

A Study of Farley Family Values Including a Survey of Several Generations

**In partial fulfillment of the requirements for a
Master of Science degree in Family and Local History at BYU
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Introduction

On February 4, 1623, the good ship "Anne," third vessel to arrive in the New world after the Mayflower, docked at Archer's Hope, a projection of land opposite Jamestown, in the Royal Virginia Colony. ¹ Among the passengers to disembark were Thomas Farley, son of a wealthy Worcester merchant-clothier; Jane, his wife, and Anne, a babe-in-arms who had been born aboard ship and named for the Vessel. One servant attended them. Thomas was then 23 years of age and although a member of a close-knit and well-established English family of means, believed that his future lay in the rich virgin soil of the New World. As the younger son of a large family, he had no prospects of a substantial inheritance in England.

The passing years proved him right, for here he prospered. He maintained and operated his own plantations and rented others adjoining them. He was elected to the first session of the House of Burgesses, the first representative assembly in America. He and Jane became the parents of 15 children. He kept in close touch with his family in England and sent at least two of his children there to be educated.

In due time Anne married Colonel Richard Lee and became the maternal ancestor of the distinguished Lee Family.² Her numerous brothers followed in their father's footsteps. There was plenty of land available for planting and none had difficulty acquiring plantations of their own.

The generations of Farley families that followed Thomas proved his decision to establish in the New World a wise one. John Farley, 8th son of Thomas, owned plantations in Henrico and Charles City Counties., ³ John's eldest, John Jr. left upon his death a plantation of 551 acres in Henrico County.⁴ John Jr. Farley's oldest son, Francis, moved with his wife and four sons into the hinterland on the border of the frontier into what is now West Virginia. That family and some families of his young neighbors that had joined him worked together to clear the land and build their cabins.⁵

John's three oldest sons, Francis, Thomas and John became Indian scouts and protected the settlement against Indian raids. Each served in the Revolutionary War as scouts and messengers for the colonial forces.⁶ After the revolution, Francis and his brothers returned to Monroe County, West Virginia, and established families of their own. Having won the war for independence and lived on American soil for five generations, they considered themselves native born American.

Edward, the fifth and youngest son of Francis, was born and spent his early years among his many cousins, aunts and uncles in Monroe County. The Farleys had always been a rather clannish bunch and although continually pushing westward, they tended to stay together as much as possible and kept in close contact with relatives. They had individually, and as a group, developed the skills that insured their success and survival on the American frontier. They were industrious, ambitious and self-sufficient. Most lived well into old age, none divorced and all had large families. Although their fathers had been prosperous in Virginia in the early 1800's, the younger Farley's seemed unable to resist the temptation to press on deeper into America's heartland. They settled in Iowa, Illinois and Tennessee.⁷

In 1803 Edward Farley Sr. moved his wife and seven children to what is now Illinois, but was then an unsettled wilderness. By 1812, Edward and Lettice had added four more children to the family and were well established in Hancock County. The 1830 Federal Census of Hancock County lists Edward Farley Jr., his wife Mary Moore and two young daughters, as well as Joseph, Edward's youngest brother. They were living on the bend of the Mississippi River, in an area that would become in 1838 and 39, Nauvoo, the gathering place of the Saints.

Although I have traced only one line (seven generations) of Farley descent from 1623 to 1830, and existing biographical information is somewhat sketchy, one might conclude that these early Farley families valued land ownership, their families, both immediate and extended, and their freedom and independence. They appear to have been hard-working, self sufficient and industrious. They seem to be public spirited. Many answered calls to defend their settlements or their country during periods of war and unrest. They all had large families, maintained strong family ties and none divorced. What these values manifest in succeeding generations? A close study of the five generations that followed may help answer this question.

Edward Farley Junior Family – First Generation of Latter-day Saints

The first generation of Farleys to be baptized into the church was the family of Edward Farley Jr. and Mary Moore. By 1830, the year the church was organized, Edward's family were established in what would become the city of Nauvoo. A map developed by Rowena J. Miller entitled "City of Nauvoo Pre-Mormon Ownership 1838,"⁸ shows the location of Edward's holdings, 320 acres, in relation to the rest of the city. The deed book for Hancock County, Illinois, 1838, gives legal descriptions for the three sections and indicates that the property was held in patent, Edward Farley being the first to hold title.

Although living among the Mormons, it was not until May 1847, some eight years after the arrival of the Saints, that Edward embraced the Gospel. He and his youngest children—ten-year-old twins Isaac and Rebecca, entered the water of baptism in May, 1847. A year later his wife Mary Moore joined the church. Edward's oldest son Winthrop was baptized on June 24, 1849.¹⁰ Edward's two oldest daughters, Nancy Jane and Dicy Ann were by then married. Dicy Ann and

her husband John O'Laughlin, were baptized May 17, 1850, four days before the family began their trek west.¹¹ Although there is some evidence that the oldest daughter, Nancy Jane, and her husband, Jacob Adamson came to Utah with the rest of the family ¹² I have yet to establish whether or not they remained in Utah and joined the church.

Angelina Calkins, the 33-year-old school teacher of the Farley brothers and cousins, and the sister of Asa Calkins who brought the Farley's into the church, became the bride of 19-year-old Winthrop the day before the family left for Utah. Her diary provides the only primary source of family history to survive to the present day. ¹² General church records are incomplete. They do not record any of the family baptisms and even fail to list the names of the Farley Family members to come with the first company of saints in 1850 led by Milo Andrus.

Angelina described the preparations for the trek west. She painted the Farley Family as being close-knit and described visits between Edward and his numerous brothers that lived in or near Hancock County. She detailed visits between Drury John Silvester and Joseph and wrote letters for Mother Farley to other members of the family. ¹³ Although in close contact with his extended family the Edward Farley Jr. family appear to be the only Farley family to join the Church.

The sale of Edwards Nauvoo holdings enabled him to cross the plains in relative comfort. A great-granddaughter records in *A Life Sketch of Isaac Robeson Farley*: "They were successful farmers and in their westward journey had 17 wagons of provisions and 300 head of cattle."¹⁴

Upon arrival they established first in Salt Lake Valley. Within a year Edward and Mary with their 12-year-old twins, Isaac and Rebecca, along with Winthrop and Angelina moved to Ogden where the three younger Farley's eventually established polygamous families. As Angelina referred to the ill health of Nancy, "Sister Nancy [is] still in great distress," ¹⁵ and family group sheets indicate that the husband of Dicy Ann married again and moved to Nevada ¹⁶ one might conclude that both these two sisters died, either on the trek west or after arriving in Utah. Thus our study is limited to the activities of Edward and Mary and their three younger children.

Edward was 55 when he took residence in Ogden. He lived there for sixteen years. His activities in Utah were not as vigorous or extensive as they had been in building his estate in Nauvoo. None-the-less he owned two houses, farmed and made shoes for the early pioneers in Weber Valley.

Winthrop was then in his prime and was involved in a number of enterprises:

"Winthrop was a very industrious man, wheelwright carpenter and black-smith. He made the first washboards for the pioneer women. He built wagons and buggies, and built the first threshing machine ever used in Utah, and operated it himself for a couple of years, then disposed of it to Mr. D.H. Perry.

He had several blacksmith shops in Ogden, but his greatest work was accomplished in the one on Main Street. He always used the best materials—wood, paint, steel or iron. He turned out products which he always guaranteed. Honesty was his policy and he expected the same of others. ¹⁷

Winthrop also played the violin. He married five wives. However Mary Ellen Reed, a divorcee decided to divorce him after five years of marriage and four children. Angelina raised his children by Mary Ellen. Lidia Pons, his third wife, is my direct ancestor. Winthrop married a widow, Sophia Larsen, when he was 50 and she 46. It was Sophia who went with him into the underground where he spent the last few years of his life on the run attempting to avoid arrest for cohabitation. Family tradition has it that upon his death he left each of his four remaining wives a home, free and clear, and \$5,000. in cash. ¹⁸ Twenty-five children from his first four wives survived him.



Edward and third wife, Lydia Pons Farley

Winthrop's younger brother, Isaac Robeson Farley was the first young man to go into polygamy. At the age of 21 he married twin sisters—Madeleine and Emily Pauline Malan—then 18 years of age, in the endowment House in Salt Lake City upon the instruction of Brigham Young. A few years later he took a third wife, Martha Cole. Emily Pauline and Martha Cole both divorced him. However years later Pauline was resealed to Isaac. He was the father of 13 children.

Madeleine Marriott Harrope, a granddaughter, wrote of Isaac: "He engaged in the hard work and vicissitudes of early pioneer life. He took an active part in the building of roads, the railroad, canals, and in constructing a wall in a section of Ogden which served as a protection from the `Indians. (Wall Avenue was later named after this wall.) He contracted the rock for the foundation of some of the best buildings in Ogden, which are still standing." ¹⁹

Additionally, Isaac engaged in farming and raising stock. He pastured stock for other people. When he was not engaged on the farm he hauled lumber from Mr. Wheeler's sawmill. The mill was located about 150 miles east of Ogden. Isaac was very active in the Church and held the office of Seventy. He was greatly blessed with the power of healing and was often called to administer to the sick.

Martha Rebecca Farley (Isaac's twin sister) became the wife of Merrit Staley, a blacksmith. They had three children. Years later, when Merrit was 54 and most of their children were adults, he took a second wife, 23-year-old Anne Christine and moved to Mexico. Five more children were born to this couple. Rebecca moved to Provo where she lived with her daughter, Dicy Ann. Merrit died in Mexico.

Edward Jr. and his children were all devout. He had three patriarchal blessings during his 20 years in the church. His wife Mary Moore had one. They were endowed and sealed. He was made a High Priest 12 years before his death. All three of their children lived "the principle of plural marriage." However some of these marriages appear to have been unhappy as evidenced by three divorces. They had been instructed to live this principle and though it certainly was not easy, they set comfort aside and endeavored to be obedient.

Winthrop had two blessings and each of his five wives had patriarchal blessings. Isaac and his twin wives also had blessings but it appears that Martha Cole did not. Rebecca did not have a blessing but her husband Merritt Staley did.

In 1887 Winthrop was called to serve a mission in England however ill health prevented his staying the full time. He was First Counselor to Bishop Stratford when he resided in Ogden Fourth Ward. He was a High Priest at the time of his death.

It appears that the Edward Farley family, for the most part, held dear the values of previous generations. Edward and his sons were industrious, ambitious, and valued their families. They located in Ogden where they lived worked, worshiped and socialized together. Each owned land and was self-sufficient. The sons had large families but relationships among the wives appeared to be somewhat strained. The marriages of the Farley brothers and that of their sister appear to fall within the "unhappy" category of marriages. (Note that church-wide, one third of all polygamous marriages were unhappy, one third were very happy and one third were moderately so. Also true of traditional marriages.) This accounts for the three divorces of this generation and the unusually high rate of divorce in the generation that followed.

The Edward Farley Jr. family was the first to join the Church of Jesus Christ of Latter-day Saints. This family began a tradition of devotion and active service that will be carried on in the generations that follow. I feel it appropriate to mention that it was my original intent to write on religious activity and wealth within the generations. However after collecting the data for this project, I found that wealth, as such, was not a Farley family value. Each generation ambitiously and industriously sought to provide a comfortable home and living for their respective families. The acquisition of wealth was incidental. What appeared to be really important to the Farley's was hard work, strong families and church activity.

Notes - Including Introduction and Conclusion

- 1 Belmont Farley, Farley-Mercer and Intermarried Families 1600-1930. (Washington D.C.; National Library of Daughter of the American Revolution, 1932,) Microfiled for the Genealogical Society, SLC. Film #863971, p. 10.
- 2 Jessie Kelso Farley, Jr., Twelve Generations of Farleys (Chicago; Press of Albon O. Horn Co, 1943, pp. 9-20.
- 3 Ibid., p. 28
- 4 Ibid.
- 5 Ibid. pp 39-40.
- 6 Ibid. p. 72
- 7 Ibid p. 108
- 8 Rowena J. Miller, map entitled "City of Nauvoo Pre-Mormon Ownership, 1839."
- 9 Illinois, Hancock County Court Records. Deed Book, 1839.
- 10 Salt Lake City, Utah LDS Genealogical Library, Archives, Family Group Sheet, Edward Farley.
- 11 Angelina Farley, Personal Diary, unpublished. Copy of microfilm. Church Historical Department. Salt Lake City, Utah.
- 12 Ibid
- 13 Ibid
- 14 Madeline Marriott Harrop, "A Life Sketch of Isaac Robeson Farley," written 1954. Unpublished life sketch in possession of Diane Stokoe.
- 15 Angelian Farley, op. cit.
- 16 Family Group Sheet, John O'Laughlin, op. cit.
- 17 Adleen Farley Knight, "Biography of Winthrop Farley, Pioneer 1850," written 1954, unpublished life sketch in possession of Diane Stokoe.
- 18 Search Weber County Court Records but have been unable to find Winthrop Farley's will to verify tradition.
- 19 Madeline Marriott Harrop, op. cit. pp 1 & 2.
- 20 Ibid
- 21 Adleen F. Knight, ibid
- 22 Kimball Young, 'Isn't One Wife Enough?' New York: Henry Holt & Co., 1954.
- 23 Eva Farley Clayton Interview, June 11, 1982, with Diane Stokoe in SLC.
- 24 Diane Stokoe's "Farley Family Historical Survey," Mailed to 32 family members on May 24, 1982. Returned on or before June 11, 1982. Three generations responded to 8637 Snowbird Drive, Sandy, Utah.
- 25 Ibid. Note that "a little crazy" was a comment from Carla Cuthbert.
- 26 Ibid Diane Stokoe's 1982 Survey.
- 27 Ibid
- 28 Ibid

Conclusions

Perhaps the greatest disruptive factor in terms of Farley Family values occurred during the period between 1850 and 1890 when plural marriage was practiced by devout members of the Church. Polygamy may have worked well in some

families but it had a disastrous effect on the children of Winthrop Farley. During that generation divorce soared—36% to 46% of female family members divorced and 25% of male members had broken marriages.

We can trace the inactivity of three daughters of Winthrop and Lydia Pons Farley directly to their negative feelings about polygamy.



Adell Farley Mercer

Adell Farley ran away from home at seventeen and married a millionaire from Boston in defiance to a marital system she thought oppressive. Drucilla left the Church as a result of her strong negative feelings concerning polygamy. Olive Eugenia declared that she would “never marry a dirty old Mormon.”²³



Drucilla Farley Loomis Tierney

Married a rancher & merchandiser whom she divorced. Later married a jeweler.



Olive Eugina Farley Rine married a man employed by the Union Pacific Rail Road.

All four of Winthrop's daughters by other wives who became plural wives divorced. Church records indicate that only 48% of Winthrop's children were active in the Church. No records could be found for 16% and another 36% were inactive. The average number of children per family was four, compared with five in the Edward Farley Jr. Family, almost four for the third generation; four for the 4th generation and 3.4 for the modern generation. However, taking into consideration that many of this generation have not completed their families (in 1982) the number will probably reach four within the next few years.

Divorce declined in the generations following the Manifesto, with only one divorce (12.25%) in the third generation, none in the fourth, and two (11%) in the fifth. Church activity also increased in the third fourth and fifth generations. It rose to 75% in the third 100% in the fourth and 86% in the 5th.

Home ownership was high throughout all five generations. Most of Winthrop's children owned farms, homes, shops and businesses. Eighty-seven percent of the third generation owned property, 100% of the fourth generation and 90% of the fifth. It is interesting to note that only two married Farley grandchildren did not report that they owned homes. One of the two, married only two months ago, and the second reported an income of under \$10,000 a year and a "husband still in training." ²⁴

It was interesting to note how many of the modern generation of Farley's attended college and married spouses that had attended or graduated. Only one Farley grandchild reported that she had not attended college. Yet most of the women in the family indicated that they were not employed outside the home, listing their vocation as "housewife" or "mother." Sixteen out of 22 surveyed reported a non-working mother in the home, even though these women had attended college and probably could have added substantially to the family

income. Again we have a demonstration of the Farley value of quality child rearing and family life, as opposed to choosing a higher income.

Most Farley grandchildren were in the middle income bracket and owned homes. In many cases, parents aided their children in the purchase of these homes. Again we see a tradition of home ownership that can be traced back almost four hundred years.

I asked those surveyed what character traits they associated with Farley family members and found that Farleys are hard workers, good looking, religious, frugal, honest, ambitious and thrifty. They are good money managers and are self sufficient. Additionally I found that Farleys have a sense of humor, are musically talented and tend to be “a little crazy.”²⁵

Most Farley grandchildren felt that where they lived had no affect on their religious activity. “We would be active wherever we were” wrote one. Most families considered themselves “very active,” with both husband and wife in leadership positions.²⁶

One aunt wrote: “Farleys have a natural musical talent, although some have done little to develop it; they have a gift for the use of words, a way of original thinking and expression.” She went on to say that she had always felt an inner pride in being a Farley and being well thought of in her family and community. “Learning came fairly easy, and if we applied ourselves scholastically, we were usually at the head of the class. Farley’s are not pushy or over-bearing, or even over-confident; could this have been a hinderance?” she asks?²⁷

My research has proven that Farleys cannot be credited with “tooting their own horn.” I had a difficult time doing the research for this paper. I found few Farleys before the third generation who wrote anything about themselves. Similarly, Paul Hardman who authored Part one of Twelve Generations of Farleys found this same modesty in earlier Farleys. “It is hard to estimate, at this distant period, the true value of a man like Thomas Farley to the inhabitants of the surrounding settlements. He was fearless and cautious. He led—never followed. He stood as a bulwark in the path of the Indians in their approach to the Narrows of new River and the settlements beyond He was too modest to recognize his indispensability and merit, and likewise discouraged others in so doing. According, he has gone unsung among historians.”²⁸

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UPDATE ON HAPPINESS, FAMILY VALUES AND POLYGAMY

While retyping this paper to post on my web page at dianestokoe.com, I was impressed by an article published in the December 26, 2013 issue of the Salt Lake Tribune entitled, "Happiness takes faith, family, friends, work," a thread woven through the generations of Farley families that I researched in 1982.

Arthur Brooks, a social scientist, wrote a book on happiness. His research sheds light on who's happy, and why. "Genes have lot to do with a happy disposition. Poverty reduces happiness, but past a certain point, higher incomes do not do much to raise it. . . . Once basic material needs are met, through, satisfying work matters more than money. What people want is not just success, but also "earned success." – the feeling that one's efforts have paid off. . . ." Brooks found that "the four great sources of happiness within human control are faith, family, friend and work. He noted that married people are happier than singles and those engaged in religious practices are happier than the unchurched."

Polygamy Today

Polygamy became legal in Utah in a landmark ruling on December 13th 2013 when U.S. District Judge Clark Waddoups effectively decriminalized it. One week later, same-sex marriage was also legalized in Utah.

In 1982 my intent was to write my master's thesis on polygamy. However I was discouraged from doing so by the then church historian, who felt my research might add "fuel to the fire" and help justify those who were still practicing "the principle." Consequently I changed subjects and wrote about Lydia Pons' ancestors. Lydia was Winthrop Farley's 3rd plural wife and our direct ancestor. I published The Mormon Waldensians in 1985 but followed news about polygamy throughout the years. I am pleased that the church has finally taken an official stand as evidenced by this article, "LDS essay offers a take on polygamy origins, ties," which appeared in the Salt Lake Tribune on December 17, 2013:

"Just days after a federal judge struck down parts of Utah's anti-polygamy laws, the LDS Church published an official essay about its historic ties to plural marriage including an acknowledgment that the practice persisted even into the 20th century.

The carefully worded article, "Plural Marriage and Families in Early Utah," was posted on the gospel topics page at lds.org, the faith's website, and spells out Mormonism's experiment with polygamy.

Some of the details may be news to longtime Mormons or new converts in the 15 million-member Church of Jesus Christ of Latter-day Saints.

- Some Mormon men were recruited to enter plural marriages; others made the choice themselves.*

- Brigham Young and other LDS leaders had large polygamous families, but “two-thirds of polygamous men had only two wives at a time.
- Women unhappy in their marriages could obtain divorces and remarry.
- During the decade after Mormon pioneers arrived in Salt Lake City, a number of LDS women, like their frontier counterparts, married at “age 16 or 17 or, infrequently, younger.”
- By 1857, about half of the Utah territory’s residents lived in a polygamous family. That number fell to no more than 30 percent by 1870 and continued to decline thereafter.

Source “Plural Marriage and Families in Utah at lds.org.”

*When Isaac Robeson Farley arrived at the endowment house with Madeline Malen, his intended bride, Brigham Young told him to go back to Ogden and get Emily Pauline, Madeline’s twin sister, and he would marry all three of them. Consequently Isaac R. Farley became the first young man to have more than one wife.