



WALTON

RELATIONS & HISTORY

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Walton County Heritage Association

January 2022



WALTON COUNTY HERITAGE ASSOCIATION, INC.

OFFICE LOCATION

Walton County Heritage Museum, (Old Train Depot)

Hours: Open Tuesday – Saturday, 1:00 – 4:00 PM

Postal Address

Walton County Heritage Association, Inc.
1140 Circle Drive, DeFuniak Springs, Florida 32435
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Newsletter Cover Collage Photos

Clockwise from top left:

1. Darlington, Florida, early 1900s, Courtesy of Baker Block Museum, photographer unknown. Edited by Sam Carnley.
2. *Henderson-Mathis turpentine still in Glendale or Gaskin*. 1904. Black & white photoprint, 4 x 6 in. State Archives of Florida, Florida Memory. <<https://www.floridamemory.com/items/show/42107>>, accessed 28 June 2017 by Sam Carnley.
3. William Lewis (Luke) Hurst Family, Fleming Creek/Clear Springs area, north Walton County, ca 1894, from “The Heritage of Walton County, Florida,” p. 190.
4. Old Paxton High School, “1961-62 Paxtonian” Year Book, photographer unknown. Edited by Sam Carnley
5. Walton County Heritage Museum, photo and editing by Sam Carnley.
6. Gladys D. Milton (1924-1999), Midwife, Flowersview/Paxton, photo by her daughter, Maria Milton. Also in “The Heritage of Walton County, Florida,” p. 249, and the September 2018 Newsletter at <http://www.waltoncountyheritage.org/GenSoc/NL2018Sep.pdf> Edited by Sam Carnley.
7. Lake Jackson, South Side, in Paxton City Limits, photo and editing by Sam Carnley.
8. Paxton Water Tower, Paxton, Florida, photo and editing by Sam Carnley.
9. Old Freeport School, constructed ca 1908, burned 1943. Photo from “The Heritage of Walton County, Florida,” p. 45. Photographer unknown. Edited by Sam Carnley.
10. *Floralia Saw Mill Company's engine number 3 - Paxton, Florida*. 1907. Black & white photonegative, 4 x 5 in. State Archives of Florida, Florida Memory. Photographer unknown. <<https://www.floridamemory.com/items/show/146972>>, accessed 7 September 2019 and edited by Sam Carnley. [Built in 1873 and Originally owned by New York, Ontario and Western Railroad Company as engine number 60; then owned by Southern Iron and Equipment Company as engine number 568 in 1907; then owned by Floralia Saw Mill Company as engine number 3 on March 3, 1907; returned to Southern Iron and Equipment Company and number changed to 915 on March 13, 1913; then owned by Louisiana Saw Mill Company as engine 50 in May, 1913.]

The **Walton County Heritage Association, Inc.** is a 501 (C) 3 Florida Not for Profit Corporation Recognized by the IRS as a Public Charity Organization for Tax Deductible Donations.

The Walton County Heritage Association was organized for four main purposes:

- To promote the preservation and restoration of buildings and other landmarks of historical interest within Walton County;
- To maintain the Walton County Heritage Museum to preserve the heritage of Walton County for the education and enjoyment of current and future generations by collecting, preserving, and exhibiting artifacts and information from the time of its original inhabitants to the present;
- To foster and enhance the development, education, and sense of history which is unique to Walton County; and
- To secure cooperation and unity of action between individual citizens, businesses, and other groups as may be necessary to fulfill these purposes.

The Association depends upon the support of its members and the business community to accomplish its goals. Annual dues are \$25 for individuals, \$40 for families and varying amounts for donors as shown on attached Annual Donor/Member Application for 2022. Donor logos are also shown on the attached Donor page in the monthly newsletter.

Annual Member/Sponsor Application 2022; See attached.

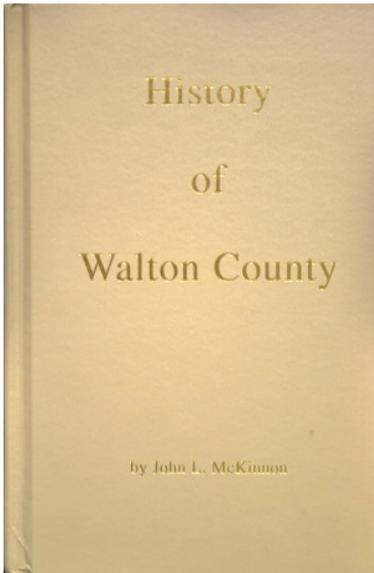
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- Invitations to Quarterly Members Meetings
- **Discounts** on Special Events
- **The Museum Research Center:** Members get free copies of documents and use of the Genealogy Society computer when the Museum is open.
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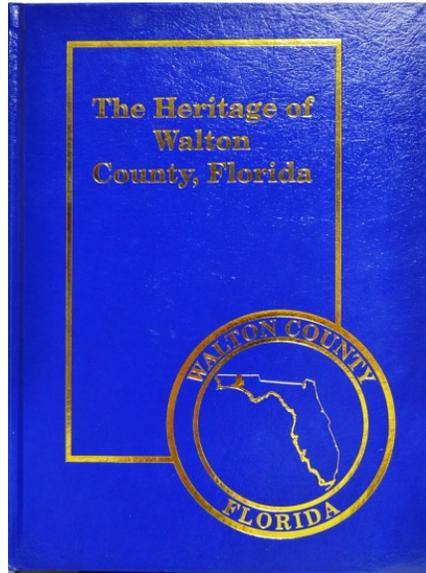
Our most popular books



History of Walton County

by John L. McKinnon. The Museum has sold out of this book and it is out of print, but it is available at these links;

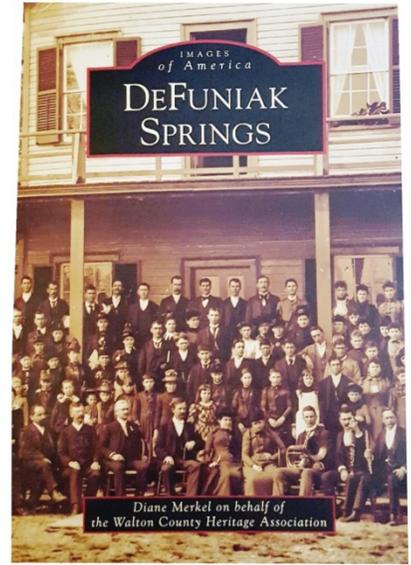
<https://dlg.galileo.usg.edu/georgiabooks/pdfs/gb0503.pdf>, and <https://www.alibris.com/booksearch?mtype=B&keyword=history+of+walton+county&hs.x=0&hs.y=0>



The Heritage of Walton County, Florida. Item code

B13. Price, including tax,

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Images of America, DeFuniak Springs. Item code

B06. By Diane Merkel. Price, including tax,

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1140 Circle Drive
DeFuniak Springs, FL 32435

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Quanty	Description	Item Code	Price Each*	Amount
	The Heritage of Walton County, Florida	B13	71.13	
	Images of America, DeFuniak Springs.	B06	31.53	

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Walton County Heritage Association, Inc.

1140 Circle Drive, DeFuniak Springs, Florida, 32435, Ph. 850-951-2117

Website: <http://www.waltoncountyheritage.org>

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The Walton County Heritage Association is a nonprofit organization that was organized for four main purposes:

1. To promote the preservation and restoration of buildings and other landmarks of historical interest within Walton County;
2. To maintain the Walton County Heritage Museum to preserve the heritage of Walton County for the education and enjoyment of current and future generations by collecting, preserving, and exhibiting artifacts and information from the time of its original inhabitants to the present;
3. To foster and enhance the development, education, and sense of history which is unique to Walton County; and
4. To secure cooperation and unity of action between individual citizens, businesses, and other groups as may be necessary to fulfill these purposes.

* Additional gift of over \$2,000.00 (any amount in excess of that number) would be greatly appreciated. You may earmark this gift for a specific expense/purchase of gift items for our museum.

- All donor categories are entitled to membership in the museum and Genealogy Society and 10% discount on museum gift shop purchases.
- For all levels of Sponsorship, the Walton County Heritage Association, Inc. will acknowledge sponsors on our website, in our newsletter and on a permanent plaque in the Museum. Sponsorships are on an annual basis from January to December. This is an acknowledgement of your gift only and does NOT constitute advertisement or the promotion of any individual, business or organization by the WCHA.

Please mail your check and this form to:
WALTON COUNTY HERITAGE ASSOCIATION, INC. 1140 Circle Drive, DeFuniak Springs, FL 32435.
THANK YOU!!!

The Walton County Heritage Association, Inc., is a 501(C)(3) charitable organization as defined by the IRS Code. Gifts may be tax deductible as defined by the Federal Income Tax Regulations. To request a receipt for your tax-deductible membership in the WCHA, or donation, please contact us.

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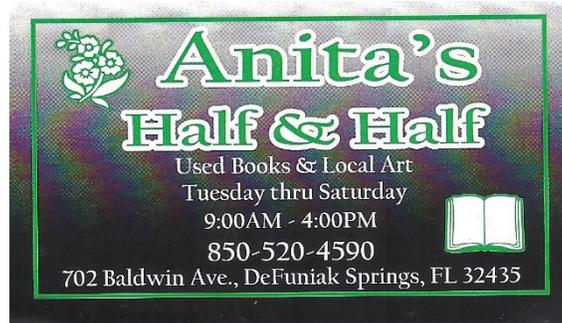
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City of DeFuniak Springs



In the past the city has generously supported us with cash donations of \$2,000.00 annually, but due to changing budget priorities, was unable to do so in 2022. We wish to recognize the city's generosity however, for its in-kind donation of the RR depot which serves as the Walton County Heritage Association, Inc., Museum and administrative facility. The city provides maintenance and upkeep on the facility, and payment of electrical, water and waste disposal services as well. The value of this facility to us is far in excess of \$2,000.00 annually, for which we are deeply appreciative. Thank you, City of DeFuniak Springs.

Alexander McGillivray, Chief William McIntosh, Turner and Carnley

Their Walton County Connections

Edited by
Sam Carnley

Walton County's Native American heritage stretches from antiquity to the present. Probably the most notable of that heritage were the Eucheas from the county's earliest recorded history. But preceding them were the Chacatos, Chiskas and Pensacolas, who according to Spanish records were in the area later becoming Walton County as early as the 1670s. Those are known from historical records, which of course do not represent inhabitants of the county known to be here in prehistoric times.

While we have no historical records of them, the county abounds with evidence of their presence, especially around Choctawhatchee Bay where many archaeological sites of prehistoric human habitation are found. Artifacts from some of those sites suggest a human presence here, possibly as far back as thirteen thousand years ago.

This article however, deals with Native Americans of relatively more recent times, whose histories are a matter of record, some of which are quite well documented, beginning with Alexander McGillivray (1750-1793). Whether or not he ever set foot in Walton County is unknown, but he had family ties with Creek descendants who settled in the county and who are the subject of this article.

The son of a Scottish trader and a Creek Indian woman, McGillivray was born in an Upper Creek village on the Coosa River near present day Montgomery, Alabama. His upbringing exposed him to both Creek tribal customs and colonial European-American culture. Due to that multiculturalism, he functioned well among both groups and moved easily from one to the other with full acceptance from each. His mother descended from the powerful Creek Wind Clan, a privileged and influential family in whose history and family ties he became well versed and indoctrinated, to the extent of becoming a powerful chieftain himself.

Equally at home in his father's world of trading, business and education, he thrived in that environment as well. He lived for a time in Augusta, Georgia, received a high-level education in Charleston, South Carolina and completed a business apprenticeship in Savannah, Georgia.

Ultimately however, he chose to live permanently among his mother's people during the Revolutionary War after the colonials confiscated his Tory father's property holdings in South Carolina. Using his knowledge of both Indian and White cultures, he soon rose to highly influential positions. The British Army commissioned him as a senior-ranking officer during the Revolutionary War and while serving under two successive British Indian agents he forged alliances between Indian and British military forces.

Even though he made his home among Creeks ostensibly as a peer, he chose not to copy their primitive existence, but engaged in business ventures enabling him to enjoy a life style more akin to that of his white father. His business activities included trading in deerskins, raising cattle, and working

60 slaves on the plantation he owned near Choctaw Bluff on the Alabama River. But careful to avoid the appearance of being too white, he engaged in Creek ceremonial traditions and rituals and took several wives to prove to his fellow Indians that he was Creek to the core.

He strongly opposed the cession of Creek lands to the Americans as happened in the 1783 Treaty of Augusta. Two lower Creek chiefs made the treaty with Georgia in which they ceded a large tract of tribal land to the state. McGillivray argued that the chiefs lacked the authority to dispose of ancestral lands of the tribe as they had done. Fearing that even more of their land would soon be lost the same way, he sought a way to prevent it. In 1781, two years before the American revolution ended in their defeat, the British hauled down their colors in Pensacola, West Florida, to be replaced by the Spanish flag.

Seeing a treaty with Spain as a possible way to gain recognition of Creek sovereignty over their land, McGillivray wrote to the Spanish commandant in Pensacola calling for a congress with them. On June 1, 1784 the congress led to a treaty with the Spaniards they called the Congress of Pensacola with the Talapuche (Tallapoosa) Nation, but to Americans, it became known as the Treaty of Pensacola between Spain and the Creek Indians. Terms of the treaty provided in part, that in exchange for Spanish recognition of Creek sovereignty over several million acres of land in Georgia, the Indians pledged to die in defense of Spanish territory and subjugate themselves to Spanish rule.

Under other provisions of the treaty, McGillivray did quite well for himself. In addition to being named Spanish Commissioner for the Talapuches, he received an annual stipend of \$600.00. Lesser chiefs received nonmonetary honoraria in the form of "Great Medals," and "Small Medals," in recognition of their support for the treaty.

McGillivray's greatest coup, financially speaking, came with a provision in the treaty awarding a monopoly in the Indian trade to the British firm of William Panton, Leslie and Company, in which he shared as a secret partner.

In 1786 a Creek tribal council declared war on the state of Georgia over land ceded to it in the 1783 Treaty of Augusta. McGillivray's role in the act, if any, is unclear. The Spaniards however, held him responsible and advised they would reduce their aid provided under the Treaty of Pensacola if hostilities ensued. That drove McGillivray to make peace with the United States, which culminated in sweeping treaties, that on paper at least, protected large swaths of Creek land, including a promise to evict white pioneers who had illegally settled on it.

As history has shown however, the United States broke the promises made in the treaties. Not only were white settlers not evicted, but when others came, they were allowed to stay. The westward movement of white settlers on Indian land proved an irresistible force to every treaty put up against it. Consequently, the string of broken treaties eventually deprived the Indians of all their land east of the Mississippi River.

But the U. S. secretly rewarded McGillivray for his role in securing the treaties. In addition to making him a brigadier general with a one thousand dollar plus annual salary, he received \$100,000 in payment of the property confiscated from his father in the Revolutionary War. He used the money to buy three plantations and 60 slaves. He resided for a time at one of the plantations on the Alabama

River, but later moved to Pensacola. He remained there until his death on February 13, 1793 at age 39, allegedly from the lingering effects of syphilis and rheumatism.

The heritage of the Wind Clan and Scottish union, however did not end with him. Two other descendants of that ancestry were his maternal nephews, William Weatherford and William McIntosh. McIntosh (1775-1825), five years McGillivray's junior, first saw the light of day in a Lower Creek village on the Chattahoochee River in Georgia, now Coweta County.

Like McGillivray, he became well educated and moved comfortably between white and Creek societies. But unlike McGillivray, he sided with the United States in wars against the Indians and in gaining cession of their ancestral lands in Georgia to the United States.

He held the rank of major in command of a force of Lower Creeks who played a key role in General Andrew Jackson's defeat of the Red Stick Creeks at the Battle of Horse Shoe Bend in 1814. The place derived its name from the shape of a turn in Alabama's Tallapoosa River at the site of the battle. The Red Sticks, like McGillivray, were of the Upper Creek faction. Allegedly, the name "Red Stick," came from the color of a wooden club affixed with a metal or stone spike with which Upper Creek warriors armed themselves.

The terms Upper and Lower Creek were of geographical origin. The ancestral lands of the Upper faction lay along the Coosa, Tallapoosa and Alabama Rivers in today's Alabama. Those streams all emptied into Mobile Bay, a major port on the Gulf of Mexico where ships arrived with trade goods sought by the Indians.

The ancestral land of the Lower group lay along the Chattahoochee River in Georgia and flowed to the city of Apalachicola via the Apalachicola River, also a major port on the Gulf visited by ships carrying goods coveted by the Creeks. To put a finer point on how their names related to the geography, one group lived up country and the other lived lower.

It was no more complicated than that and neither were the differences over which they disagreed. The Upper faction favored sovereignty over Creek lands against encroachment by white settlers. As earlier noted, McGillivray devoted his life to that cause. But he seemed not to harbor the militant fervor that incited hostilities against white settlers by the Red Sticks, and led to their destruction at Horse shoe Bend. Even though white traders lived among the Red Sticks, they were too few to exert any significant influence on their tribal culture.

The Lower Creeks, on the other hand, as typified by McIntosh, believed the Creeks could survive only by living in peace with the settlers and adopting their way of life. Their geography exposed them to greater contact with white settlers and traders, making them more comfortable in living as the whites did. Living in that environment may also have convinced them of the futility of turning back the white onslaught as the Red Sticks learned to their sorrow.

Creeks like McIntosh believed that the traditional Indian way of life faced a bleak future and the sooner Indians realized that and adopted the white man's way, the better off they would be. Those Lower Creeks who shared his view of life among the whites supported and recognized him as their chief spokesman, or Micco. Due to his alliances with the whites and his leadership in the Horse Shoe Bend affray, the United States commissioned him as a brigadier General in the U. S. army. After having risen

to such a distinguished position, and desirous of living in a befitting style, he built and ran a plantation on the Chattahoochee River in today's Carroll County, Georgia.

Although many Lower Creeks supported and viewed him as their leader, the same was not true of the Upper Creeks who hated him for fighting against them with General Andrew Jackson at Horse Shoe Bend. In spite of the many Creeks of both factions who opposed it, McIntosh and a small number of other tribal leaders approved a treaty ceding approximately 4 million acres of Creek land to the U. S. in the 1821 Treaty of Indian Springs. Located near the present-day town of Flowilla, in Butts County, Georgia, Indian Springs is now the oldest state-owned park in the country.

At the conclusion of the 1821 treaty, McIntosh received both land and money for leading the Indian participation in the agreement. Part of the land given him, totaling 1,000 acres included the springs themselves and he built a hotel on the site, which still stands near the park. He received an additional 640 acres around another plantation he owned on the Ocmulgee River.

A cash payment of \$40,000.00 capped off his remunerations for the help he provided in delivering the treaty. Supposedly the money went to him not for his personal gain, but to be distributed among members of the tribe in relief of the difficult conditions they suffered at the time, which included the lack of adequate food.

The Creek National Council, the nearest thing to a Creek national government formed by a loose coalition of tribal leaders, and which McIntosh had a hand in organizing, became concerned at the increasing rate of tribal land loss. Following the cession of lands in the 1821 treaty, the Creek National Council "resolved never to sell or barter away any more of their ancestral land." Under terms of the resolution, any Creek leader who ceded lands to the United States without authorization of the "entire Creek Nation," would be guilty of a capital offence leading to the death penalty.

In spite of having supported the Creek National Council's death penalty law himself, on February 12, 1825, McIntosh signed the Second Treaty of Indian Springs. It gave away the remaining Creek land to the state of Georgia.

Execution for his crime came swiftly. None other than Red Stick chief Menawa, one of the few upper Creek warriors escaping slaughter by McIntosh and his lower Creek militia contingent of Jackson's army at Horse shoe Bend, got his revenge. McIntosh and his family slept at his plantation home in today's little town of Whitesburg, Carroll County, Georgia in the early morning of April 30, 1825. But they soon awakened when Menawa, at the head of a party of 200 Upper Creek warriors, led an attack on the plantation. They burned McIntosh's home, shot and stabbed him to death and buried him naked in an unmarked grave.

So ended the life of another in the matrilineal line of the prestigious Creek Wind Clan and Scottish heritage mix. But the line carried on and one of its branches found it way to Walton County, Florida in the person of Catherine (Kate) McIntosh, one of Chief McIntosh's daughters. Kate married William Cousins, also of mixed white and Indian heritage. The story of their coming to Walton County is found in the book "The Heritage of Walton County, Florida," pages 298-299, and is presented in its entirety below:

Zaphnath Paaneah Turner, Part 1
(Also called ZNP, Zaf and usually Zaph.)

Note 1: Biblical name for Joseph, Genesis 41:45. Note 2:
Listed as Zaphus on marriage license. Note 3: Settled in
Florida in 1842.

Many of the early Florida Pioneers had Indian Blood and the descendants of Zaph Turner were no exception. Chief William McIntosh of the Lower Creek Nation was half white and could trace his family back to the 1500s in Scotland. He had three wives. One of these wives produced a daughter named Catherine (Kate) McIntosh. Kate married another mixed blood named William Cousins. A daughter from this union, Sara, married Zaph Turner.

Family tradition has it that four families began to move to Oklahoma Territory from Ga., The Cousins, Turners, Covingtons and Kenningtons. In West Florida at Big Creek, two miles from where Laurel Hill is now located, a wagon broke down. They built camp, found much wild game and fish and a beautiful country to live in. That ended the Oklahoma trip. All spent their lives there and are buried in the Crowder Chapel Cemetery, five miles north of Mossy Head, Florida. (Extracted from a letter to Dode McIntosh written by Doris T. Padgett)

Another account (from Matt Turner's "My Family Tree."): When Zaph was 17 and living in Stewart County, Georgia, he ran away from home to marry an Indian girl, Sarah Ann Cousins, age 15. They left Georgia with three other related families (Kenningtons, Cousins, Covingtons and Sarah's parents, William Cousins and Kate McIntosh), planning to migrate west. They crossed into Alabama at Eufaula. All the families were full or part Creek Indians and Eufaula was an Indian village (named for a subtribe of the Creek Nation called Eufali).

The families stopped at Clayton, Barber County, where Zaph and Sarah were married on 22 September 1841. They continued on to the fork of the Choctawhatchee and Pea Rivers near Geneva, Alabama and the Florida state line. They remained there until after their daughter was born before continuing. They entered Florida and continued west until about 2 miles from Almarante (present day Laurel Hill) near Big Creek, when a wagon wheel broke.

They stopped and made camp to make repairs and liked the area so much, that they decided to stay. Zaph's father, James Turner, sent 2 freed slave couples with mules and wagons to help them get the farm started. They built log cabins and a blacksmith's shop, dammed up Big Creek and built a grist mill (the old mill site is still there). In 1876, they relocated, with sons, Frances Marion and Russell, to the Shoal River, 5 miles from Mossey Head and bought an abandoned slave plantation.

Zaph and Sarah lived on the south side of the river, the boys lived on the north side, and they built a wooden bridge over the river, known as Turner Bridge. Zaph and Sarah

had 15 children, 13 of whom survived. Buried at Crowder Chapel Cemetery about 3 miles from Mossey Head, Florida.

Submitted by: Gene Jones.

On February 15, 1873, Zaph and Sarah's son, John Russell (1851-1921), married Alice Carey Meigs (1857-1931). Their 12 children included Victorine Gabriella (1888-1965). She married John William Hamilton (1881-1954) of Walton County in 1904. The 7th of their 10 children was Nettie Eugenia (1921-2011). She became the wife of Charles Gordon Carnley (1922-1964) on July 2, 1942 in Holmes County, Florida. Their children were Delores Marie, b. 1943; Charles Edward, b. 1945; Billy Thomas, b. 1954 and Bobby William, b. also in 1954 as Billy's twin.

Born in Opp, Alabama in 1922 to John Thomas Carnley and Naomie Hataway, Charles Gordon had relocated to Walton County, Florida by 1940. After he and Nettie married, they lived in the Liberty and Cluster Springs area north of DeFuniak Springs. He worked as a general laborer, mechanic and welder. Due to alcohol abuse, he developed cirrhosis of the liver. His doctor put him on medication for the cirrhosis that became addictive. Becoming despondent over his inability to deal with the alcoholism and drug addiction he hanged himself in 1964 when his twin boys, Billy and Bobby were only 10 years old. He was buried at Cluster Springs Cemetery.

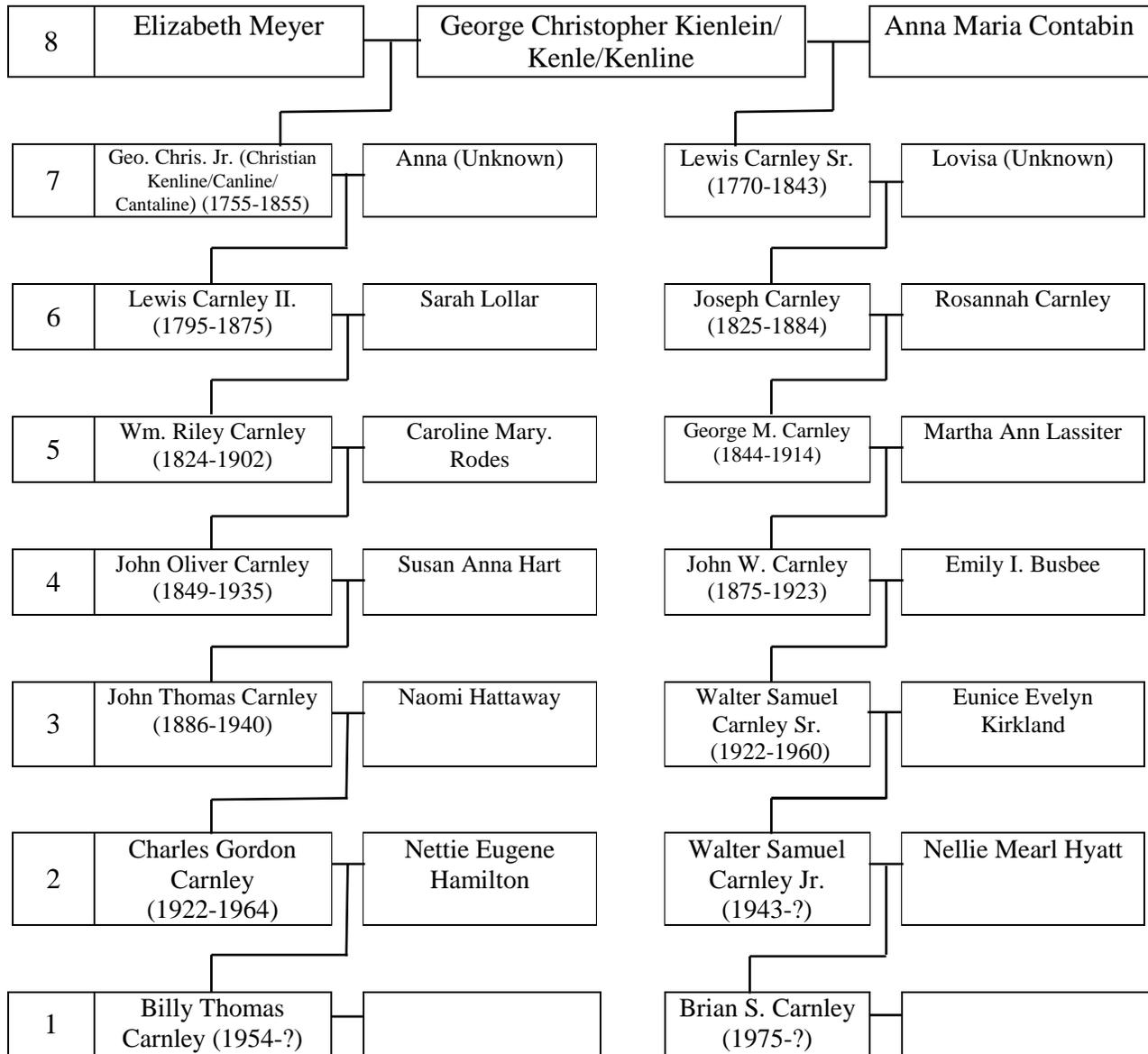
About 4 years later, Nettie married Cliff Ellis originally from Holmes County, Florida, but lived in DeFuniak Springs at the time Nettie met him. She and her two young sons then moved to DeFuniak to live with Cliff. The boys grew up there and graduated from Walton High School.

Cliff died in 1985 and was laid to rest next to his first wife, Ruby Barfoot, in Magnolia Cemetery. Nettie then married Arron Strickland and lived with him until her death on 23 October 2011 at age 89. She was buried beside her first husband and father of her children, Charles Gordon Carnley, at Cluster Springs Cemetery.

Her two oldest children, Marie Carnley Mitchem and Charles Carnley, reside in Walton County. Billy lives in Crawfordville, near Tallahassee and Bobby lives in Gainesville. Her granddaughter, Susan Eddings Horaist lives in DeFuniak Springs. They represent only a few of those people from Walton County who share the heritage passed down from the McGillivray and McIntosh Scotsmen and the Creek women of the prominent Wind Clan that remains more than two centuries strong and counting.

Carnley Genealogy

The Relationship of Billy Thomas Carnley and Walter Samuel Carnley Jr.



Name Evolution

The last name of German born George Christopher was spelled many ways. To further complicate things, he alternated between two different ones. His correct name was probably **Kienlein**, but he sometimes went by **Kienle**. They were never spelled those ways, but in ways sounding very close. Examples are **Guenlain**, **Keynton/Keynlon**, **Kanline**, **Karline**, **Karlin**, **Kinland**, **Kenline**, **Kinline**, **Kinla**, **Kindly**, **Kinnler** and a few others. In 1788, the name appeared as **Kernlein**. The individuals using that version may have been Christopher's sons, John and Christopher/Christian Jr. Following it in the records were **Kernline** and **Kernelly**. In 1808 Lewis **Carnline** (Sr.) appeared and then in 1810 **Carnly** was the name of the family's heads of household on the U. S. census of Lexington District, South Carolina.

About 1816, the family began leaving South Carolina and on that year's census of Clark County, Mississippi Territory, the names Christian **Canline** Sr. and Jr. appeared. In 1819, after the State of Alabama was created from a

Carnley Genealogy

The Relationship of Billy Thomas Carnley and Walter Samuel Carnley Jr.

portion of the Territory, Christian Sr. appeared in land records under the name **Cantaline**, a misspelled version of **Canline/Kanline/Kinline/Kenline**. By 1820 the entire family was in Alabama, where they used the names **Carnline, Carnley, Cantaline, Karnleen, and Carnala** over the next twenty or thirty years. Lewis Sr. died in 1843 and in his estate records on file at the Pike County Courthouse in Troy he was referred to interchangeably as **Carnline, Carnley** and **Cantaline**, thereby confirming all three names belonged to the same family. After Lewis Sr. died, later generation of the family split into three branches, one for each of the names which is how they remain today and that is how **Kienlein** and **Kienle** evolved into **Carnline, Carnley** and **Cantaline**. Carnley is also a British name but unrelated to us.

All the above information is documented but how later generations were related to George Christopher is not. The evidence for those relationships is circumstantial at best, and is based on name similarity and the alternating between two names within the same geographic locations and time periods, as well as the uniqueness of the names which makes them stand out in the records. A new tool for improving genealogical accuracy that has become available recently is Y-DNA testing. The Y chromosome is specific to human males and is passed down from father to son over the generations. My Y-DNA test confirms that I am related to Billy T. Carnley but it lacks the precision to confirm our exact relationship as shown in the above chart.

New developments as of 4 Sept. 2018: Billy T. Carnley, a descendant of Christian Cantaline had his Y-DNA tested with Family Tree DNA recently and the results were posted this date showing a match with my Y-DNA at 37 markers and a 97.28% probability that we had a common ancestor within the last 8 generations. This suggests with a very high probability that Christian and Lewis Sr. were biological sons of George Christopher and there has been no false paternity in the family lineage.

Further developments as of 5 February 2019: The Family Tree DNA, Family Finder Test results of my autosomal DNA (full chromosome set minus the sex chromosomes) reveal that my ancestral origins are 99% European and less than 1% Finland. This further breaks down to British Isles 62% and West and Central Europe, 37%. Part of the 37% comes from within and near Wurttemberg, Germany. George Christopher Kienlein/Kienle came from Germany, and although the precise location of his origin has not been determined, a high frequency of his name(s) and very similar ones are found in the Wurttemberg area. The fact that I have DNA from there tells me that I got it from someone who brought to this country. As George Christopher and two of his three known wives are the only Germans thought to be in our Carnley ancestral lineage, this appears to confirm that I and other Carnley relatives are descendants of he and his last two wives, Elizabeth Meyer and Anna Maria Contabin, and that he and possibly his wives, most likely came from Wurttemberg, Germany.

Sam Carnley
8 Sept. 2018
Revised 10 March 2019