

CHAPTER 4

EDWARD FARLEY AND HIS FAMILY

It was Horace Greeley, editor of the New York Tribune who would say, “Go West young man! Go west and grow up with the country.” Of the frontier, the Edward Farley family would most typify this spirit of Manifest Destiny. He was born in Bedford County, Virginia on November 12, 1792. As a child he moved with his family to Fox River, White County, Illinois where they farmed. Edward most likely served in the War of 1812 and as part of his pay, received bounty lands in the Old Northwest Territory.

Mary Moor was almost eighteen when she married Edward Farley Jr. She was the daughter of Moses Moore and Priscilla Miller. Born in North Carolina she was known for her Southern hospitality. Mary was ever gracious and helpful in giving time and assistance to others. She was adept in all kinds of home industry such as converting wool into yarn and bats for use in making stockings and quilts. She was accomplished in mixing her own dyes. Mary was skilled in handiwork and needlework. She was proficient in making her own soap, charcoal, tallow candles, butter and cheese. Mary shared this knowledge and her skill with many others. Her maternal grandmother, Sarah Durborow, had descended from the illustrious Durborow family of Kent, Delaware. Her third great-grandfather served as Governor of Delaware.

Their first four children were born between 1822 and 1827 in Evanston, Cook County, Ill. They included Nancy Jane and William Merrit and twins Dicy Ann and Elam. Both William and Elam died at age two. Sometime before 1830 Edward and brothers—Joseph, Drury and Silvester moved their families to Commerce, Illinois as these names appear in the 1830 Illinois census there. They likely relocated in anticipation of the opening of the Quincy Land Office in 1831. Hancock County Land records indicate that by 1835 the brothers were registering large tracks of land there.

Edward’s son Winthrop was born in Commerce on January 15, 1830. Seven years later Mary delivered her second set of twins, Isaac Robison and Martha Rebecca born on March 7, 1837. The social life of Commerce was described by Daniel H. Wells, an early resident. Although ten years younger than Edward Farley, Daniel and his family arrived in this budding community about the same time as he did. Both men witnessed the rise and fall of the city of Nauvoo. Daniel and Edward were baptized within a month of each other at the height of the 1847 Mormon exodus. Daniel’s mother kept a small school in Commerce where she taught from 20 to 30 students for two dollars a quarter. Daniel described the dances, sleigh rides and parties in a letter to Sister Pamela dated July 7, 1835:

“I am not yet married to an Indian but dad talks some of selling me. He was offered five horses for me by an Indian. . . I crossed the river in a canoe on the fourth of July and went six

miles up . . . things we must have and cannot do without comfortably are numerous and come very high. But I have no reason to be discouraged yet for labor is high. . . My health is good. . . The place is improving very fast; strangers coming continually. . . We milk eight cows [and] make cheese every other day.

The fact that the Farley's were registering large tracts of land indicates that they had bounty lands and were adding to them by purchasing more land from other veterans. In 1839 when the Mormons arrived to settle on the swampy banks of the Mississippi Edward owned over 320 acres. Land Office records indicate that on June 29, 1839 he sold 170 acres for \$1300. Angelina Calkins diary provides the only primary source of information to survive to the present day.



Photo copy of an oil painting of Angelina Calkins

Angelina visited often with Edward's family as meetings were held in their home. She boarded with them for several months in payment for teaching eighteen year old Winthrop and Isaac Robison who were students in her small school.

On November 5, 1848 she wrote: *"The Mormon Temple at Nauvoo was burnt. Supposed by some to have been set on fire by some Mormons because the trustees of the church would not dispose of it to their notion as they had threatened. Supposed by others to have been burned by anti-Mormons because Mormons continue to preach in it. Meetings have been held to consult on driving the remaining Mormons out of Nauvoo."*

On January 7, 1849 Angelina writes that she *went to the old Stone Church in the morning and to the Baptist Church in the evening. "I feel much depressed and a gloomy feeling steals over me -- Oh how dreadful is melancholy! Dark phantoms flit across the brain, distractions sears the mind. Horror!"* When she was baptized into the Church of Jesus Christ of Latter-day Saints on March 9, 1849 she wrote: *"A glorious and happy Day!"*

On August 10, 1849 she noted: *"Winthrop not in school. Perhaps helping Asa and Brother Farley get in Hay."* She heard that a mob was forming to drive out the Mormons. *"... School Quarter ended on Sept. 4 and a new one commenced December 31 with only Winthrop, Isaac and Theodore [a cousin] as students."* Entries for 1850:

Jan. 16: *"Brother Farley gone to sell his place. Asa went to McClure's mill."*

Jan. 23: *"Much warmer, Brother Farley closed the bargain with the man that bought his place."*

Feb. 3rd: *"Meeting at Brother Farley in evening. Brother Sessions from valley present."*

March 4th: *"Asa went down to the mill again. Mariett cut his pantaloons. Winthrop brought in a gingham dress to show and gave it to me. (Mariett is Asa's wife.)"*

March 7th: *"Cleared up warm and pleasant Finished Winthrop's hat."*

March 14th: *"Asa started for the city. Pleasant but muddy. Mariett and I quilting the bottom of her skirt. Winthrop fixing wagon for the valley."*

March 15th: *"Pleasant, but windy and muddy. Froze last night. Wild geese have been flying for two or three weeks. Mariett finishing her quilt and I braiding straw sitting by the cooking stove in the shed room of Brother Farley's little old cabin. Wonder where we shall be and what doing, next 15th of March. . . Preparing to go to the Valley. . ."*

March 28th: *M. Baily came up. Asa came home. Winthrop went to Washington. He and Asa had a talk in the evening. [Perhaps Winthrop asked for Angelina's hand in marriage.]"*

May 2. *Asa fixed the cloth on the top of the carriage and went off after his other wagon. Mariett strained the flax seed and emptied her feathers into the ticks. I made carriage curtains."*

May 5. *Cold raw wind. Brother F's folks went to the city. A man called to engage a driver to the valley."*

May 8. *Cold. Asa at work on the big wagon. W. brought some things over for us to see. Mariett put out her clothes. I fixed W. coat."*

May 17. *John O'Loughlin and wife and brother baptized. (Dicy Ann Farley is O'Laughlin's wife.)"*

May 20. *Rained most all night. Cold and wet this morning. Asa loading over again. All cook and eat in Mr. Collister's house. W. and I went to Squire Taylor's and was married. Came back and they fired a salute. Adamson's folks so put out they will neither look or speak pleasantly to any of us, not at all to me. Pleasant this eve. [Nancy Jane Adamson may have objected to her brother's marriage to Angelina as she was 33 at the time and Winthrop only 19.]"*

May 21, 1850 – Although it was cold; Froze last night, we started on the journey. (Trials with their cattle and oxen, no food or water for man nor beast, illness and injuries and a few contacts with Indians were balanced by quarrels and disagreements among the travelers.)

May 23. Commenced raining. In the evening continued to rain mostly until noon when it ended with a hard wind. Father F.'s folks got wet in their wagons, We camped last night between 6 and 7. Mr. Baily and Asa had a serious talk. Mr. B said he should leave us, but they settled it and all seems to be well.

May 24. Pleasant but cool. Started off and Mr. B's and Winthrop's teams got stuck in the mud which hindered us an hour or more. Soon after two of Father Farley's teams got stuck. Traveled about 15 miles.

May 25. Thunder shower very hard last night. Winthrop's cow started back about two miles. They spent some time looking for her. Found her with a calf. Were until noon fording one stream and crossing another. Camped between 4 and 5. Traveled 8 miles. Quite warm. Tied the cattle to trees last night.

Evidently the Farley's traveled across the plains in an independent company. About 50 started with them on the trek. They organized themselves into companies of ten wagons with a company commander. *"No one wanted to be bossed although many wanted to boss others."* On September 20, 1850 the company sighted the valley. They entered on September 22nd from the north side. The descent was awful.

Angelina continues: *"Teams, men and women are completely worn down. I have scarcely life enough to rejoice that I am so near my journeys end. Everything seems lifeless and tasteless. I can anticipate no rest or pleasure. All appears dark and wild. Came though the north part of the city and camped on the west side All disappointed in the country. We came down the river Jordan. Adamson's went towards Sessions. Much confusion among us."* Edward's daughters, Nancy Jane Adamson and Dicy Ann O. Loughlin, evidently left and relocated somewhere else as their names and those of their families do not appear after the 1850 Utah census.

Sept 26: The men are hunting strayed cattle. Winthrop trying to get a house. Everyone disappointed in the state of things that I have spoken with. Everything seems bad. People and country all right with me." They commenced housekeeping in their wagons and later moved into the Fort for protection from the Indians and wild animals.

A month before this wagon train entered the valley, the Deseret News reported on Wednesday, August 28th: *"Brigham Young accompanied by Heber C. Kimball and Orson Hyde, the brethren of the Twelve, General Daniel Wells, and others left Salt Lake City for Weber County. There he located a site and gave a plan for the city of Ogden. He counseled the brethren not to settle in the country but to move on to the city lots, build good houses, schools, meeting house and other public buildings, fence their gardens and plant fruit trees so that*

Ogden might be a permanent city and a suitable headquarters for the northern country.”

December 29: Angelina wrote: *went to a meeting where President Brigham Young preached. Then went to City Creek where we were baptized and confirmed by Bishop Perkins. [Typical of the times. Saints were expected to undergo a second baptism to reconfirm commitment.] Went to Patriarch John Smith for our [patriarchal] blessings.*

Brigham probably encouraged the settlers to move to Weber County. A few months later Edward and Mary, Isaac, Rebecca, Winthrop and Angelina left Salt Lake to settle in North Ogden. At fifty-five Edward's activities were not as vigorous or extensive as they had been in Illinois. Nonetheless, within a few years he owned two houses, a large farm and was making shoes for the pioneers of Weber Valley.

Winthrop was a wheelwright, carpenter and owned two blacksmith shops. Ogden had a much higher presence of men practicing polygamy than Salt Lake City. Consequently over the next thirty years he acquired four more wives. Young, handsome, industrious and a talented musician Winthrop likely had many opportunities to interest other ladies. He built wagons and buggies and first washboards made in Weber County. He built the first threshing machine ever used in Utah and operated it himself for a couple of years before selling it to Mr. D. H. Perry.

Life in a Polygamous Household

Brigham Young preached that the purpose of polygamy was “to rise up a righteous generation, even a royal priesthood, to the most high God.” So two years after settling in Ogden and with Angelina's approval, Winthrop married Mary Ellen Reed, a divorcee with a young daughter. Mary Ellen was 28 at that time and Winthrop was 22 when they married on January 21, 1853. Ellen bore four children. Angelina describes her family their life in these 1856 entries:

April 1: Mr. F. went with his father to hunt cows. The devil rules our family. I am almost sunk in despair. The more I try to please the farther I am from it till now I care not. I feel like giving up to the devil. Oh how dreadful is such a life.

April 14. I forgot what was done.

April 15. Ellen and I quarreled.

April 16. Mr. F. and Ellen went to meeting in the for noon. We went in the afternoon.

April 20: Mr. F. fixing accordion. . . Ellen and I quarreled again, still worse. Oh what a home is ours.

May 4th: Mr. F. making door. Colder. My Birthday today, 38 years old. (Angelina moved into a new home built by Winthrop for her a few months before she delivered twins. Both died at birth.)

Winthrop chose Lydia Pons, age 18, for his third wife and they were married in the

Endowment House on March 8, 1857. There was a lot of marital discord at the time but Winthrop had made a commitment to live “the principle” and was determined to do so. Angelina’s entries in 1857:

March 4: Mr. F. started to the city to take Lydia for a wife.

March 5. They came home. Nelly had a calf.

March 6: We have been arranging house.

March 7: Mr. F. not very well, resting and gardening.

March 9: We all went to meeting.

August . . . Ellen made an attack on Mr. F. about hiring help for her. She had quite a row herself. He is working on the school house.

Oct. 1. Started out to receive our endowments.

Oct. 2: We received them.

Oct. 5: Mr. F. at work on (Lydia’s) house. We making him some garments.

Oct 6. We finished his garments. He fixing for plastering. . . .

On Jan. 20, 1858 - Ellen sent for Mr. F. and asked for a bill of divorce from him.

Jan. 25: Mr. F. went to see the bishop.

Dec. 31, 1858 is gone and I have had but little leisure and no spirit to pen it’s passing. Interesting events. Our break up and removal south in the commencement of which my first son, my little Asa was born on May 24th. . . . I was able to go through it with pretty good spirits being upheld by the strengthening power of the Almighty and am now plodding on my way with six little children to take care of including two of Ellen’s which have been with me all last year.

November 1878 Twenty years later Angelina’s focus was once again on her son Asa: “How dreadful it all is. Last night Winthrop came to sprinkle the disinfectant as usual and surprised me by asking how long Asa was going to stay at Hamptons. He then went on to talk about his getting reckless and going to destruction. He requested me to use my influence to get him home and keep the family together. I saw Asa this evening, he declares he will not come home to live any more. He is dreadful bitter at his father’s treatment. How terrible it all is and Theodore is determined to go in a short time. I fear for him more than Asa and then what will their father do?”

July 1, 1887 – Nine years later, Theodore was hiding Winthrop from the federal marshals in Snowflake, Arizona and son Asa was managing his father’s business enterprises in Ogden. How

times had changed.



Angelina Calkins Farley



Winthrop Farley

**Isaac Robeson Farley by
Grand-daughter Madeleine Marriott Harrop**

Isaac Robison Farley arrived in Utah with his father's family in 1850 and soon became involved in the activities of the early settlers of Ogden. 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 [as of 1977.]

"Father had proposed marriage to Madeleine who accepted his offer. But when he went to Salt Lake with Madeleine to be married, he was told by Brigham Young to go back and get the other twin, to come back and he would perform the marriage. They returned to Ogden where Isaac proposed to Emily Pauline who also accepted his proposal. The three returned to Salt Lake City where they were married. It was something unusual to see so young a man with two wives—he being only four days past his twenty-first birthday and the girls between eighteen and nineteen years of age. He was told at the time of his marriage that he was the first young man to go into the principle of plural marriage in the church."

Madeleine's handwritten account of her marriage and honeymoon: *"We were married in the Endowment House in Salt Lake City together with about forty couples from Weber County. This was a call made by President Brigham Young before the closing of the Endowment House. We were married by President Heber C. Kimball. Daniel H Wells and George Q. Cannon were our witness. In May we took our honeymoon trip south—locating on what was then called the Provo Bottoms. We selected a very pretty plot by a creek with a mound rising in the middle into a small island which was matted with violets."*

Shortly after their marriage Johnston's Army was seeking admission into the state. Isaac was sent to Echo Canyon to serve under Major Lot Smith. He served in the Echo War from the beginning to the end. When President Brigham Young instructed all the people north of Utah County to move south, Isaac sold the first home he had built on the north side of Twenty-Fourth Street (about one-third of a block from Washington Avenue.) He moved his family to the Provo Bottoms near Utah Lake where he erected a temporary home. They returned to Weber County in late August and helped to harvest the crops which the bounteous rains had preserved and matured during their absence.



Theodore wrote about his uncle in a letter dated June 12, 1937 from Provo, Utah

I recall Uncle Ike and his family when they lived on the Eastern shores of the Great Salt Lake (West Weber.) He was engaged in farming and stock raising and also pastured stock for other people. My father sent stock to him to pasture.

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 on the mountain known as Monte Cristo.

My father arranged with Uncle Isaac to let me go with him and haul lumber—which we did for a number of years.

I remember him as a very kind man who was always willing to assist in helping to load the lumber. When it became necessary to double teams to pull the load up the side of the mountain, he was always ready to double up with me to see that everything went all right. Coming down the mountain, one found the road to be very steep and dangerous. He would always take the lead, and I would follow. We camped together, cooked our meals on the same fire, and ate together. He was always as considerate of the safety of myself and my teams as my father would have been.

I visited him and his family many times in their home on the lake shore—playing with his children and sleeping overnight. They always treated me like a son. —Theodore Farley

Isaac Robison did not fare well in his polygamous experiences. Emily Pauline divorced him after bearing three children. So did his childless third wife, Martha Cole. Which left Isaac monogamous. He made no further attempts to live the principle. This turned out to be a blessing for Madeline and her eight children. In the 1880's federal courts began prosecuting men for cohabitation.

Winthrop's other wives

Five years after his marriage to Lydia on January 24, 1862 Winthrop married Mary Elizabeth Hastings. She was 19 at the time and bore eleven children over the next twenty years. Three died in infancy.

By 1885 the men who refused to renounce polygamy were arrested, tried and sent to the Utah State Prison in Sugarhouse. Many including Church President John Taylor, went into hiding. A large number moved their families to Mexico or Canada. Some went on foreign missions to avoid arrest.

In 1882 Winthrop married a widow, Sophia Larsen, whom he had met in Nauvoo. They moved to Arizona and lived with son Theodore. The grandchildren called him "Uncle Burgie" to avoid any suspicion that he was actually their polygamous grandfather. On December 29, 1885 Federal Marshals with a search warrant arrived at Lydia's Ogden home. "Mrs. Farley remarked to a reporter, who was at the house soon after the officials left that if anyone had seen Mr. Farley in Ogden within the last few months they had seen more of him than she had." Ogden Herald, "A Fruitless Search."

Winthrop was a faithful Latter-day Saint and always diligent in performing his duties. However in the last decade of his life he was a man on the run. He had held many leadership positions. While living in Ogden Third Ward he served as First Counselor to Bishop West. In the Fourth Ward he was second Counselor to Bishop Stratford. Winthrop was strict with his children and firm in his convictions. He was called him on a mission to England in 1887 but the climate there did not agree with him. It caused him to have ill health so he was forced to return

home early.

He was a great lover of horses and beautiful buggies. It was while he was out driving one afternoon in Manasa, Colorado, that his foot was caught in the spokes of the wheel. He was thrown from his carriage with a broken leg. Blood poison set in which resulted in his death on Sept 18, 1892.

The Ogden Standard Examiner received a telegraph about his passing and a reporter wrote: *"During the past several years he resided in Arizona with his son Theodore, but had some time ago moved to Southern Colorado, where he died. He had paid Ogden three visits during this time . . . He leaves 24 children and 60 grandchildren; 16 children and 22 grandchild still reside in Ogden, with others living in Arizona, Wyoming and Idaho. . ."*

Edward's family were the first Farleys to join the Church of Jesus Christ of Latter-day Saints. Faithful and ever devout they caught the spirit of Manifest Destiny. Although among the most prosperous citizens they sold everything to "gather with the Saints in Zion." Madeleine Marriott Harrop wrote, *"The sale of Edward's Nauvoo holdings enabled them to cross the plains in relative comfort. They were successful farmers and in their westward journey had seventeen wagons of provisions and three hundred head of cattle."*

Edward and Winthrop settled their families in Ogden where they underwent many trials and hardships. In ancient days, sacrifice meant to make something or someone holy. It has now come to mean to give up or suffer the loss of worldly things for the Lord and his kingdom. Members of the Lord's Church should be willing to sacrifice all things for the Lord. Joseph Smith taught that "a religion that does not require the sacrifice of all things never has the power sufficient to produce the faith necessary unto life and salvation."