsly) Brown and William's cousin (the William who married Esther was the brother of Daniel, William's father). William lived on this farm until his death in 1794. It subsequently was taken over by his two sons-in-law, Simeon Woodrow and Samuel Wilson (see Woodrow, p. 66).

## BROWN

In his will, dated 4th 2mo 1794, William Brown directed that his widow Elizabeth Brown should have the profits of his real estate during her life and that, afterwards, his place should be sold and the product of the sale be divided equally between his children: Susanna, wife of Eli Kirk; and Judith, Deborah, Phebe and Elizabeth—all unmarried in 1794. Around 1803, all heirs being agreeable, William Brown's farm was purchased by his two sons-in-law, Judith's husband Simeon Woodrow and Phebe's husband Samuel Wilson, who agreed to pay widow Elizabeth an annual sum. By this time, Deborah had married Joshua Brown and Elizabeth had married Samuel Brown; so all of the Brown daughters were married by 1803 (see Chester County Deed Book Y-2, p. 124, dated 11th 12mo 180?—probably 1803, in that the deed was recorded 21 Aug 1804).

### Children of William and Elizabeth (Knight) Brown—Brown<sup>6</sup>

The children of William and Elizabeth (Knight) Brown were all born as birthright Quakers in East Nottingham. Ten were reported in "Births and Deaths of Nottingham Monthly Meeting, 1691-1893" (a microfilm at the Friends Library, Swarthmore PA) and the page on which they were listed was headed "East Nottingham." Below the reports of these children were reports of William Brown (d 13 3mo 1794), "father of the children mentioned," and of Elizabeth Brown (d 3 1mo 1812) "widow of William and dau. of Wm. Knight;" and, on the opposite page, a report of Elizabeth Knight (d 18 3mo 1789) "widow of William Knight and grandmother of the children named on the other side."

At the outset of its accounting of this family, the Kirk Genealogy reported (p. 22) 12 children for William and Elizabeth (Knight) Brown. My copied pages from the Kirk Genealogy stop at p. 29 which reported 7th child Elizabeth (b 20 Apr 1775). Doubtless, more about this family may be found in the Kirk Genealogy.

From William's will, it is evident that only five of his children, all daughters, lived to maturity.

**1. William**, born 7 6mo 1761, died 13 7mo 1776, aged 16+ years. The Kirk Genealogy reports that young William was killed when he was thrown from a horse.

**2. Susanna**, born 18 10mo 1763, died 28 Sep 1831; married Eli KIRK, son of Timothy and Ann (Gatchell) Kirk, who was born 2 Dec 1761 and who died 183\_. 8 children reported in the Kirk Genealogy.

**3. Elizabeth** (1), born 27 12mo 1765, died 7 Sep 1767, aged 1+ years.

+ **4. Judith**, born 27 3mo 1768, died 2 Nov 1820; married Simeon WOODROW (1776-1839), son of Henry and Eleanor Woodrow. More about Judith and Simeon can be found in the WOODROW account.

In his letter to Gilbert Cope (see above) James Trimble wrote:

About 1820 he (Simeon Woodrow) married a 2nd wife, Rebecca, widow of \_\_\_ Hunt of Darby. She died about 1850 was the daughter of Henry Reynolds of Nottingham and was a recommended Minister.

A Henry Reynolds, perhaps Rebecca's forebear, held Lot 19 in the Old Nottingham Lots (see Chart 2, p. 231).

**5. Abigail**, born 19 5mo 1770, died 30 10mo 1771, aged 1+ years.

**6. Deborah**, born 10 8mo 1772, married, by 1803, Joshua BROWN. Three daughters: Mary, Susan and Ruth Ann.

## BROWN

7. **Elijah**, born 20 4mo 1775. In the Kirk Genealogy, the 7th child is Elizabeth (2), born 20 Apr 1775, died 25 May 1775, aged 1 month.

8. **Phebe**, born 4 6mo 1776, married, by 1803, Samuel WILSON. Perhaps more about Phebe and Samuel can be found in the Kirk Genealogy.

9. **Elizabeth** (2 or 3), born 9 1mo 1779, married by 1803, Samuel BROWN. Perhaps more about Elizabeth and Samuel can be found in the Kirk Genealogy.

In his letter to Gilbert Cope (see above), James Trimble wrote:

I knew the Samuel and Elizabeth Brown spoken of (I went to school with their children) but the latter was not the daughter of the above preacher (a William Brown who d 29 5mo 1786)... Samuel and Elizabeth Brown were living about 1825 or thirty. They were not members with friends at that time, probably "went out" in their marriage. Owing to the great numbers of the different generations who lost their "right" from one cause or another, and their names consequently dropped (*sic*) from the records, there remains no account of their descendants. Thence I cannot trace the degree of consanguinity between Samuel and Elizabeth. I think however it was not as near as first cousin, as I never heard it mentioned.

10. **Daniel**, born 18 9mo 1783, died 6 8mo 1793, aged 9+ years.

### More about Quaker ministers

Three Brown ancestors in this family—Richard,<sup>10</sup> James<sup>9</sup> and William<sup>7</sup>—were Quaker ministers; and a number of their relatives were ministers, too. Smith reported (sec. 1, p. 3) that, in 1751, six of the Brown family—four men and two women—were ministers in the Nottingham MM.

In his *A Retrospect of Early Quakerism* (Philadelphia, 1860) Ezra Michener reported (p. 162) questions that should be considered by Monthly Meetings in their appointments of Ministers and Elders, as follows:

1755. It is unanimously agreed that, in such places where Monthly Meetings of Ministers and Elders have not been already settled, they ought, without further delay, to be established; and, agreeably to the rules of our discipline, that solid women elders should be appointed to sit therein. And the following queries were agreed to be proposed at such meeting:

I. Are ministers and elders careful duly to attend all their meetings for worship and discipline, bringing with them as many of their families as they can? and are they good examples in humble waiting therein, not giving way to drowsiness?

II. Are ministers sound in word and doctrine, careful to minister in the ability God only gives, and thereby kept from burdening the living?

III. Are the lives and conversation of ministers and elders clean and blameless among men, adorning the doctrines they deliver to others, being examples of the believers in word, in conversation, in charity, in spirit, in faith, in purity?

IV. Do they rule their own houses well, bringing their families up in plainness, which Truth still requires, in dress, language, and true moderation! and are they good examples in these respects themselves?

V. Are they peacemakers in families and in the Church, not concerned in raising or spreading evil reports against any; nor busy-bodies where they have no proper business?

VI. Are they careful to maintain the discipline of the Church in every part thereof; not to hide even their own families from Truth's judgment, if occasion be given, but impartially administer justice as faithful servants in the house of God?

VII. Do any travel abroad as ministers without being first recommended to and accepted by the Quarterly Meeting they belong to. as such? and do they appoint meetings out of the limits of the Quarterly Meeting they belong to, without a certificate from their Monthly Meeting of business, or the concurrence thereof?

VIII. Are ministers and elders in unity one with another, and with the meetings they belong to, harmoniously laboring together for Truth's honor, and careful to give no just occasion of offense to either Jew, Gentile, or the Household of Faith?

IX. Do you watch over one another for good; to help those that are young in the ministry in the right line; discouraging forward spirits that run into words without life and power; advising against affectations of tones and gestures, and everything that would hurt their service; yet encouraging the humble, careful traveller, speaking a word in due season to them that are weary? And let all dwell in that which gives ability to labor in the Church of Christ.

From his review of Quaker records, Michener concluded (p. 155) that the institution of the meeting of ministers "on the first-day morning at the seventh hour, before the public general meeting" occurred in 1685.

A report in Michener suggests that some Quakers felt that working class ministers were more certain in their service of Truth than were more-educated ministers. This report (p. 155) read:

1690. Some weighty, serious Friends having moved it to this meeting, that ministering Friends that have a testimony taken from the lower walks of life. Compare the preaching, and the effects of the preaching of George Whitefield (1714-70, Oxonian Calvinist Methodist) with that of George Fox (1624-91, working-class founder of the Society of Friends). The former, with all his eloquence and popularity, was obliged to acknowledge: "I have carried high sail while running through a torrent of popularity and contempt; I may have mistaken nature for grace, imagination for revelation, and the fire of my own temper for the flame of holy zeal; and I find I have frequently written and spoken in my own spirit, when I thought I was assisted entirely by God." (Watson's Annals, p. 517).

Truth, not always self-evident, could be revealed through conversation with ministers and, of course, other friends. Cope related (p. 4) that, when it was proposed that Friends leave England and settle in Penn's newly-bought Pennsylvania, there was doubt in the minds of some about the propriety of such a move—

lest it be deemed flying from persecution; but William Dewsbury travelling into those parts where the Browns lived....had a meeting there and proved as the means of settling and reconciling the minds of some that were in doubts, expressing in his testimony to this effect: "The Lord is about to plant the wilderness of America with a choice vine or noble seed which shall grow and flourish;" and...he added nearly thus: "I see them. I see them, under his blessing arising into a state of prosperity;" thereby foretelling the spreading of Truth in America.

I imagine, then, that James and his brother William came to America with a sense of Quaker mission.

Cope also related (p. 5) a story about the brothers Brown and George Keith (1638-1716), a Quaker minister, associate of George Fox, who was in America c.1684-92, preaching for a faction, the so-called Christian Quakers, for which he was denounced by William Penn in 1692. (Keith was ordained, 1700, a priest in the Anglican Church.) The story went that Keith preached at the Chichester Meeting (when "James and William lived near Markus Hook"); and that, afterwards, James expressed approbation of Keith and asked William what he thought of George Keith now; was he not satisfied?

## BROWN

William replied to his brother, "I am satisfied, but it is in this, that he is in the wrong spirit," which James took amiss. William argued his case, however; so that—

The next day Keith had a meeting at the house of Henry Reynolds, who lived near, and he knowing that James Brown had rather favored him, on his way to the meeting, called at James's house and asked if he was going to the meeting; at which James hesitated; whereupon George Keith alighted and went in, intimating that if he began to be dissatisfied he would satisfy him; and though he used many words, all did not avail, for James went not to the meeting and was favored with preservation from further harm by that wily, separating spirit.

## Notes

Chandlee, Edward E., *Six Quaker Clockmakers*. Philadelphia, The Historical Society of Pennsylvania, 1943. (secured thru inter-library loan Apr 1988, or after compilation of Brown account—return dates indicated that “my” volume had been borrowed 15 times, 1955-88, or a little less than once every two years.)

p. 23 Warrant for survey of a tract of some 18000A situate between the main branch of the North East River and Otteraroe Creek to some 17 proprietors (reprinted, orig. at Cecil County Court House, Elkton MD, Vol. 16, p. 54). Each proprietor agreed to pay £8 for every 100A + a nominal yearly quit rent.

opp. p. 52, reproduction of survey (old Nottingham Lots).

<u>Warrant</u>	<u>Survey</u>
7 1mo 1701	3mo 1702
1000A; Lot No.	
Cornelius Empson	24, 8
John Richardson	20, 6
James Brown	27, 14
Henry Reynolds	19, 5
William Brown	23, 28, 33 (33 prob. lot of Meser Brown)
Henry Bates	36, 37 (John Bates)
Edward Besson	18, 4
James Cooper, of Darby	26, 12
Randal Janney	34, 15
Andrew Job	32, 35
John Churchman	16, 17
Ebenazar Empson	22, 10
John Guest, of Phila. 500A	2, 3 “suppose Jno. Guest”— note on survey.
Joel Bayley	11
Robt. Dutton ) Sam'l Littler )	29, 31
Meser Brown	“in warrant but not in draught. William (?) instead”— note on survey.

The survey produced 37 lots of 500A each, so that the 1000A proprietors had 2 lots each. The meeting house was on Lot 30 & the Proprietary (Penn) had lots 7, 9, 13, 21 & 25 (2500A). Lot 1 seems to have been unassigned.

The 6 clockmakers reported in this book were Abel Cottey, his son-in-law Benjamin Chandlee, & sons & grandsons of Benjamin. Benjamin settled in Nottingham, c.1712, on Lot 15, “Randall’s Prospect” (the 2nd lot of orig. proprietor, Randal Janney). This place was sold to James Trimble in 1741, but Chandlee’s descendants continued a clock making shop in Nottingham for 2 more generations.

p. 103 A picture of an iron candle stand which stood in the Chandlee shop from c.1760, signed “Chandlee,” sold, 1813, at an estate sale to Jeremiah Brown for 29¢.

Had I read this book before compiling Brown, I could have been more precise about proprietors’ holdings (I would have said that each 1000A proprietor had 2 500A lots, instead of saying that James & William Brown each had “several” lots). Account is substantially accurate, though. Knowing that James had an “extra” 500A supports the idea that he may have bequeathed lot 14 to his son Daniel (by then 500A between “Dorson’s & Robt. Williams”).