

Stephen Washington Carson and Family (continued)

Georgia State Archives Folder Collection

Anna Carson Gardner and Family (cont)

(1) Mary Ruth Gardner, b. near Ft. Meade, Fla., 1886-a baby, died near Ft. Meade, 1887--had T. B.

(2) Gordon Lamar Gardner: b. near Ft. Meade, Fla. Dec. 3, 1888; d. at Ft. Myers Fla., July 22, 1947; buried in Evergreen Cemetery, Ft. Meade. Left wife and three children.

(3) Dorinda (Dora) Barrington Gardner - b. near Ft. Meade, Oct. 30, 1891, m. first Guy Stocks Davis, Tampa Fla. Oct. 14, 1909. She was married, 2nd-Albert E. Lennox, Windsor, Conn. Sept. 1, 1920. Dora has one child, Charlotte Coomes Davis, b. Oct. 15, 1910. Charlotte m. Freeman Rollin Smith, Clinton Conn., March 22, 1920 and had:

- 1- Yvonne Elizabeth Smith (m. Romao) - b. June 28, 1931.
- 2- Freeman Rollin Smith, Jr., b. Aug. 15, 1934.

(GAR)

Stephen Washington Carson - born near Brooksville. - m. 2nd - Pamela Ann Adelaide Whitfield in 1868; widow with four children. They had:

1- Joseph Washington Carson - b. near Brooksville Aug. 30, 1869, d. Nov. 25, 1943 at Miami Beach, Fla. Buried in Marble crypt (by his wife's daughter, Rosamond) at Lakeland, Fla. (Note: Joe was very rich, Rosamond was too, and inherited Joe's vast orange groves. She married a Rich doctor in Tampa, too. Lives on Boulevard St. near the Bay, south) Joseph died of a heart attack.

Joseph m. Nina Roselle in 1905 - they had one child, Florence Rosamond Carson - b. April 9, 1912. She married James Wolf in 1925 - she divorced him in 1941 and married Orren Ellingson, 1942 - live in Tampa. He is a doctor, a specialist; they have one child, Karen, b. June 8, 1943. Joseph's wife, Nina, died in Aug. 1943, of a heart attack.

2- Sophronia Mitchell Carson, b. July 9 1872, near Ft. Meade, Fla. d. June 1940, cremated and ashes buried at Lake Wales, Fla. Married Frederick Edwards Ohlinger, 1904. They had: Katherine Barrington Ohlinger, 1905 (not married). Louise Myrtle Ohlinger, b. 1907. Married Morris Knight, New York City.

One of these girls (artist) was designer in a silk fabric factory.

3- Munsey Barrington Carson - b. near Ft. Meade Jan. 29, 1875, d. Babson Park Fla. Nov. 11, 1917 of Flu. He married Ida Gillman of Mass. 1905 and had: Russell Barrington Carson, b. 1906 at Frostproof Fla. He is married and lives in Ft. Lauderdale. Is a doctor (specialist) Mary Carson, b. 1906 - at Babson Park Fla. is now Mrs. Thomas E. Rachal, New Orleans, La. Munsey is buried at Biscuit Lake, Fla.

4- Mary Pamela Carson - b. May 13, 1877 near Ft. Meade Fla. d. Dec. 4, 1951 at Babson Park Fla. (Cancer, funeral at Lake Wales, Fla.) Married Orren Hayes Ohlinger in 1902, and had five children, three survive. Orren was born 1903 at Haines City Fla.

Dorothy m. Sterling Ashley 1901 and had several children. Sterling died 1947 - heart attack - Dorothy m. 2nd - Romie Gay - 1951 - Babson Park Fla.

Brandon History¹

STEPHEN WASHINGTON CARSON

AND FAMILY

Copied from pamphlet by Stephen Washington Carson printed at Bartow; Florida, 1889

"I was born in Benton county, Tennessee, in the year of our Lord 1830. My father, Robert Carson, and my mother, Susan Carson, migrated from Tennessee to Marshall county, North Mississippi, and settled among the Cherokee Indians, having a family of seven children, three boys and four girls, having one married.

My father and mother were members of the M. E. Church, and all their children united with it. My father and mother lived in Mississippi until I grew up to Manhood. My oldest brother, Samuel G. Carson, became a Methodist preacher about the year 1839. I was convicted of sin and purified from its pollution by the power of the Holy Spirit in the year 1842, during a protracted meeting at the Carson Meeting House, two miles from my father's place. I joined the church on six months' probation, and was legally raised to fellowship at the expiration of the time of trial.....licensed to preach in the year 1854.

Stephen Washington Carson - Born in Benton county, Tenn. in the year 1830, the son of Robert and Susan Carson who migrated to Mississippi in 1831. They had seven children, three boys and four girls.

Stephen Washington Carson m. Emily Celestia White, b. June 11, 1839 at Brooksville, Florida, d. there in 1868. They had:

1- Wiley Andrew Carson - Born near Brooksville, Fla. Sept. 27, 1859, never married d. in 1885 near Ft. Meade, Fla., buried in old cemetery - Pleasant View (?)

2- Susan Ida Carson - born near Brooksville, Fla., May 6, 1862, m. Mitchell and lived and died at Wildwood Fla. Left no children; one died.

3- Robert Brandon Carson - b. Feb. 1, 1865 at Brooksville, Fla., died at Ft. Meade, Oct. 1891; buried in old cemetery - Pleasant View (?) as was Wiley. (Robert was married in 1887 to Julia Myers - and had two children, Samuel Irby Carson, b. Dec. 3, 1888 Robert Elmer " b. Dec. 29, 1891)

4- Anna Giles Carson - b. near Brooksville, Fla., June 28, 1867 died - old age etc. in Tampa Fla., April 15, 1948, buried in Ft. Meade, Evergreen Cemetery.

Anna m. William Benton Gardner (from Mississippi) at Ft. Meade, Feb. 22, 1885 - and had three children:

History

By

and of 1829

Georgia State Archives Collection
Stephen W. Carson
(called Wash)

"I was born in Benton county, Tennessee, in the year of our Lord 1830. My father, Robert Carson, and my mother Susan Carson, migrated from Tennessee to Marshall county, North Mississippi, and settled among the Cherokee Indians, with our family of seven children, three boys and four girls, having one married.

GAR

My father and mother were members of the M.E. Church and all their children united with it. My father and mother lived in Mississippi until I grew up to manhood. My oldest brother, Samuel C. Carson, became a Methodist preacher about the year 1839. I was ~~converted~~ convicted of sin and purified of its pollution by the power of the Holy Spirit in the year 1842, during a protracted meeting at the Carson Meeting-House, two miles from my father's place. I joined the church on six months probation and was legally raised to fellowship at the expiration of the time of trial. I remained a member there (but not always a worthy one) until licensed to preach in the year 1854.

I was a Methodist mainly from association, not having studied carefully the doctrines and polity of the church until about forty years of age. But as far as I understood them thoroughly, I was pleased with the doctrines and usages of the M.E. Church more than of any other of my knowledge. I always loved the probational and class meetings, but was disgusted with the administration of baptism by immersion long before I began to preach, and could never subscribe to it on any grounds more satisfactory to my judgement and conscience than that the church, or rather I should say, the ministry of the church which I loved and most wished to cooperate with, practiced it when pushed into it.

A number of the articles of the "Twenty-five" I could never regard as beneficial or necessary in any way to the cause of God, though I did not call them in question. The "Marriage of Ministers," and "The Christian Man's Oath," "Purgatory," ~~Supererogation~~ "Supererogation" etc., are examples to which I allude. As to the "Probational" I always regarded it as one of the best laws in the whole code, and always found it of the highest benefit in every place where it was carefully applied. I never heard the slightest complaint against it by ministers or members, until the matter was agitated in the General Conference, when the term was reduced to three months. I was deeply mortified at the close of the next General Council to find the Probational abrogated entirely, and the Class Meeting attendance no longer regarded as a test of membership, but legislated into a choice of all parties to observe or not.

With this and other changes not necessary to mention, and the introduction of some new and objectionable features, I became much dissatisfied. I was displeased at the irreparable loss of the Class Meeting feature, and the substitution of Church Meetings, in which it occurred to some that the anticipated losses in the Class Meetings were to be prevented, as far as it would achieve the end; and again, at the manner of receiving candidates to membership, which may be and is often done immediately on application of the minister in charge, independent of the vote of the church or laity; giving the hand of fellowship for the whole body, while all but the preacher and applicants remain silent, "dumb as a lamb led to the slaughter."

Stephen Washington Carson, and Family (continued)

Children of Mary Pamela Carson Ohlinger and Orran Hayes Ohlinger: " (cont.)

Dorothy Ohlinger Ashley Gay - continued:

Dorothy has only one living child at this time (March) 1955. She is married and living in Texas.

She is mar-

The Ohlinger men are fine business men and prosperous.

2-Frederick Ohlinger - son of Mary (Mamie) and Orran - b. 1905- in Haines City, Fla., - married, late Married- 2nd- lives at Ocala, Fla. Has several children.

GAR

3-Robert Hayes Ohlinger - born Jan. 1919. Married Beth Wirt of Bartow, Fla. They have two boys
(Eligible)
1936. (Beth was born April 9 1918) They had: Wayne H. Ohlinger, b. Oct. 3 1944 and Robert Hayes Jr., Feb. 1 1946. (Beth is the daughter of Earl Wirt and Elizabeth Bland in effort of Bartow and Haines City, Fla. Beth is a niece of General Robert Bland of U.S. Army.)

Stephen Washington Carson claimed to be ~~first~~ second cousin of Kit Carson. Martha Brandon, wife of John Brandon who came to Brandon Florida in the year 1857 in January, was the sister of Wash Carson and said to be second cousin of Kit Carson.

That kinship has been told

all down the line.

Martha Brown Carson, sister of Stephen Washington Carson, born June 19 1813 in Dixon county, Tennessee. Married John Brandon Nov. 25, 1832 in Tennessee. Martha Brandon (Martha Carson Brandon) died in Tampa Fla., April 14, 1867.

John Brandon was born Oct. 26, 1809 in Madison county Ala., the son of Jane and Jarrett Brandon.

John Brandon and Martha Carson Brandon had nine children, eight boys and one girl - See Brandon history. By a second marriage - to Victoria Seward Varn (Widow) he had four boys and one girl. John Brandon's first daughter was born Oct. 21, 1832, name Louise Gumi Brandon, died of scarlet fever at the age of three years and eight months. The daughter by the 2nd marriage, Sadie Brandon born 1874 died of old age.

John Brandon died in 1886 of old age

that soul (the violator), who will admonish him of the error of his way, and will bear with him for a season; but if he repents not he hath no more place among us. We (the pastors) have delivered our own souls."

And besides Georgia State Archives Folder Collections, and violations of the most solemn obligations men and women ever take, there are numerous others very objectionable. I might here mention them, but will now say in closing, that my rights as a member were my moral character was at stake, were denied me, and, consequently, as I could no longer consistently endorse nor endure such, as an honest man, I conscientiously determined to abandon the M.E. Church South, and did so during the winter of 1881, surrendering my parchments which I had not disgraced, to the Florida Annual Conference, no charges being lodged against me.

Looking around me and finding no religious denomination with which I could agree, I determined ~~and~~ on and shaped out a course or way of my own, in my judgement nearer in keeping with God's Word than that if any sect of which I have any knowledge, assuming for it the title "The Bible Christian." And to the Doctrine and Polity of it, framed before I left the M.E.C.S., I refer the reader, which polity, however, I did not complete immediately. Necessities did not require it, so I have awaited the demands of circumstances, as natural developments may have transpired, consoling myself with the idea that, though I but planted seeds before I die and go hence, and at the expense of years of toil, that, may be cultivated and matured by others, my work will not be forgotten, and fall of a rich harvest and reward by the Great Head of the Church.

Christ saith, "By their fruits ye shall know them." Now the Bible Christian proposes to know NO MAN by a profession of religion and immediate compliance with Church rites; but by a probation, a test of conduct, which at first view will be objectionable with some, but to satisfy most men, needs but to be understood. And so we remarks to other points, and especially in the prohibitions, for instance, the putting on of gold and costly array, trifling music and literature, with the prohibition of instrumental music in divine worship, etc. etc. But be it fairly understood and constantly kept in mind, that the probational ordeal is for the purpose of teaching candidates the reason why such and such requirements are made, and such and such indulgences are not allowed, and that on entering the probational a candidate is not entering the fellowship of the Church, but is only entering a state of trial preparatory to fellowship, where he will be taught, enlightened and prepared, if he has a MIND and a WILL to be, for acquiescence, compliance and full membership; but is not, after all, bound to enter it, except by will and choice. During the term at ANY TIME, or at its close, ANY ONE may, at pleasure, withdraw from, or be dropped from the list at the Church's pleasure, and no harm done to either."

SUBMITTED?

G.M.

STEPHEN W. CARSON

(See Carson and Brandon histories in the book in the Library of the Historic Association of Hillsborough county, Florida, which is in The Court House in Tampa.) The book of our ancestors.

This is trying and no thoughtful, intelligent body of membership of correct moral courage would suffer such law and practice, unless forced upon them. By this unwise not to say unhalloved Church regulation, all manner of trash, to my certain knowledge, are admitted to membership, and, if they desire it, are immediately elevated to an equality with the aged and honorable of the church, entitled to all offices and honors in which members are eligible; and whether they be young or old, native born or foreign; no matter how ignorant nor how rotten may be their morals and motives, if they can ~~just~~ only utter the simple words of affirmation or negation, as the preacher propounds the usual questions, they can come at once into the Church and enjoy its every privilege, even to the sanctity of a place at the Lord's Table, perhaps at the next hour of service, hard by the side of the most worthy in the Church. And were such to attempt to enter, on the next day, the society of the family circles of those honorable and highly respected members by whom they had bowed in the previous day's service, they would be turned out and driven away as corruptors of good morals and manners.

These are stubborn facts not to be denied, and rude courses to God's cause, not to be overlooked by observers, nor unlamented by all who are truly devoted to Christ's Kingdom. None, in our honest opinion, should ever be admitted to the fellowship of any branch of the church whose moral standing in society is so degraded, and who are so far below par in their morals, that temperance societies, colleges and common schools, society in respectable circles and our home alters, would not admit them as acceptable members or associates. But the Methodist Ministry in its legislation and practice, whether the laity indorses it or not, has degraded the Church below secular institutions and morals of good society; and at this day the filth from every puddle and the scum from every slough, float into the pails of the MECS at pleasure, the gate of entrance being always open and none to close it, while the back door is but seldom opened to expel the most incorrigible within its pale.

As far as our experience goes, for the last decade especially, once in and there is a poor chance of getting out. Many in this land have tried to beg their way out, drink and swear their way out, and in various other ways to sin their way out, but, to our certain knowledge, they are yet in the church.

But further still, we see multitudes at this day approaching the Church Altar, and avowing in their baptismal ceremonies to renounce the devil and all his works, the vain pomp and glory of this world so that they will not follow or be led by them, and while taking the solemn obligation they are dressed in all the pomp, splendor and fashion of the age, with person and dress decorated with ornaments of gold, etc., thereby violating their sacred obligation to keep the law of the church, one clause of which forbids "the putting on of gold and costly apparel."

Ministers are often seen with gold studs throughout their linen, and and gold watches, chains, etc., on their persons, and standing thus in the sacred desks before their pompously dressed membership, who have all like themselves, solemnly vowed against such indulgences, while duty requires more than once annually, that the language be read, "doing what is fit for the glory of God, as the putting on of gold and costly apparel," etc., and closing with the language which includes all the general rules as well as this: "All these we know God's spirit writes upon truly awakened hearts. If there be any among us who observe them not, who habitually break any of them let it be known unto them (the pastors) who watch over